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**THE**

**FAMILY EXPOSITOR.**

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THE  
**FAMILY EXPOSITOR:**

OR, A

PARAPHRASE AND VERSION

OF

**THE NEW TESTAMENT;**

WITH CRITICAL NOTES,

AND A PRACTICAL IMPROVEMENT OF EACH SECTION.

BY

**PHILIP DODDRIDGE, D.D.**

IN SIX VOLUMES.

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**VOL. V**

CONTAINING THE

**EPISTLES OF PAUL THE APOSTLE TO THE**

GALATIANS,  
EPHESIANS,  
PHILIPPIANS,  
COLOSSIANS,  
I. THESSALONIANS,

II. THESSALONIANS,  
I. TIMOTHY,  
II. TIMOTHY,  
TITUS,  
PHILEMON.

TENTH EDITION—CAREFULLY CORRECTED.

TO WHICH IS PREFIXED,

**A LIFE OF THE AUTHOR,**

BY **ANDREW KIPPIS, D.D. F.R.S. AND S.A.**

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*Ama Scripturas sanctas, & amabit te sapientia.*

HIERON

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**1811.**



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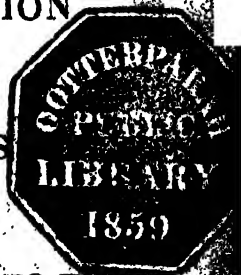
# GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON THE

EPISTLE OF PAUL THE APOSTLE TO THE  
GALATIANS.



THE churches of Galatia, which was a province of the Lesser Asia, were first converted to the Christian faith by the apostle Paul, about the latter end of the year 50, when passing through the region of Galatia, he was received with great affection, and made the instrument of planting several churches there; which, when he visited those parts again, in his next progress in the year 54, he had an opportunity of confirming in the doctrine that he before had taught them. (Compare Acts xvi. 6; xviii. 23; and Gal. iv. 13—15.)

From the contents of this epistle it appears, that after he had preached the gospel to the Galatians, some judaizing zealots had endeavoured to degrade the character of St. Paul among them, as one not immediately commissioned by Christ, as the other apostles were, and to subvert his doctrine in the grand article of justification, by insisting on the observation of the Jewish ceremonies, and so attempting to incorporate the law with Christianity. And as St. Paul expresses here to the Galatians his concern and wonder that they were so soon perverted from the doctrine he had preached, (chap. i. 6.) he therefore must have written this epistle not long after he had been among them; and as no hint is given through the whole of it, that he had been with



them more than once; it is most reasonable to conclude, that it was written before his second journey to Galatia, and consequently not later than the year of our Lord 53, which was the 13th of the emperor Claudian (See Vol. III. sect. 41. note<sup>1</sup>.)

And though by the subscription, which is commonly placed at the end of it, this epistle is said to be written from Rome, yet if the latest date which some have given it should be allowed, which fixes it to the year 58, this could not be the place from whence it was written, as St. Paul then had never been at Rome, and none suppose him to have come there till after the year 60; which manifestly shews that the subscription ought to be rejected as a spurious addition, though it has been the means of leading many into a palpable mistake. (See Vol. III. sect. 44, note<sup>a</sup>.) But dating it as above, in the year 53, it appears to be written from Corinth, where the apostle had sufficient time to write it (as he did) with his own hand, as he continued in that city near two years. Compare Acts xviii. 3, 11.

The principal design of the apostle Paul in this epistle, was “to assert and vindicate his apostolical authority and doctrine, and to establish and confirm the churches of Galatia in the faith of Christ, especially with respect to the important point of justification, to expose the errors that were introduced among them; and to revive those principles of Christianity that he had taught them when he first preached the gospel to them.” And to this purpose,

FIRST, He begins with an address adapted to his main design, in which he asserts his own apostleship, and hints at the provision made for our justification by Christ, expressing at the same time his most affectionate regard for the Galatian churches; (chap. i. 1—5.) And then,

SECONDLY, He enters upon what he principally had in view,—to vindicate the authority of his doctrine and mission,—to prove that justification only can be had by faith in Christ, without the works of the law,—and to ex-  
postulate with the Galatians on their weakness and folly,

in hearkening to false teachers, and being persuaded by them to become subject to the law. Where,

I. In vindication of the authority of his doctrine and mission,—after declaring his astonishment that the Galatians had so soon been led aside, under the influence of seducing teachers, from the simplicity of that gospel he had preached among them with the greatest faithfulness (ver. 6—10.) he shews them,

1. That he received his mission and his doctrine, not from men, but by immediate revelation from Christ himself, who, when he was a persecuting zealot for the law, had called him by his grace to preach the gospel; in which he had immediately engaged without consulting any man, or making any application to the other apostles for instruction in his work, or for authority to perform it, (ver. 11, to the end.)

2. That in this interview with the apostles at Jerusalem, fourteen years after his conversion, he had maintained the liberty of Christians from the yoke of the law; and having communicated to the chief of them, an account of his ministry, they were so far from disapproving either his doctrine or his practice, that they acknowledged the authority of his mission; and cordially embracing him as a brother apostle, encouraged him to prosecute the work he was engaged in, and to continue preaching to the Gentiles; (chap. ii. 1—10.) To which he adds,

3. That however some had represented him, as inferior to the other apostles, and as a favourer of the ceremonial law, he had given sufficient proof of the contrary; in that when Peter came to Antioch, the character of that apostle did not prevent his openly reproving him, for withdrawing from the conversation of the Gentile converts for fear of displeasing the Jews, and undermining by this means the liberty of the Christian church from Jewish impositions; expostulating with him, how very inconsistent and absurd it was, that when they who were Jews had thought it necessary, from a full conviction of the insufficiency of the law to justify them, to embrace the gospel, and to believe in Christ,

for justification, they shall endeavour after this to bring the Gentiles into subjection to the law, as if the dispensation introduced by Christ would leave them under sin without it. He was determined for his own part, that no such inconsistency should be found either in his doctrine or his practice; and, having renounced all expectations from the law, his whole dependence was upon Christ alone for righteousness and life, (ver. 11, to the end.) Having thus entered on the main point he had in view, the apostle proceeds,

II. To prove, that justification only can be had by faith in Christ without the works of the law. And this he introduces, with reproving the Galatians for their instability with regard to this important doctrine; which having been established by the death of Christ, and confirmed by the miraculous gifts of the Spirit, nothing could be more senseless than to turn from it to the carnal ordinances of the law, and so to lose the benefit of all their sufferings for the gospel, unmindful of the attestations that were given to the truth of it, (chap. iii. 1—5.) And then, in confirmation of the doctrine he had reproved them for rejecting, he offers several arguments, and shews,

1. That as it was by faith Abraham was justified, so it is by faith that we become his children, and are partakers of the blessing with him: (ver. 6—9.)

2. That the law pronounces a curse on every one who is in any instance guilty of transgressing it; and therefore, that it is not by the law we can be justified, but by faith; (ver. 10—12.)

3. That Christ hath set us free from the condemning sentence of the law; and as it is by him that we escape the curse, so we obtain the blessing only through faith in him; (ver. 13, 14.)

4. That the stability of the covenant of promise to Abraham and his seed is such, that it could not be vacated by the law, which was given long after the promise was made, under the mediation of Moses, and between different parties; and therefore, that it is not by the observance of the law, but only by faith in

the promise, the benefit of justification and a title to eternal life can be obtained; (ver. 15—18.)

5 That the design of God in giving the law was, not to justify, but to convince of sin, as well as to restrain from the commission of it; and being intended only for a temporary institution, instead of vacating the promise, it was designed to be subservient to it, by shewing the necessity of a better righteousness than that of the law, and so to lead the weakened soul to Christ, that, being justified by faith in him, we might obtain the benefit of the promise; (ver. 19—24.) And therefore,

6. That such is the advantage of the gospel-dispensation, that Christians are no longer under the discipline of the law; but being united unto Christ by faith, and so become the sons of God, both Jews and Gentiles are all one in him; and the distinctions which the law had made being done away, all true believers are the seed of Abraham, and heirs of the blessing with him, by virtue of the promise, and not by any title which the law could give; (ver. 25, to the end.)—But as the heir to an estate is in subjection, like a servant, under the government of guardians, during his minority, so were the Jews, before the gospel was revealed, like children under age, kept in subjection to the law; till at the time appointed for their entering on possession of the promised inheritance, as sons that were come to maturity, Christ was sent forth to answer all that the law demanded, and to redeem his people from their bondage to it; that being received by faith in him into the number of the sons of God, both Jews and Gentiles might be brought into a glorious liberty, and, being enabled by the Spirit to approach to God as their Father, they might enjoy the privilege and freedom of heirs of God through Christ, and be no more as servants under subjection to the law; (chap. iv. 1—7.) And hence the apostle takes occasion,

III To expostulate with the Galatians on their weakness and folly in being so deluded by false teachers, as to give up the liberty of the gospel, and be persuaded to become subject to the law. And, to convince them how unreasonable and absurd their conduct was,

1. He observes, that they were formerly, as Gentiles, in bondage to the superstitions of the heathen worship, and now, that they were brought into a state of liberty, it was a strange infatuation they should be willing to submit again to another servitude, and to come under bondage to the unprofitable rites and ceremonies of the law; which gave him ground to fear his labour would be found in a great measure to have been lost upon them; (ver. 8—11.)

2. He reminds them of the great affection and regard they had expressed for him and his ministry when he first preached the gospel to them; and argues with them, what occasion he had given for the alteration of their disposition towards him, or how they could account for it, unless he was become their enemy by telling them the truth; (ver 12—16.)

3. He cautions them against the base design of their false teachers, who would alienate their hearts from him, to engross them to themselves; and intimates how fit it was they should retain the same regard to him and to the truth, now he was absent, as they had shewn when he was present; assuring them that he had still the same affectionate concern for them, and would be glad of coming to them, and finding matters better with them than he feared; (ver. 17—20.)

4. He illustrates the advantage of believers under the gospel, as to their privilege and freedom, above that of those under the law, by an allegory taken from the two sons of Abraham by Hagar and Sarah, as typical of the difference between the two dispensations of the law and gospel; of which the former was a state of bondage, and all that seek for justification by it are excluded like Ishmael from inheriting the promise; whereas the latter is a state of freedom, and those who come into this new and better dispensation, like Isaac, are the children of the promise, and are by faith entitled to the blessings of it; (ver. 21, to the end.)—This was the freedom they were brought into by Christ; and he exhorts them to be steadfast in it, and to beware of coming under a servile yoke by a subjection to the law; (chap. v. 1.) And, to prevent their having any further thought of it,

5. He assures them, that by submitting to be circumcised, they became subject to the whole burden of the law, and could receive no benefit by Christ, but were cut off from all advantage they might have by the grace of the gospel, by seeking to be justified by their obedience to the law; while he and all true Christians looked for justification only by the righteousness of Christ, with reference to which it made no difference whether they were circumcised or not, if they had such a faith as operates by love; (ver. 2—6.) And therefore,

6. He calls them to consider whence it was that, after they had set out well, they were drawn off from that regard which they once had for the truth and liberty of the gospel; and shews them it was owing to the ill impression made upon them by their false teachers, by whom he was unjustly charged with preaching up circumcision, of which his sufferings for the doctrine of the cross were a plain confutation; expressing at the same time his hope concerning them, that they would come to be of the same mind with him, and wishing those who had endeavoured to corrupt them were cast out of the church, that they might do no further mischief, (ver. 7—12.)—And now, as he was drawing to a close of his epistle, according to his usual method,

THIRDLY, He offers several practical directions to them, and exhorts them to a behaviour answerable to their Christian calling, and to the institution of the gospel, as a doctrine according to godliness. Where,

1. He takes occasion from his mentioning their Christian liberty to caution them against abusing it to an indulgence of the flesh, and to the breach of Christian charity; and urges them to mutual love, as what they were obliged to both by the law and gospel, and which if they neglected, and gave way to animosities and contentions, they would be exposed to ruin and destruction; (ver. 13—15.)

2. He exhorts them to a conversation suitable to the dispensation of grace they had received, by a compliance with the influences of the Spirit, in opposition to the workings of the flesh; and, giving a description of the different fruits of each, shews, that as Christians

they were obliged to crucify the flesh with its corrupt affections, and to obey the dictates of the Spirit, in a continual exercise of all the graces of it; and warns them, in particular, against pride and vain glory: (ver. 16, to the end.)

3. He recommends it to them to deal tenderly with those who are overtaken in a fault, endeavouring to restore them, with a compassionate regard to their infirmities, by a meek and gentle treatment, as those who would fulfil the law of Christ: and cautions them, instead of entertaining a conceited notion of their own sufficiency, as if they were not liable to fall as well as others, or being pleased with the high sentiments that others have of them, to examine their own work, whether it be such as may afford them ground of rejoicing, since every one must be accountable for his own behaviour, and shall at last be dealt with, not according to the vain imagination he has of himself, or the good opinion of others concerning him, but according to what he really is, and the true character that he is found to bear; (chap. vi. 1—5.)

4. He presses it upon them as their duty, to be free and liberal in contributing to the support and maintenance of their ministers, assuring them that plausible excuses in a point of duty would fatally deceive those that made use of them, and every one should reap according as he sowed; and therefore urges them not to be weary in well-doing, but to lay hold of every opportunity for doing good to all, especially to their fellow Christians; (ver. 6—10.)

And now, the apostle having written this epistle with his own hand, and given this testimony of his affectionate regard to the Galatians, sums up the main design of it as the close of all (ver. 11, to the end,) and shews,—that as to their false teachers it was for selfish ends, and not from any veneration for the law, they pressed them to be circumcised, that by this means they might keep up their reputation with the Jews, and might not only save themselves from persecution, but glory also in the number of their proselytes;—while, for his own part, he had no worldly views, and would not glory

but in the cross of Christ, by whom alone it is that justification can be had. This was the doctrine that he preached, nor should the fear of persecution make him to disguise it, for it was only in this way that any could be justified and saved; and, whether they were circumcised or not, if they were made new creatures, and acted by this principle, mercy and peace should be upon them, as the true Israel of God. No one should therefore trouble him any more with urging the necessity of circumcision, or with suggesting he himself was for it, when he had shewn his zeal for the pure doctrine of the gospel by his sufferings for it; the marks of which were a plain evidence of his regard to Christ, and such a proof of his sincerity, as might well serve to vindicate his character, and to confirm the truth of what he had taught them.—And, having thus reminded them of the main view he had in writing this epistle, he concludes it with a solemn apostolical benediction.





# PARAPHRASE AND NOTES

ON THE

EPISTLE OF PAUL THE APOSTLE

TO THE GALATIANS.

## SECT. I.

*The apostle Paul, after a general and proper salutation, expresses his surprise and concern, that the Galatian Christians had so soon suffered themselves to be led aside from the simplicity of that gospel which he had first planted amongst them.*  
Gal. i. 1—10.

GAL. I. 1.

PAUL, an apostle  
(not of men, nei-  
ther by man, but by  
Jesus Christ, and God

GALATIANS I. 1.

**YOU** receive this epistle from *Paul*, who hath the honour to stand in the character of *an apostle* of the Christian church; an important office which he did *not* presumptuously arrogate to himself, nor receive *from* the appointment or authority of *men*, as the original, *nor by* the choice or intervention of any *man* upon earth, as the instrument of his mission; whatever the factious teachers, who are endeavouring to disturb you, may have represented: *but* I am capable of giving you the most convincing evidence, that I had an immediate call to this most honourable charge by *Jesus Christ* the great Head of the church, who did himself in person appear to me again and again, (Acts ix. 4; xxii 18.) *and* sent me forth to be his witness unto all men, according to the sovereign choice of *God the Father*,

SECT.

I.

Gal.  
I. 1.

## 12 Paul expresses his affectionate regard for the Galatians.

SECT. (Acts xxii. 14, 15,) *who hath raised him from the dead,*<sup>a</sup> and therein laid the great foundation of our faith in him for righteousness and life, and our reliance on him as the Son of God and the only Saviour of men.

the Father who raised him from the dead;)

2 And while I am thus addressing myself to you, *all the Christian brethren*, especially the ministers<sup>b</sup> *who are with me here at Corinth*, join with me in the sentiments I am going to propose, and in the most friendly and affectionate salutations *unto the churches of Galatia*, whom they cordially love, notwithstanding any difference in form and opinion which at present may subsist among them.<sup>c</sup> It is our most

2 And all the brethren which are with me, unto the churches of Galatia;

unfeigned ardent prayer, that the richest communications of Divine *grace* and favour may [be] imparted to you, with all the blessings of prosperity and peace of every kind from God the father, the great original and fountain of all good, and [from] our Lord Jesus Christ, the purchaser and dispenser of it;

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who graciously and compassionately gave himself up to the severest sufferings as an atoning sacrifice for our sins, that he might thus deliver us by the efficacy of his death from the destructive snares and condemnation that attend *this present evil world*,<sup>d</sup> from the

4 Who gave himself for our sins, that he might deliver us from this present

<sup>a</sup> [Who hath raised him from the dead.] Mr. L'Enfant thinks these words are added to obviate an objection which might be raised against Paul's mission, from his not having received a commission from Christ, like the other apostles, while he was here on earth.—But the words of the apostles appear to be always full of the joyful idea of Christ's resurrection, and therefore it is no wonder that out of the fulness of their hearts they should seize every opportunity of speaking of it. Compare Rom. i. 4; 1 Thess. i. 10; Heb. i. 3; 1 Pet. i. 3; and a multitude of other texts.—To which it may be added, that it is with great propriety the apostle mentions here, that *God hath raised him from the dead*, as agreeable to the main point he had in view, which was to assert the doctrine of justification by faith in Christ; since God declared, by raising him from the dead, that he accepted the atonement Christ had made, and gave him a discharge from any further claim upon him for the satisfaction of his justice; and as it is this, that is the great foundation

of our faith in Christ, so the apostle says, elsewhere, that *he was raised again for our justification*; Rom. ix. 25.

<sup>b</sup> The brethren, especially the ministers. } As the titles of brethren and saints are applied to different persons, and ministers seem to be distinguished by being called brethren, Phil. iv. 21, 22, they are probably here intended.

<sup>c</sup> Notwithstanding any difference in form and opinion, &c.] Though the Christians at Corinth were most of them converted Gentiles, and these of Galatia were strongly prejudiced in favour of the Jewish ceremonies; yet the apostle expresses their affection towards these their brethren, and that with great propriety, that he might thereby invite them to a suitable return of love. On the same principle he reminds them (ver. 1.) of the blessings which as Christians they shared in common, that he might endear them the more to those who were joined with them in such happy bands.

<sup>d</sup> From this present evil world.] The words *ἐκ τῆς τῆς αἰῶνος κακότητος* are am-

evil world, according to the will of God and our Father:

predominant vices of the age, and from the rum they will bring on all who shall continue in the practice of them, whether Jews or Gentiles, which glorious design he generously undertook according to the merciful and saving will of God, even our Father, who chose this wisest and happiest method of recovering us to himself: *To whom* therefore, for this adorable and matchless grace to sinful creatures, [be] glory and praise for ever and ever. Amen.

SECT. 1.  
Gal. 1. 4.

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel:

Since this then is the only way of being justified and saved, it gives me great concern, and I am quite astonished, my beloved brethren, that after ye have been instructed in it, and seemed to have received the truth in the love of it, ye are so soon removed<sup>e</sup> from a due regard to him that called you into this method of salvation by and through the grace of Christ,<sup>f</sup> and who continues still in the same sentiments as when he was at first the happy instrument of bringing you to an acquaintance with it; that ye are so soon removed, I say, unto what may almost be called another gospel,<sup>g</sup> as being so entirely inconsistent with the very fundamentals of that which you were originally

legions, and some would render them, from the evil of this present world; which make a very good sense; but had it been intended by the apostle, I think the article *καὶ* would have been repeated. (Compare John xvii. 15.)—Mr. Locke argues from 1 Cor. ii. 6, 8, that *καὶ* signifies the Jewish nation under the Mosaic constitution; and supposes these words to contain an intimation, that God intended to take the Jews themselves out of it, so far was he from any purpose of bringing the Gentiles under it. But as it is certain that *καὶ* often signifies the same with *καὶ*, that is, the world; (see Mat. xiii. 39, 40; 2 Cor. iv. 4; and Tit. ii. 12; which last place seems exactly parallel to this.) I think it would be very unreasonable to limit so noble and expressive a clause by so narrow an interpretation.

<sup>e</sup> That ye are so soon removed.] It appears from the beginning of the general introduction to this epistle, that Paul had preached the gospel first to the Galatians, and planted several churches in that country. in his passing through it (Acts xvi. 6.) about the latter end of the year 50. He visited them again (Acts xviii. 23.) in

the year 54; and he seems to have written this epistle before that visit. He had reason therefore to wonder that their sentiments were so quickly changed, and that such warm affection as they then bore him (chap. iv. 14, 15.) were so soon and so greatly alienated.

<sup>f</sup> From him that called you by the grace of Christ.] If it be here considered that the expression in the original is *ἐκ τοῦ Χριστοῦ*, that is, by or through the grace of Christ, (as our translation renders it elsewhere, 2 Cor. i. 12; 2 Thess. ii. 16.) and not into the grace; there is no difficulty in admitting that the apostle Paul points out himself by him that called them (as he may likewise afterwards, chap. v. 8.) nor is there any thing more as suming in it than in his speaking of himself as he that ministered the Spirit to them. Chap. iii. 5.

<sup>g</sup> Unto another gospel.] Mons. Saurin observes (Serm. Vol. XI. p. 46.) that the Galatians were a colony of the Gauls, that is, of the ancient inhabitants of France; who, says he, have been always reproached with taking impressions easily, and as easily suffering them to be effaced.

taught concerning our free justification by Divine grace on our believing, without the works of the Mosaic law. But indeed, to speak more

exactly, that system of doctrines *which* you have so rashly and unhappily received, *is not* in strict propriety *another* gospel, nor worthy the name of gospel at all: but this in short is the case, that *there are some* seducing and Pharisaical teachers, *who*, for their own unworthy ends, have gone about to *trouble you* with false insinuations, and *are desirous* to do their utmost to *subvert and overthrow the gospel of Christ*, which hath been preached to you in

so pure and powerful a manner. You know the doctrine that was first delivered to you under the inspiration of the Holy Spirit; and whatsoever may have been suggested, as if Peter and the other apostles, and even I myself, do sometimes preach up the works of the law, as necessary to be joined with faith in Christ for justification, let no such principles be admitted by you: *but though we*, or any other apostle, not excepting the most honourable and illustrious names, *or even an angel from heaven*,<sup>7</sup> if that were possible, should *preach any other gospel among you than that which we have already preached unto you*, and confirmed by such apparent and uncontrouled miracles, *let him not only be rejected*, but pronounced an *anathema*, and be devoted to a perpetual and most dreadful curse.

Nor is it by any sudden flight of zeal that I express myself thus; but *as we have said* but just before, *so say I now again*, and solemnly repeat it as my deliberate judgment, *If any one*, whatever, whether man or angel, *preach any other gospel to you than that which ye have received already from our lips*, and which indeed ye have been taught by us from Christ himself, *let him be anathema*, and look upon him with as much detestation as you would on the most execrable creature in the universe.

I speak with all this freedom from the sure

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now

<sup>h</sup> C. *an angel from heaven* } Some have imagined that the apostle here refers to the pretences which Cerinthus is said to have made to his receiving a re-

velation from the hand of *an angel*. but I see no proof that this pretension was made *so early*, if indeed it were made at all.

persuade men, or consciousness of my own integrity: for after SECT. 1.  
 God? or do I seek to please men? for if I all that I have done and suffered for the truth, Gal. I. 10.  
 yet pleased men, I do I now solicit the favour of men, or of God?  
 Should not be the servant of Christ. Do I endeavour in my ministry to ingratiate myself with men, or to approve myself to God?

Or do I, in the general course of my conduct, seek to please men by a compliance with their prejudices or designs? I have no party-views, as I had formerly before I was converted (Acts ix. 1, 2), nor any intention to pursue the schemes and serve the purposes of men; for if indeed I yet pleased men, by soothing their humour and flattering their vanity, I should not be the servant of Christ; I should not deserve the name of a Christian, and much less that of a minister and an apostle, and must indeed change the whole system of my doctrine, if I would render it agreeable to human prejudices.

#### IMPROVEMENT.

LET us adore the name of that blessed Redeemer who gave himself a sacrifice for our sins: and may the consideration of his gracious purpose in doing it have its efficacy, to deliver us from this present evil world, and to raise our hearts to that to which the Father hath exalted him, by whom he was raised from the dead, to whom, for all the purposes of his grace in the whole scheme of our redemption, be glory for ever and ever.

Let the remembrance of this compassionate Saviour, who is the same yesterday, to-day, and for ever, engage us to be stedfast in the profession of his religion, and to be upon our guard against all who would pervert the gospel. May his ministers especially be exceeding cautious how they do any thing that looks like corrupting it; since such a dreadful anathema is pronounced against an apostle, or an angel, who should attempt it.

Who can be superior to every alarm on this head that considers the case of the Galatians, who, though they received the gospel from the lips of such an apostle as really could be so soon removed, and drawn aside to a quite different system? But God made a gracious provision for their being recovered, and confirmed in the primitive faith, by this epistle; which was intend-

[Solicit the favour of men, or of God?] *Act. xix. 38, 39, 40.* It is by a gross blunder that the Prussian version renders this, \* The doctrine which I would here persuade is it that of men or of God? The connection seems to demonstrate that *here* *persuade* *is* *it* *that* *of* *men* *or* *of* *God*.

*to persuade* *or* *to turn, or to lead* *with* *the* *one* *or* *the* *other*, though it be acknowledged to be *the* *common* *sense*. Compare Acts xii. 20. xiv. 19; xix. 20.

\* *Indeed*]. This *ye* is often used to signify *indeed*, see note on Acts xix. 40. Vol. III. p. 293.

## 16 *Paul had his doctrine, not from men, but from Christ,*

SECT. I. ed also to be a security to us, that we might learn from hence the purity and simplicity of the Christian doctrine, and be established in *the truth as it is in Jesus*.

Ver. 10. Let the ministers of Christ faithfully preach it, *not as seeking to please men*, but that God who trieth the hearts; and who can only be pleased by an entire surrender of the soul to that system of truth and duty which he hath condescended to teach, and by a faithful care to spread its genuine and salutary maxims as widely as they can, without any addition or diminution. To solicit the favour of men, and to endeavour to oblige them, by sacrificing such sacred considerations to any of their prejudices and follies is to act in a manner utterly unbecoming a servant of Christ; and so unworthy a conduct in such as bear the character of ministers, may justly provoke the indignation of their Divine Master to make them as contemptible as they suffer themselves to become unfaithful.

## SECT. II.

*To vindicate his doctrine to the Galatians, and to remove the prejudices that were raised against it, Paul shews them it was not received from men; and, as a proof of the Divine authority of his mission, gives some account of facts which immediately succeeded his conversion from a persecuting zeal against Christianity to the profession of it. Gal. I. 11. to the end.*

### GALATIANS I. 11.

SECT. II. SOME have indeed attempted to reflect upon my doctrine, and to depreciate the authority of my commission as an apostle; *but I certify you, brethren, and declare in the most determinate language I am capable of using, that whatever my enemies, who herein are yours likewise, may insinuate to the contrary, the gospel which has every where been preached by me, is not according to the tradition or invention of man, nor in any way adulterated and debased to suit the relish, or to favour the prejudices, of those to whom it was to be delivered.*

12 *For I neither received my commission to preach it from the authority or interposition of any man whatever, nor was I taught [it] by any written memoirs, or any other human method of instruction<sup>a</sup>; but in a most*

GAL. I. 11. BUT I certify you, brethren, that the gospel which was preached of me, is not after man.

12 For I neither received it of man, neither was I taught

<sup>a</sup> *Nor was I taught it, &c.] If it would undoubtedly instruct Paul in the should be objected here, that Ananias principles of the gospel before he bap*

it but by the revelation of Jesus Christ.

extraordinary and miraculous way I was enlightened in it, and authorized to preach, it, by the immediate revelation of Jesus Christ himself, who communicated to me by inspiration the knowledge of salvation by faith in him, and sent me forth to publish the glad tidings of the gospel.

SECT.

II.

Gal.  
I. 12

13 For ye have heard of my conversation in time past, in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

This you already know, though I touch up-13 on it again as a truth of so great importance; for you undoubtedly have heard of my conversation and character in time past, particularly in my youthful days, and to the happy time when I became acquainted with the gospel; that I was such a violent bigot in the profession of Judaism,<sup>b</sup> and so implacable an enemy to the followers of Christ, that I unmeasurably persecuted with the most insatiable rage the church of God, which I now esteem it my greatest honour to edify and serve, though I was then intent upon its ruin, and razed it, with all the fury of a beast of prey. And such was 14

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

my regard for all the Jewish rites and customs, that I made proficiency in the knowledge and practice of Judaism, beyond many of my own nation, [who were] my equals in age, and of the same standing with myself in the study of the law; being more abundantly and passionately zealous for the hereditary maxims and traditions of my fathers, on which the Pharisaic sect lays so much stress. But when at length it pleased 15

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

God, who in the secret purposes of his mercy had set apart and separated me to this office from my mother's womb, (as he did Jeremiah to that of a prophet, Jer. i. 5,) having determined to employ me as a minister of his gospel; and who afterwards called [me] by such an astonishing display and energy of his grace, while I was ac-

tized him, it may be replied, not only that Ananias was no such considerable person that Paul should be suspected by the Galatians to have been modelled by him; but that it seems, when Ananias first came to him, Paul was so well acquainted with the principles of Christianity, which he had been instructed in by revelation during the three days of his blindness, that Ananias could not judge it necessary to instruct him as a

catechumen; which is the more probable, as it appears the Lord had told him Paul was before acquainted by a vision with the purpose of his coming to him. See Acts ix. 12.

<sup>b</sup> In Judaism.] Mr. L'Enfant well observes, that this does not signify the religion originally taught by Moses, but that which was practised among the Jews at this time, and much of it built upon the traditions of the elders.



SECT.

II.

Gal  
1. 16

tually engaged in opposition to his cause and interest; When it pleased him, I say, to reveal by vision and inspiration his Son Christ Jesus in me, and thus to give me a discovery of the glories of his person, and of his righteousness and grace, that I might not only know him for my own salvation, but also in due time, when Providence should open a convenient way, might preach him among the Gentiles,<sup>c</sup> as well as among the Jews, to whom my addresses were at first confined; immediately my heart was overpowered, and all my prejudices so entirely removed, that I conferred not with flesh and blood,<sup>d</sup> and stood not to consider what would be most subservient to my worldly interest, or to consult with any mortal man about engaging in the work to which I had so clear a call.

Nor did I at that time go up to Jerusalem to them that were apostles before me, to be instructed more particularly in the doctrines I should preach, that there might be no inconsistencies between us, or to apply to them for a commission to perform my office: but, having entered on my ministry, and preached the word

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem, to them which are apostles before me;

<sup>c</sup> That I might preach him among the Gentiles.] This was undoubtedly the scheme of Providence concerning Paul, who was accordingly distinguished by the character of the apostle of the Gentiles; but if his conversion happened, as we suppose, about the year 55, and Peter's preaching to Cornelius in the year 39, then, since it is incontestably evident that the Gentiles first heard the gospel by the mouth of Peter, it would follow that Paul did not at first understand the full extent of his commission; and therefore, when he first began to preach, confined his labours to the synagogues at Damascus, which is indeed intimated, Acts ix. 20-22.

<sup>d</sup> Immediately I conferred not with flesh and blood.] Dr. Wells and some others understood this as if the apostle had said, "Immediately after the recovery of my sight, without conferring with any man in the world, or so much as applying to Ananias himself for advice, I retired by Divine direction into the desert of Arabia; where, after some time spent in devotion, I had a full revelation made to me of the most important facts and doctrines of Christianity,

[which some suppose to be the rapture referred to, 2 Cor. xii. 3,] and then, "after my return from thence, preached at Damascus for the first time." (See Wells' Geog. Vol. III. p. 275.) And Mr. Locke insists that *now* here does not refer to his immediately engaging in the work of the ministry without applying for advice to any man, but to his going into Arabia.—But the same word is used by Luke in his history of the Acts, who, without taking any notice of Paul's departure into Arabia, says, that after he recovered strength, he tarried certain days at Damascus, and (now) immediately preached Christ in the synagogues Acts ix. 19-20. So that it seems most probable to me, that after his conversion, Paul was so well instructed in the knowledge of the gospel by the revelation that was then made to him, that he immediately began, without consulting any man, to preach the word at Damascus, before he went from thence into Arabia; which is most suitable to the natural order of the words, and best agrees with the account of his first entering on his ministry in the Acts. See Vol. II. sect. xx. note.<sup>b</sup>

but I went into Arabia, and returned again unto Damascus.

at Damascus, (Acts ix. 20.) *I went for a while into Arabia*, where I could have no opportunity of being taught by any man, as none of the apostles had been there before me; and from thence I returned again to Damascus, where I boldly declared the necessity of believing in Christ for salvation, even in the presence of those Jews whom I knew to be most strongly prejudiced against that important doctrine.

sect. II. Gal. I. 17

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

Then at length, after three years from the 18 time of my conversion, *I went up to Jerusalem to visit* and converse with Peter, by whom, when he had heard from Barnabas an account of my conversion and my preaching at Damascus, I was cordially received as one whom the Lord had called; and I abode there with him at his house but fifteen days, to have the pleasure of discoursing with him on the mutual success of our ministry, and not with the least view of receiving any farther authority from him. But I saw no one of the apostles then 19 besides, except it were James, the brother or near kinsman of the Lord Jesus; for all the rest of that sacred society were absent at that time on their respective missions.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

Now with respect to all these circumstances, 20 [as to] the things which I write unto you, you may give the most entire credit to them, how little soever they may consist with some reports that have been artfully spread abroad concerning me; for behold, I solemnly profess to you before God, that I do not lie or falsify in the least degree, but with all possi-

\* James the brother or near kinsman of the Lord Jesus.] He was the son of Alphaeus and Mary, the sister of the virgin; so that James was a German to Jesus. See Vol. II. sect. cxxiv. note, p. 441.—This visit to Jerusalem (which is mentioned Acts ix. 26, & seq.) as it was three years after his conversion, appears to have been in the year 38; and after Paul had preached so long before, it cannot be supposed he was instructed how to preach the gospel in the short stay he now made at Jerusalem, where he saw only two of the apostles.

† Before God, I do not lie.] A revelation of the facts and doctrines of Christianity immediately from Jesus Christ himself, without the assistance of any human

teacher, so wonderfully agreeing in all its branches with that which Christ had taught on earth both before and after his resurrection, was so extraordinary an event, and of so great importance to those whom St. Paul visited and to whom he wrote, that one cannot wonder he should think it proper to assert it in so solemn a manner. We have great reason, while we read the attestation he has given to the truth of what he says, to acknowledge that it is of a piece with the many signs and wonders attending both his conversion and his ministry; which Mr. Lyttelton has so admirably illustrated in his Observations on the Conversion, &c. of St. Paul.

SECT.

II.

Gal.

1. 21.

ble frankness and sincerity speak what I assuredly know to be the most certain truth.

Afterwards departing from Jerusalem, I came into the regions of Syria; and from thence I passed into my native country of Cilicia, to exercise my ministry there, and to bring, if possible, those among whom I was born, to the knowledge of Christ and of the doctrine of salvation by him. And during all this time, as

I had only just passed through their country in my way, I was unknown by face to the several churches of Christ which were in Judea, as well as to the greater part of my brethren the apostles: so that I could learn nothing of the contents of the gospel from any of them:

23 But only they had heard this wonderful account in general, which might well spread through all the land, that he who so cruelly persecuted us in times past to imprisonment and death, was become a convert to the victorious truth and grace of the gospel, so that he now preached the same Divine faith which he formerly ravaged and laid waste to the utmost of his power, and would, if possible, have totally destroyed and extirpated: And they glorified God on my account, as they well might, beholding in me so illustrious an instance of the power and sovereignty of his grace.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea, which were in Christ.

23 But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

## IMPROVEMENT.

17. 24. LET us also, at this distance of time and country, join with them in glorifying God in the apostle; in adoring the grace that engaged him to preach the faith he would once have destroyed, and at length to add his own blood to that of the martyrs of Christ which he had shed. Still hath the great Head of the church the same omnipotent efficacy, the same ability to influence the heart, to overcome the strongest prejudices, and to turn bigots into true believers; and, rather than his church shall want its servants and its ornaments, he will find them among its most cruel enemies.

18 Had the gospel been taught St. Paul by Ananias, or Peter, or any of the apostles, his readiness to receive it from such teachers, and to preach it at the certain expence of his reputation, his interest, and his life, would no doubt have ranked him among the most illustrious witnesses to the truth of Christianity. But this additional fact of an original revelation of the

whole system of it to him independent of human teaching, deserves our admiration, and demands our praise.

God herein wrought according to the secret counsel of his Divine will, and that purpose by which he had separated Paul from the womb. In vain was it opposed by the prevailing prejudices of his education, or by the violence of his zeal for Judaism, and that proficiency in it by which he had eclipsed so many of his co-temporaries, and those of his own nation. All his zeal for the traditions of his fathers gave way to a yet greater zeal for a nobler object; a zeal, which carried him through Arabia and Syria, through Judea and Cilicia, and prevented him, in one sense as well as another, from consulting with flesh and blood, from being influenced by any selfish worldly views, or giving heed to any man's opinion.

Adored be the grace that animated and supported him in overcoming every difficulty; and having so miraculously furnished him for the great work that he was called to, made him so gloriously successful in it. So may we be enabled to surmount every obstacle! and so may we be taught, as to those things which we have most highly esteemed, to count them all but loss for the excellency of the knowledge of Christ, and to grudge no labour, self-denial, or suffering, by which the gospel may be any way promoted or adorned, and a testimony given of our faithful subjection to it!

### SECT. III.

The Apostle, in prosecution of that design on which he entered in the preceding section, informs the Galatians of his journey from Antioch to Jerusalem, and of his interview with the apostles there, fourteen years after his conversion. Gal. II. 1—10,

GAL. II. 1.

THEN fourteen years after,

GALATIANS II. 1.

I HAVE just been telling you, that quickly after my journey from Damascus to Jerusalem, I traversed the regions of Syria and Cilicia, being then in a great measure unknown to the churches in Judea, otherwise than by my general character, and what they had heard of the surprising change wrought in me: I am now to add, that about fourteen years after my conversion,\* when I had preached the word

SECT.

III.

Gal.

II. 1.

[Fourteen years after.] As it is certain that Paul saw both Peter and James on that journey to Jerusalem of which we

have an account, Acts xv. 4 & seq. it is very natural to suppose he would mention it here, and that this is the journey

## 22 *He goes up afterwards from Antioch to Jerusalem.*

SECT. some time at Antioch, *I went again up to Jerusalem with Barnabas*, to consult with the church there upon the grand question of the freedom of the Gentiles from the Mosaic law; (Acts xv. 2.) *and I took Titus also with me*,<sup>b</sup> though he was uncircumcised, that I might therein shew my Christian liberty, and<sup>a</sup> assert that of my Gentile brethren, against those who were so zealous in their attempts to invade it.

2 *But I then went up*, not to receive instructions in my work from any of the apostles there, or to be confirmed in my office by them, but *by the appointment of a special revelation*,<sup>c</sup> and to subserve a very different and important purpose, in which the peace and liberty of the church were much concerned. *And when I was arrived there*, and had the pleasure of meeting my brethren, I explained at large, and freely *laid before them the contents of that gospel which I preach among the Gentiles*, not only so far as it relates to the exemption of the Gentile converts from any obligation

I went up again to Jerusalem, with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles.

which he now refers to, (compare Vol. III. sect. xxviii. note<sup>a</sup>, and ver. 9. of this chapter;) and as we have found reason to believe that the council then held at Jerusalem did not happen later than the year 49, it seems reasonable to reckon the fourteen years here mentioned from his conversion, and not from the conclusion of those travels through Syria and Cilicia which he had mentioned ver. 21, of the foregoing chapter; for as we cannot suppose him to have finished his tour through those countries in much less than four years after his conversion, such a computation will bring back that ever-memorable event to the year 31, which was two years before Christ's death.—He does not here mention his going up to Jerusalem in the year 48, with what had been collected at Antioch for the poor brethren in Judea (of which we read Acts xi. 29, 30; xii. 25.) because he then saw none of the apostles; and the question here was about the opportunities he might have had of conversing with them.

<sup>b</sup> *Took Titus also with me.*] This is the earliest mention that we meet with of Titus; for he is no where mentioned by St. Luke in the Acts, and what we read of him in the second epistle to the Corinthians, (2 Cor. ii. 13; vii. 6, 14; viii. 6.) as well as in that to Timothy, (2 Tim. iv. 10.) was later by some years. He is here said to have been a Greek (ver. 3.)

and being born of Gentile parents was not circumcised: but where or when he was converted, is uncertain; only we may conclude he was converted by St. Paul, from the title he gives him of *his own son after the common faith*, (Tit. i. 4.) and as he now took Titus with him from Antioch to Jerusalem, so he employed him afterwards on several occasions, and appears to have regarded him with great affection and endearment.

<sup>c</sup> *Went up by revelation.*] Dr. Whitby supposes, in his note upon this place, that as St. Paul had said before, that he received the gospel which he preached *by the revelation of Jesus Christ* (chap. i. 12.) he only means by what he now declares, that he went up according to the revelation which he then received, and in this journey acted suitably to that revelation which had constituted him the apostle of the Gentiles, telling the church at Jerusalem, what things he had done among the Gentiles in pursuance of it. But it seems rather to be here implied, (as I have observed elsewhere, Vol. III. sect. xxxiii. note<sup>a</sup>;) that in their sending Paul and Barnabas to Jerusalem, the church at Antioch were directed by a revelation made, either immediately to Paul himself, or to some other of the prophets then relating to the important business they were sent upon.

but privately to them which were of reputation, lest by any means I should run, or had run in vain.

to observe the Mosaic law, but likewise with respect to the deliverance of the Jews themselves from the bondage of it: which gave them an opportunity of seeing how fully I was instructed in the mind of Christ, and how little I needed any farther teachings from them. But this account however I gave, not in a public assembly, but privately, to those who were of greatest note and reputation in the church; lest some should have been found who would have cavilled at it, and by abusing some of the particulars, would have represented us as differing from each other; in consequence of which it might be feared, I should hereafter run, or hitherto had run in vain, as the good effects of my future or past labours would have been lessened or obstructed by the increase of their prejudices; and in particular, the intent of my journey to Jerusalem might have been hindered, had I then opened my thoughts too fully in the presence of a large and promiscuous assembly.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

But though I did not think myself obliged in sincerity to make a public declaration of all that was in my breast on that subject, yet I did not take any step that looked like giving up the liberty of my Gentile brethren: for neither Titus, who was then with me, being a Greek, and still continuing in a state of uncircumcision, was compelled to submit to that rite, though so many maintained that it was absolutely necessary to be circumcised in order to salvation, (Acts xv. 1, 5.) And I was more averse to [that,] and rather favoured the dis-

4 And that be-

<sup>a</sup> But privately.] I have elsewhere shewn at large, that the secret here referred to was not, as has been so confidently asserted, his preaching the gospel to the "idolatrous Gentiles," which was a fact it cannot be supposed he should endeavour to conceal from any: but the point which he communicated thus in private, was "the exemption, not of the Gentile converts only, but of the Jews themselves, from the observance of the Mosaic ceremonies, as what they were no longer bound to under the gospel, any farther than as the peace and edification of others were concerned." On this (as I have shewn) there were sufficient reasons why he should choose to be

on the reserve at present; yet when the purpose of his journey had been answered, and he had left Jerusalem, he used great freedom afterwards in publicly declaring his opinion. See Vol. III. § xxxiii. note 4, and § xxxv. note 2.

<sup>b</sup> Neither Titus—was compelled, &c.] This conduct of St. Paul with respect to Titus, in not submitting to his being circumcised, when it was insisted on as necessary to salvation, is very well consistent with what he afterwards did without constraint, to promote the circumcision of Timothy in different circumstances, (Acts xvi. 3;) as is shewn in the note on that text, Vol. III. sect. xxxvi. note 2.

SECT. III. *inclination of Titus to it, because of the false brethren<sup>1</sup> [that were] artfully introduced, not only into the church, but the ministry, upon a general apprehension of their piety, without being sufficiently informed of their principles and tempers; who had before slipped in among us at Antioch, to spy out and make their ill-natured remarks upon our liberty, which we have in Christ Jesus with regard to these things, that by imposing on the church there, which consisted chiefly of Gentile converts, they might find means to bring us into a servile bondage to the law of Moses, by urging the necessity of submitting to the grievous and painful yoke of its ceremonies: To whom, whatever court some thought proper to make to them, or whatever personal condescensions even I myself might sometimes yield to, (1 Cor. ix. 19, 20,) we did not either at Antioch, or at Jerusalem, give place by any compliance or subjection to their insolent demands for so much as an hour; but always entered our open protest against their principles, that the truth of the gospel might continue with you, and you might rest assured, by all the proofs we could give, that the Christian religion was sufficient for justification and salvation, without the super-addition of the Jewish rituals.*

5 of its ceremonies: To whom, whatever court some thought proper to make to them, or whatever personal condescensions even I myself might sometimes yield to, (1 Cor. ix. 19, 20,) we did not either at Antioch, or at Jerusalem, give place by any compliance or subjection to their insolent demands for so much as an hour; but always entered our open protest against their principles, that the truth of the gospel might continue with you, and you might rest assured, by all the proofs we could give, that the Christian religion was sufficient for justification and salvation, without the super-addition of the Jewish rituals.

6 This was my conduct at Jerusalem on this grand occasion, nor was it upon the whole disapproved by those of my brethren for whom I had the greatest regard. But even of those who indeed appeared to be the most considerable and of the greatest note and eminence,<sup>2</sup> however some would set them up above me,

<sup>1</sup> Because of the false brethren.] I know not how far so late a writer as Epiphanius is to be credited in affirming (as he does Hæc. xxviii.) that Cerinthus the heretic insisted absolutely on the Jewish observances, and having raised up several Jews into a most violent opposition against St. Peter, on his first going to the Gentiles. (Acts xi. 2, 3.) contended afterwards at Antioch and Jerusalem for the necessity of circumcision, (Acts xv. 1, 5.)

<sup>2</sup> But of those who appeared to be considerable.] The apostle had before declared what was his conduct with respect to the false brethren, and now proceeds to those

who were of real note and reputation: and there is no such difficulty in the construction here, as that there should be a necessity of supplying any thing to complete the sense, or of supposing an ellipsis of the article *or* at the beginning of the verse, which, instead of removing a difficulty, would only involve the construction, which is obvious enough as it stands, if the parenthesis be rightly placed, so as only to include (*God accepteth no man's person*;) and without any supplement or transposition, the sense of the whole verse is easy.—And as there is no doubt but *some* in this verse, as we

cause of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage.

5 To whom we gave place by subjection, no not for an hour; that the truth of the gospel might continue with you,

6 But of those who seemed to be

somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat, in conference added nothing to me.

as having conversed with Christ here on earth, and been apostles long before me, I must needs say, that whatsoever advantage they had; or how great soever they formerly were as to any personal privileges, it makes no difference as to me, nor does at all affect my character, or set me upon this account beneath them as to my knowledge in the gospel, (since God, who called me as well as them to the apostleship, accepteth no man's person, so as out of partial favour to constitute him supreme in his church, and lord of his brethren, but employs whom he will to be apostles, and qualifies them for it in what way he pleases; as it is manifest he hath done with reference to me,) for they who were of greatest note and reputation, when I engaged in conference with them, added nothing further to me, nor were capable of informing me of any thing which I had not before fully learned by immediate revelation from Christ.

SECT.

III.

Gal

II. 6.

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

ed by immediate revelation from Christ. But on the contrary, far from pretending to give me any new instructions, or to invest me with any new powers, they recognized my full title to the apostleship in all its extent; and plainly seeing that I was intrusted with the chief management and direction of the gospel of the uncircumcision, or of the mission to the Gentiles, as Peter was [with that] which was especially directed to those of the circumcision; (For indeed it was very apparent, that he who wrought so effectually in Peter, to qualify him for the apostleship of the circumcision, wrought effectually also by the same miraculous powers and endowments in me, to fit me for my mission to the Gentiles.) My worthy associates in this

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave

high office seeing this, and knowing the grace that was given to me, and how remarkably I was furnished for the great work in which I was engaged by the extraordinary favour I had received from Christ, James, and Cephas, and

as in ver. 2 and 9, is to be understood of those who really were men of note and eminence, and does indeed refer to the apostles themselves, (who are expressly named in ver. 9.) however it may be a literal translation, it carries in it to an English ear, (as Mr Locke observes,) too diminishing a sense, to render it as if St.

Paul had only spoke of them as those who seemed to be somewhat, and who seemed to be pillars. I have therefore rendered it as expressive of the character of those who indeed appeared to be considerable, and were confessedly of the first rank, and pillars of the church.



SECT.

III.

Gal.

11. 9.

*John, who appeared to be, and were indeed, the pillars of the church, on which that at Jerusalem especially rested, as the great ornament and support of it under Christ, and on whose pious labours and wise conduct so much of the interest of the gospel in general depended, willingly gave to me and Barnabas my companion, the right-hands, in token of receiving us into full fellowship and apostleship with them; that we [might go] and preach, as we had done before, to the Gentiles, wherever it should please the great Head of the church to direct us, and that they for the present would continue their endeavours to promote Christianity among those of the circumcision,<sup>h</sup> till the whole harvest of the Jews in those parts should be gathered in:*

to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 *Only [they proposed] that we should be mindful of the poor Christians in Judea, so as to make collections in their favour, as we proceeded in our progress through the Gentile churches; which very thing I also of my own accord was forward to do with all the diligence I could from the sincere affection I had for them, and the concern I had for their encouragement and support under the frequent sufferings they endured from their oppressive and rapacious enemies.*

10 Only they would that we should remember the poor; the same which I also was forward to do

## IMPROVEMENT.

WARM and eager as the temper of St. Paul naturally was, it must certainly give us great pleasure to observe in how prudent and steady a manner he conducted himself when once engaged in the sacred work of the Christian ministry and apostleship. With what integrity and resolution did he behave on the one hand, that he would not give place for an hour to the false brethren, who had slipped in among his converts to spy out and subvert their liberty? And on the other, with what caution that he might not frustrate the purposes of his own ministry, by carrying that which was in general the cause of truth, of liberty, and justice, to an excess? Thus also let us act, hold-

<sup>h</sup> *They for the present would continue,* we are assured that those of the apostle &c.] I express it with this caution, because there is no reason to believe that the labours of Peter, James, and John, were entirely appropriated to those of the circumcision; as, on the other hand, Paul were not confined to the uncircumcised Gentiles; for we often find him preaching to the Jews, and indeed, wherever he came, he proposed the gospel in the first place to them.

ing the truth in love and in prudence, and labouring to do all the good we can with as little offence as possible. SECT. III.

While we are contending for the liberty of Christians, against the imposition of things which at best are indifferent, we may possibly be obliged to dispute the point with some who are persons of worth and eminence; but God accepteth no man's person. We may give them all the honour that is due to their wisdom, their piety, and their station, without yielding up what ought to be dearer to us than any human approbation or friendship, the dictates of our conscience as in the sight of God. Ver. 6

Persons of true steadiness and candour, such as deserve to be esteemed pillars of the church, will not suffer themselves to be so borne down by popular prejudices as to disown their brethren, whom God hath honoured with the ministry as well as themselves, because they exercise it in some diversity of forms; but will be willing (so far as they can) to give them the right-hand of fellowship, and will perhaps wish to be able to do it more entirely and openly than some human constitutions will admit. 7-9

In this however may we all agree, after the example of this blessed apostle, ever to do what we can to promote mutual charity among different denominations of Christians; to be expressed by a readiness to bear one another's burdens, and to afford liberal relief as Providence gives opportunity. And we shall find, that as a disunion of hearts adds weight to the least cause of division, so fervent and unfeigned love will by mutual condescension and indulgence heal the breach, or happily prevent its most fatal consequences.

#### SECT. IV.

*The apostle gives an account of his opposing Peter publicly at Antioch, and standing up in defence of the liberty of the church from Jewish impositions. Gal. II. 11, to the end.*

GAL. II. 11.

**BUT** when Peter was come to Antioch,

GALATIANS II. 11.

**I** HAVE been telling you how entirely I agreed with the chief apostles of the circumcision, in the interview which I had with them at Jerusalem, when that decree was made in favour of the converted Gentiles, by which they were declared free from any obligation to observe the rituals of the Mosaic law. *But when Peter was come to Antioch,*<sup>a</sup> after Barna-

SECT. IV.

IV.

Gal.

II. 11.

<sup>a</sup> *ken Peter was come to Antioch.* [It Vol. VI. p. 49,) that Father Harduin a just remark of Mons. Saurin (Serm. seems to have been solicitous to increase

SECT.

IV.

Gal.  
II. 12

bal, and I were returned thither (Acts xv. 30.) *I opposed him to the face, because indeed he was so far left to his own spirit, as to behave in such a manner, that he very much deserved to be blamed. For before some Jewish zealots, who were strict in the observation of those rituals, came from the apostle James who was then at Jerusalem, he did upon all occasions eat and converse freely with the Gentiles there, who had embraced the gospel and had not submitted to circumcision; but when they were come, he withdrew from that freedom of converse, and separated himself from them, as if he had thought them unclean, though the Lord had so expressly taught him the contrary, (see Acts x. 28;) and this he did, not from any change in his sentiments and apprehension of things, but purely as fearing them of the circumcision, and being unwilling to displease them; thinking their censures of much greater importance than they really were.*

tiach, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

- 13 *And I thought it the more necessary to take public notice of it, as the other converted Jews, who had before used the like freedom, dissimulated their true sentiments also, by a weak conformity with him in this scrupulous avoiding their brethren; so that even Barnabas too, though so honest and worthy a man, and one of the messengers who had passed with me between Antioch and Jerusalem, and been acknowledged there as an apostle of the Gentiles, was himself in some measure carried away with their dissimulation; which could not but give great grief and offence to the Gentile Christians, who had been so particularly committed*
- 14 *to his care as well as mine. But when I saw that they did not in this affair walk uprightly, according to the truth and design of the gospel, which indeed taught the contrary, I said to*

13 And the other Jews dissimulated likewise with him: inasmuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all,—

the number of his chimeras as much as possible, (and more I never met with in any learned author than in him,) by adapting the pious frauds of some of the ancient, who, to defend themselves from Porphyry's objection against Christianity from this error in the conduct of Peter,

denied it to be Peter the apostle who was here spoken of, and interpreted it of another Cephas, whom they pretended to be one of the Seventy: an hypothesis as unnecessary as it is improbable. See Hard. Diss. in loc.

Peter in the presence of [them] all<sup>b</sup>, when a numerous assembly was met together. SECT. IV.

—If thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

I must speak to thee, Peter, with the freedom of a Christian brother and fellow-apostle, on a particular of thy conduct which hath given public offence: let me then ask thee, *If thou, being a Jew*, and having been brought by circumcision under the strongest engagements to fulfil the whole law, *livest* frequently (as we have many of us seen) *after the manner of the Gentiles*, and not as do the Jews, making no scruple to converse freely with the Gentiles without conforming to the ceremonial customs of the Jews; *why dost thou now*, by a change in thy conduct, as it were *compel the Gentiles to live as do the Jews*? Is it not at least as lawful for them to neglect the Jewish observances as it was for thee to do it but a few days ago? *We [who] are by* 15

15 We who are Jews by nature, and not sinners of the Gentiles,

*nature*, that is, by birth and education, Jews, and so entitled to many peculiar privileges,<sup>c</sup> and who are not unclean, profligate, and abandoned sinners of the Gentiles that walk in idolatry and all kinds of wickedness; We, I say, *knowing* 16 in our own hearts, and having been effectually convinced, *that a man is not justified by the works of the Mosaic law, but only by the faith of Jesus Christ*, and cannot be accepted in the sight of God but by cordially and truly believing in him; *even we* ourselves have taken refuge here, and, giving up all confidence in the law

<sup>b</sup> I said to Peter in the presence of [them] all.] Had this been matter only of private offence, to be sure Paul would have known that duty required him to expostulate with Peter privately upon it before he had brought it before such an assembly; but as it was a public affair, in which great numbers were so sensibly affected, this method was most proper. Probably this happened after public worship; and it would seem the less surprising, considering the conferences which used to be held in the Jewish synagogues before the assembly was broke up; of which many instances still occur to those excellent persons in Germany and the neighbouring regions, who are engaged in a mission to the Jews, which may Divine grace succeed! It is a very just observation of Mr. Aflery here, that had any imposture

been carried on, the contention of these two great managers would probably have been an occasion of discovering it.—That no objection against the authority of Peter, as an apostle and inspired writer, can be derived from this dispute, will follow on the principles laid down in our Essay on Inspiration at the close of Vol. III. See also note, on Acts xv. 7, Vol. III. p. 221.

<sup>c</sup> We who are by nature Jews, &c.] Mr. L'Enfant thinks Paul speaks of himself in the plural number, and rests the matter on his own practice: but to me it appears evident he meant to include the Jewish believers in general, and to argue from the virtual confession they had all made of the insufficiency of their own obedience to the law, if considered as a ground of justification.

SECT. for justification, have believed in Jesus Christ

IV.

to this great purpose, *that we might thus be justified*, as I said before, *by the faith of Christ*,

Gal.

11. 16.

*and not by the works of the law*: this is the method we that are Jews have taken, as being thoroughly made sensible that it was absolutely necessary we should do so; *wherefore* it must be evident that *no flesh* living, whether he be Jew or Gentile, *shall or can be justified by the works of the law*, since none is capable of fully answering its demands, or can pretend to have paid an universal and unerring obedience to it. Judge then how absurd it would be to urge those who never were, like us under such obligations to the law, to come under them, when we ourselves have been obliged to give up our expectations from hence, and to have recourse to some-

17 thing so much higher and nobler. *But*, after all, *if seeking to be justified by Christ, we ourselves also are found sinners*, if we are still in an unpardoned state under the guilt and power of sin, and notwithstanding all that Christ has done, his gospel and grace be not sufficient to justify us, unless there be something superadded to it by the law of Moses, *what [is] Christ then the minister of sin*, and not of justification? Must it not follow that he is so, if he hath introduced an imperfect dispensation, which will not sufficiently ensure the happiness of those that follow it? Yea, doth he not indeed teach sin, if justification cannot be obtained without the law, in teaching men to renounce all dependence upon it, as it is certain by his gospel he doth? But *God forbid* that any thing should ever be insinuated so much to the dishonour of God and of our glorious Redeemer!

18 Thus I addressed myself to Peter on this public occasion, and shewed that the observance of the ceremonial law was not to be imposed on Christians. *Now if I build again the things which I then destroyed*, and insist (as some would charge me) on the necessity of the works of the law for justification, I in effect condemn what I then did, and, setting up the very principles which I opposed, *I acknowledge myself to have been a transgressor* in attempting to pull them

we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law that I might live unto God.

20 I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son

down:<sup>a</sup> but I am so far from acting such an inconsistent part, that I declare myself entirely in the same sentiments which I then publicly professed. For though I was once so zealous a bigot for the rights of the law, yet now, upon the whole, *I through the law am dead to the law*; the more I consider its nature and tenor, the more I am convinced that it is absolutely impossible that I or any man living should be justified by it, and therefore I give up all such expectations: and yet the effect of it is, not my being a lawless licentious creature, but quite the contrary; it is, *that I might live to God* in a state of favour and acceptance with him, animated by nobler views and hopes than the law could give, and therefore engaged to a more generous, sublime, and extensive obedience than it was capable of producing. For *I am crucified with* 20 *Christ*, and have such a sense of his dying love upon my heart, and of the excellency of that method of justification and salvation which he hath accomplished on the cross, that I am in consequence of it dead to all the allurements of the world, and to all views of obtaining righteousness and life by the law: *nevertheless, I live* a new and spiritual life, in a conformity to the will of God, and feel the comforts of it in my heart; *ye'*, to speak properly, it is *not I* that live, *not* *me* my former or my present self, by any strength or power of my own, *but it is Christ* that by the energy of his word and Spirit *liveth in me*, and continually influences and quickens my soul to every good action and affection: *and the life which I now live in the flesh*, while surrounded with the snares and sorrows of mortali-

SECT.  
IV.  
Gal.  
II. 19.

\* *I acknowledge myself a transgressor* ] Mr. T. Infant seems to consider this verse as a continuation of Paul's speech at Antioch. He would render it thus: "On the contrary, so far are we from being made sinners by neglecting justification by the law, that, if we taught the necessity of our works, we should become transgressors in building again the things that we have destroyed." But if this interpretation was to be admitted, we should not only find it hard to clear up the argument, but must, I think, suppose the following verses likewise a part

of the speech to Peter; which would make them much less pertinent and natural than if we suppose them the overflowings of Paul's devout heart in addressing the Galatians.—His speech to Peter rather seems to have gone no farther than the foregoing verse, and *ye'* is often used with such a latitude that we may take it in the beginning of this verse to signify *Now*, and so consider Paul as shewing here, that whatsoever some insinuated to his prejudice, there was no inconsistency in his doctrine and practice with what he had then so openly declared.

SECT. ty, *I live in the continual exercise of that faith* of God, who loved  
 IV. *which [is] established in and centered upon the* me, and gave him-  
 Gal. perfect righteousness *of the Son of God; on* self for me.  
 11. 20. whom alone it is that I depend for justification, and am daily deriving new influences from him, by realizing and affectionate views of that gracious and condescending Saviour, *who loved me, and that to such an astonishing degree, that he delivered himself up to torments and death for me, that he might procure my redemption and salvation.*

- 21 So that you see upon the whole, when you consider all the tenor of my conduct, as well as my conference with Peter at Antioch, *that I do not, like many others, frustrate the grace of God* in Christ, and render void that method of salvation which the gospel hath revealed, *which a* behaviour like that which I reprov'd, if pursued into all its consequences, must appear to do; *for if righteousness [come] by the law,* and that made a sufficient provision for our being justified and accepted in the sight of God, *then* there was no necessity of the grace of God in giving his Son for us, and *Christ is dead in vain, since,* he died to redeem us from the curse of the law, as being utterly hopeless and irrecoverable by that dispensation alone.

#### IMPROVEMENT.

Ver. 11. It is a most generous and worthy spirit that was shewn by the apostle Paul on this occasion, in his being so ready to stand up for Christian liberty and to reprove even Peter himself, though so honoured and beloved a brother, when he acted a cowardly and inconsistent part. He did not meanly censure him to others, and endeavour by private insinuations to lessen his character, but by his openly rebuking him he shewed himself a sincere friend, and took the most effectual method to prevent the ill consequences of his dissimulation, and at the same time to recover his brother to a more worthy and consistent conduct.

12, How little there is in all this passage that looks like any peculiar authority assumed on the part of St. Peter, or acknowledged by St. Paul, every unprejudiced reader will easily observe: and perhaps God might suffer this great apostle of the circumcision thus to fall, and to be thus corrected by the apostle of the Gentiles, the more effectually to discountenance those arrogant and groundless claims of the pretended successors of St. Peter to su-

premacý and infallibility, which have introduced so much confusion and infamy into the church. SECT. IV.

We may well rejoice in the review of a passage which so strongly asserts Christian liberty on the one hand, and exemplifies the very life of Christian grace on the other. Let it ever be retained in our memories, that we are *justified by the faith of Christ*, Ver. 16 and not by the works of the law; and may our conduct be agreeable to the doctrine we profess, giving up all expectations inconsistent with this decision, yet ever remembering that *Christ is not the minister of sin*. Let faith in him engage us, whilst dead 17 to the law as a covenant of works, to be observant of it as a rule 19 of life, and so to *live to God* as those who are still under a law to Christ (1 Cor. ix. 21); and, animated by the influences of his grace, may our souls feel more and more of the efficacy of his death, *who loved us and gave himself for us*.

Strongly indeed will the affecting consideration of the death of 20 Christ impress our hearts, when we are conscious of our interest and concern in it. May the impression last through life; and may we remember that we are not merely to make one solemn address to our adorable Redeemer, committing by an act of faith our souls into his hands; but that our faith is daily to be renewing its views of him, that so the life which we now live in the flesh, in the midst of so many vanities and dangers, may be conducted by the continual influence of this principle. May we therefore daily regard him as our Instructor and Governor, our Atonement and Intercessor, our Example and Strength, our Guardian and Forerunner: and, in proportion to the degree in 21 which such views as these prevail, the grace of God, instead of being frustrated, will be the more admired and esteemed; and as it was impossible that righteousness should be attainable by the law, it will appear Christ hath not died in vain, but that his death was necessary to procure our justification, and is the only sure foundation of our faith and hope.

## SECT. V.

*The apostle reproves the Galatians for their instability with regard to the important doctrine of justification by faith; which he farther confirms from the instance of Abraham, who was thus justified, and in whose blessing we share, through the redemption Christ has wrought out for us. Gal. III. 1—14.*

### GALATIANS III. 1.

O GAL. I. c. 1. ROM. SH. Ga. **THESE** are the real sentiments of my heart which I have now laid before you, and you were formerly taught them at large. But O ye



SECT.

V.

Gal.

III. 1.

*thoughtless Galatians*, after all the instructions I have given you, how little do they prevail in your breasts? May I not even ask you, *who hath* by some fallacious fatal charm *enchanted you*<sup>a</sup>, and as it were dazzled the eyes of your mind with the vain glitterings of sophistry and delusive arts of evasion, *that you should not* go on to *obey the truth* so solemnly inculcated upon you; even you, *before whose eyes Jesus Christ crucified hath been* so *evidently set forth* and strongly delineated *among you*<sup>b</sup>, in the most affectionate representations of his word and ordinances? One would have imagined these lively views should for ever have secured your fidelity to him, and have fortified your hearts against every insinuation injurious to the honour of his cross.

<sup>2</sup> But methinks even now the matter might be brought to a short issue: and to this purpose, there is *this only I would learn of you*, *Did ye receive the Spirit* in its extraordinary operations in and upon you, *by a regard to the works of the Mosaic law*, or any other law on which you might depend for justification as a matter of legal claim? or were you made partakers of it *by the hearing of the gospel*, proposing the method of justification by *faith* in the righteousness and grace of the Redeemer? If any of the new teachers that are come among you can work such miracles in proof of their tenets, and confer such gifts on their followers, you will be

tians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you:

<sup>2</sup> This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

<sup>a</sup> *Who hath enchanted you?* I know some would render *επαγαγε*, *Wh hath enticed*, or *happiness*? But as the Jewish zealots could not have any sense of the happiness, if those Christians they endeavoured to disturb, it is not, I think, so natural to render their attempts to *enure*; and it is well known the word also signifies to *enchant*. It strongly expresses the unreasonable turn their minds had taken, so that one would imagine they had been deprived of the regular use even of their natural faculties.

<sup>b</sup> *Before whose eyes Jesus Christ crucified*, &c.] There is no room to object that this is merely an argument to the passions; for in proportion to the affecting sense they had of the love of Christ in submitting to crucifixion for them, would be the rational sense of the obligations they were

under to him, to preserve his gospel pure, and his church free and happy.

<sup>c</sup> *Did ye receive the Spirit by the works of the law, or by the hearing of faith?* There is no doubt but that it was on their becoming Christians that they received the Spirit; and therefore that it could not be ascribed to the law, which they were strangers to till afterwards, but must be owing to that faith in which they were instructed by the gospel on their embracing Christianity. Nor can it justly be objected that they still retained the Christianity by which the Spirit was received; for they were now perverted to a different system by their new teachers, and that which Paul had preached at first among them, when they received the Spirit, was a Christianity of which Judaism made no part.

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

more excusable in hearkening to them than in present circumstances you can possibly be. SECT. V.

But are you indeed so inconsiderate as to need being reminded in this manner? Where is the benefit you can propose by turning to the law? *Having begun in the Spirit*, having known the spirituality, power, and energy of the glorious gospel, are ye now seeking to be made perfect by the flesh? or have you any expectation of attaining to a superior degree of perfection and excellency, by a submission to those carnal ordinances of the law which at first view appear to be so much beneath it, and to be altogether insufficient for it? If you are tempted to so great a fall as this, let me remind you of the difficulties you have already borne for Christianity; many of which have been brought upon you by the instigation of the Jews, whose hatred is so violent against it. Say then, my brethren, have ye suffered so many things in vain? Will you give up the benefit of all these sufferings, and lose, in a great measure at least, the reward of them, by relinquishing what is so material in that scheme of doctrine you have been suffering for? Shall all that you have endured be thus in vain? if indeed [it be] yet in vain, which I am willing to hope it is not entirely, and that however your principles may have been shaken, yet God will not permit them to be quite overthrown.

4 He therefore that

I know that your favourite teachers have many arts of address with which they endeavour to soothe you, and to conciliate your regards to themselves, while they would alienate them from me: but when you come to the most solid and authentic proofs of a Divine mission, have you

4 Have ye suffered so many things in vain? Should it be said, that, notwithstanding the Galatians were for adding the observation of the law to the gospel, it would not necessarily destroy their hopes as Christians, nor deprive them of the reward of that courage they had hitherto shewn in its defence: yet it must be allowed that some degree of their reward might be lost, as it might derogate from their future glory, to have been through inconsideration, and prejudices rashly admitted, accessory to the corruption and consequent obstruction of

the gospel: and also, that as much persecution might be declined by admitting this mixture of Judaism, there was reason to fear that it was a regard to their own present ease and convenience that led them to it, (compare chap. v. 11, and vi. 12;) which was in a manner cancelling the good effect of their former resolution; and indeed any thing that looked like a sinful temporizing in those who had before been confessors for the truth, might occasion peculiar scandal, and endanger many more.

SECT.

V.

Gal.

III. 5.

not seen them wrought among you, in confirmation of the doctrine I delivered to you? *He therefore that ministereth to you* an extraordinary supply of *the Spirit* by the laying on of his hands, *and that worketh* other evident and uncontrouled miracles among you, *[doeth he it]* by the works of the law, and in virtue of any commission he had received from God to inculcate the observation of the Mosaic precepts? or is it by the hearing of faith that he doeth it? Is it not evidently by that gospel which you have heard me preach, and which exhorts you to seek justification and salvation by faith? And will you then forsake a doctrine which has been so signally attested, and exchange it for one, the teachers of which have no such attestations to produce?

6 And this method which the gospel proposeth is agreeable to the example which you have in the great father of the faithful: for *even as* you read of *Abraham* (Gen. xv. 6.) long before he was circumcised, "that he *believed God*, relying "on the promise that he had made him, *and it* "was imputed to him for righteousness;" it was set down to his account, as an evidence of his being a righteous person: *Know ye therefore*, and infer from hence, that as faith was the brightest part of the character of this illustrious patriarch, so all *they who [are] of faith*, all that have the same principle working in their hearts, and engaging them to receive the gospel-dispensation, *the same are*, and shew themselves by a like disposition to be, *the children of Abraham*, and may expect to inherit the same blessings with him, as by embracing the gospel they manifest the same principle and temper.

8 And again, the Holy Spirit, by whose inspiration the scripture was written, *foreseeing that* God would justify the Gentiles, when he should call them by his grace, in the same manner as he justified Abraham, only *through faith*, did

ministereth to you the Spirit, and worketh miracles, among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 And the scripture foreseeing that God would justify the heathen through

\* *Worketh miracles among you.*] It is a just and important observation of Mr. Baxter here, that it was a great display of Divine Wisdom to suffer such contentions to arise thus early in the church as should make it necessary for the apostles to appeal to the miracles wrought before,

and upon those who were afterwards in some degree alienated from them; that future ages might be convinced of the certainty of these miracles as matters of fact beyond all possibility of contradiction. See Baxter's Practical Works, Vol. II. p. 119.

faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

in effect before the revelation of it to the world sect. v. preach the glad tidings of the gospel unto Abraham himself, [saying] once and again, (Gen. xii. 3; xviii. 18; xxii. 18.) "In thee shall all nations of the earth be blessed;"<sup>1</sup> that is to say, By their faith in that glorious Person who is to descend from thee, all persons whatsoever shall be blessed, of whatever nation they be, who learn to resemble thee in their readiness to receive every message from God with an entire submission and obedience. So then it appears,<sup>9</sup> that *they who are really partakers of the grace of faith*, and seek to be justified by it; they who have an unfeigned principle of faith in their hearts, and shew it by giving due credit to this great and indubitable testimony which God hath borne to his Son; they are *blessed with believing Abraham*, and shall inherit the promises made to him, though they are, as he was when he first received these promises, in a state of uncircumcision.

So then they which be of faith, are blessed with faithful Abraham.

For as many as are of the works of the law, are under a curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them.

Now it is evident that this blessing must be received by the gospel; for as many as are of that covenant, which relates only to the works of the law, and have no higher views and expectations than a legal dispensation could give, are indeed under a curse,<sup>2</sup> and by every breach of that law become obnoxious to it. And of this, with respect to the Mosaic law, we have as express a proof as can be imagined; for it is written, with regard to all that are under it (Deut. xxvii. 26.) "Cursed [is] every one who confirmeth not all the words of this law, that is, who continueth not in all things which are written in the book of the law, to do them."

<sup>1</sup> In thee shall all nations of the earth be blessed.] It may perhaps be asked, "What evidence there is that this promise meant the converting Jews and Gentiles to Christianity, rather than converting the Gentiles to Judaism, and so blessing them with a participation of the privileges originally granted to the natural seed of Abraham?" But besides what the apostle afterwards says for clearing up this point, it may be answered, that the Mosaic economy was so constituted, that it never could be an universal thing; and that when it was

considered what sort of a person Christ in fact was, there would appear reason to believe that this promise referred to him, even separate from the authority of the apostle in asserting it, and how dubious soever the sense of the oracle might appear till it was illustrated by the event. <sup>2</sup> Are under a curse.] Dr. Whitby proves (in his note on ver. 13.) that the law of Adam was attended with a curse as well as that of Moses; and that it is the more general curse which is here intended, as illustrated by what Moses expressed as the sanction of his institutions.

SECT. It is therefore a perfect, personal, and perpetual  
v. obedience to every one of its injunctions, which  
the law requires: and as every man's conscience  
must tell him that he hath not performed this,  
Gal. III. 10. he must see the dreadful denunciation levelled  
at himself, and dooming him to death and mi-  
sery.

11 *And that no man is justified in the sight of God by the performance of the law, or by his own obedience to it, [is] farther evident from God's appointment of another way of justification; for (as the prophet saith, Habak. ii. 4.)* *But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.*

*"The just, or righteous man, that is, he who shall finally be treated by God as such, shall live by faith."*<sup>b</sup> he shall be justified and saved by trusting in the mercy of an almighty God through Christ, and resting on the promise he hath graciously made of pardon and salvation even to sinful creatures, who shall by faith

12 *apply to him for righteousness and life. Now it is manifest that the law is not of faith, nor doth it allow of such a way of justification; but puts it on another and most rigorous footing, insisting on exact obedience to all its commands, and declaring (Lev. xviii. 5.) "that the man that doeth them, shall live in or by them:"* *12 And the law is not of faith; but, The man that doeth them, shall live in them.* he who perfectly conforms himself to these precepts shall have a right to happiness in consequence of them; but he that breaks them must bear the penalty without any farther assistance from a law which, being in one instance violated, must for ever condemn the transgressor.

13 *But ever adored be the riches of Divine grace, Christ hath redeemed us who believe in his name from the terrible curse of the law, and bought* *13 Christ hath redeemed us from the curse of the law, be-*

<sup>b</sup> *The just shall live by faith.* As the apostle shews in the next verse that there was no obtaining life by the law without a perfect personal obedience, faith, which stands here in opposition to it, must signify a firm belief of the promise of God, and acting according to it in a dependence upon Christ for righteousness; which is the way of justification that the gospel has revealed. Compare note<sup>d</sup>, on Rom. i. 17, Vol. IV. p. 16.

<sup>c</sup> *Christ hath redeemed us from the curse of the law.* The curse of the law from which Christ has redeemed us was that

which doomed us to eternal misery; from whence it hath been very plausibly inferred that the law of Moses was established on the sanction of future punishments. But perhaps it may be solidly answered, that the apostle, arguing concerning the law of God in general, the breach of which did certainly render obnoxious to future punishments, may mention the circumstance of the Mosaic law leaving every presumptuous offender to die under a curse, as an intimation of those melancholy prospects with respect to fulminity which we must grant it certainly gave,

ing made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

us off from that servitude and misery to which it inexorably doomed us, by *being himself made a curse for us*, and enduring the penalty which our sins had deserved: for such was the death which he bore in our stead; not only when considered as a capital punishment, which universally implies something of this, but as thus stigmatized by the express declaration of the law against every one in such a particular circumstance; *for it is written* (Deut. xxi. 23), "*Cursed [is] every one that hangeth on a tree:*" now Christ, as you well know, was hung upon a tree: he expired on the cross, and his dead body hung for some time upon it. And this, in his adorable condescension, he submitted to for us and our salvation; *that the curse having been borne by him in our room, the blessing of Abraham* in all its extent of spiritual benefits, and that adoption which was given in him, *might come*, not only on believing Jews, but *on the Gentiles also, through Christ Jesus* the great anointed Saviour; and particularly *that we*, even the whole church of Christian converts, *might through the exercise of a living and sincere faith in him, receive the promise of the Spirit* as the seal of our adoption<sup>k</sup>, both in the effusion of its miraculous gifts, so far as they may conduce to the edification of the church, and in the rich abundance of its saving graces.

† That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith:

even though we should not suppose that it contained an express threatening of such punishments: which I do not see that it any where does, and which I think the learned Mr. Warburton hath fully proved that it doth not. And it is evident that the course of the apostle's argument here implies, that *all true believers are redeemed from the curse*; and consequently, that he speaks of a *curse*, to which *all as sinners*, were liable; whereas the Gentiles being under no obligation to the *Mosaic law* at all, could not possibly be *directly* affected by its *curse*, nor could indeed be *at all* affected by it, otherwise than in the latitude i. e. which we have explained this passage.

<sup>k</sup> *That we might receive the promise of the Spirit.*] It is justly observed by the learned Diodate here, that the plentiful effusion of the Holy Spirit of God had been so frequently promised by the prophets as the great blessing of the latter day, that it is here used as *synonymous* to the *blessing of Abraham*. And Mr. Howe very properly argues from hence the great importance of the Spirit, since the imparting it is represented as the great blessing by which the curse is removed; from whence (says he) it follows that the withholding and withholding it is the great calamity which falls upon men by their apostacy from God. See Howe's Works, Vol. I. p. 237.

## IMPROVEMENT.

SECT.

verse 1

- THROUGH the amazing goodness of God to us we share with the Galatians in this great privilege, that *Jesus Christ crucified* is evidently set forth among us. Let us make the object familiar to our view, to our hearts: and O that we may all feel its powerful influence, to engage us to obey the truth, and to comply with the practical design of the gospel! O that none of the enchantments of this vain world may be able to draw us aside from a becoming regard to it! May those especially who have
- 3, 4 begun in the Spirit, and perhaps have suffered many difficulties already in the cause of religion, be concerned that they may not suffer so many things in vain, and after all their pretensions and hopes make an end in the flesh, by forsaking that excellent cause!
- 6, 7 That we may be deemed the children of Abraham, let us have the same faith with him; that believing in God as he did, and trusting in the promised Messiah, we may attain that righteousness which it is impossible to obtain by the deeds of the law, which insists upon perfect obedience, and passeth sentence upon every one that has transgressed it. Nothing can be more important than to endeavour to impress our souls with this great
- 10 and fundamental truth, that if we are of the works of the law, and trust in these for justification, we are under a curse. O that God may graciously thunder that curse in the ears of skilful sinners, and make them sensible of their guilt and danger; as *prisoners of justice*, yet in some measure *preserved by hope* (Zech. ix. 12), they may *fly for refuge to lay hold on the hope set before them in the gospel* (Heb. vi. 18.)
- 13 We need not go far for help. No sooner are we wounded (it were) in one verse, than we find provision for our healing in another. For *Christ hath redeemed us from the curse of the law*, and this in a method never sufficiently to be admired, even by *making himself a ransom*, yea and becoming a curse for us; submitting, not only to a great infamy and wretchedness in his life, but to an ignominious and accursed *death*, being *slain and hung upon a tree* (Acts v. 30; x. 39.)
- To him let us apply, that the curse may be removed; and with humble confidence in him, let us lift up our eyes in cheerful expectation, that though by birth we are Gentiles, the blessing of Abraham will come upon us, and that through faith we shall receive the promise of the Spirit. And what promise can be more valuable than this? what blessing more desirable, than to be enlightened, to be quickened, to be sanctified, to be comforted by the Spirit? As the just, may we live by faith and make it our daily request at the throne of grace, that God will implant and increase that Divine principle in our hearts, even such a faith as shall work by love, and prove a genuine principle of sincere and universal obedience.

## SECT. VI.

*The apostle further illustrates the stability and importance of the covenant made with Abraham as the father of believers, which the Mosaic covenant could not infringe, and to an application to which its greatest severities were intended to lead. Gal. III. 15, to the end.*

GAL. III. 15.

**BRETHREN,** I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto.

GALATIANS III. 15.

**I HAVE** been speaking, *brethren*, of the blessings of the Abrahamic covenant, and have shewn that, according to the original tenor of it, all his believing seed, whether they be or be not circumcised, must be entitled to many very valuable privileges. And herein *I speak after the manner of men*, and reason on the principles of common equity, according to what is the allowed rule of all human compacts; for *though it be but the covenant of a man with his fellow-creature, yet if it be once legally confirmed by mutual promise and seal, no honest man concerned afterwards cancelleth what was agreed to by it, or addeth any thing to it which should alter the terms of it, without the consent of the other stipulating party.*

SECT.

VI.

Gal.

III. 15.

Now, to apply this to the case before us, the 16 promises relating to the justification of believers were spoken by God at first to Abraham, and to his seed, who are expressly mentioned as making a party with him in the covenant. And here by the way you will observe, that he saith not, "And to seeds," in the plural number, as speaking of many: but in the singular number, as of one, "And to thy seed," not extending it to a variety of seeds, which might descend from him, but limiting what he says to one, which is all

Now, to apply this to the case before us, the 16 promises relating to the justification of believers were spoken by God at first to Abraham, and to his seed, who are expressly mentioned as making a party with him in the covenant. And here by the way you will observe, that he saith not, "And to seeds," in the plural number, as speaking of many: but in the singular number, as of one, "And to thy seed," not extending it to a variety of seeds, which might descend from him, but limiting what he says to one, which is all

He saith not, "And to seeds," as of many; &c.] One would not easily allow that the apostle founds his argument on a presumption, that seed cannot signify a plurality of persons; since (not to mention a thousand other texts, in that very covenant with Abraham to which he refers, God said, Gen. xv. 5, *No shall thy seed be*, that is, It shall be as numerous as the stars of heaven. Nor can any in-

stance be produced in which the greatest number of persons to descend from any one are called *his seeds*. Therefore, with Bishop Burnet (in his Four Discourses, p. 66,) I take it to be only the apostle's saying, in bad Greek I confess, but with good sense and reason, that the promises made to Abraham are not only appropriated to one line of his descendants, that is, to those by Isaac; but centre in one



SECT. VI. to centre in *Christ* ; out of regard to whom that branch of Abraham's family from which he was to spring was in so remarkable a manner separated from the rest.

Gal.  
III. 16

17 *And this I say* further, on the principles laid down above, [that] the covenant which was long before confirmed by the promise of God with respect to *Christ*, as the illustrious Seed referred to, and the great universal blessing exhibited in the promise, the law which was given at mount Sinai four hundred and thirty years after the date of it<sup>b</sup> cannot disannul, [so] that it should make the promise void and ineffectual ; which it must have done if the observation of that law had been for the future the necessary means of

18 justification and happiness. For if the inheritance of Abraham's blessing [be] suspended on such a condition as not to be obtained but by the observation of the law, it must then follow that [it is] no more the effect of the promise, which is indeed quite abrogated by such a clog ; but it is evident that God freely gave [it to] Abraham by promise ; and therefore it must be left in such a state as that the honour of the promise may be secure, which otherwise would be abolished and disgraced, (Rom. iv. 13, 14.)

19 But it may be objected, If justification and eternal life cannot be obtained by these means, to what purpose then [serveth] the law, or what significancy hath it ? I answer, That it was added after the promise was made, because of transgressions ;<sup>c</sup> that the Jews might either be pre-

17 And this I say that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise : but God gave it to Abraham by promise.

19 Wherefore then serveth the law ? It was added because of transgressions, till

illustrious person, with regard to whom the rest are made partakers of the great blessing exhibited in the Abrahamic covenant. And this interpretation I greatly prefer to theirs who suppose that Christ here signifies the mystical body of Christ, or the aggregate of all believers ; which interpretation will no more afford an argument from these words than the preceding. And if we suppose it merely a remark by way of illustration, I think no sense so easy as this which is favoured by ver. 19.

<sup>b</sup> Four hundred and thirty years after.] To make out this computation, Dr. Whitby and several other commentators proceed thus. The first celebrated promise was made to Abraham when he was seventy five years old, (Gen. xii. 3, 4;) and from

this date of it to the birth of Isaac, when Abraham was an hundred years old, (Gen. xxi. 5,) was 25 years : Isaac was 60 when Jacob was born, (Gen. xxv. 26.) Jacob went into Egypt at 130, (Gen. xlvii. 9.) And the Israelites sojourned there according to the Septuagint, (Exod. xii. 40.) 215 years, which completes the number. Compare note<sup>d</sup>, on Acts vii. 6, Vol. III. p. 82.

<sup>c</sup> It was added because of transgressions.] As the law that was given by Moses neither did, nor could disannul the covenant made with Abraham, to which the Jews undoubtedly had a claim, the design of that law must therefore have been to engage those of his descendants that came under it to see their need of that covenant,

the seed should come, to whom the promise was made; and it is ordained by angels in the hand of a mediator.

served from idolatry and other crimes, or that they might be convicted of their guilt in committing them, and so be taught to seek after a more effectual method of obtaining pardon with an earnestness proportionable to the discovery it made of the malignity of their guilt: and with this view it was to continue till the illustrious Seed should come, even the Messiah, to whom the promise was made; into whom both Jews and Gentiles being ingrafted by faith, when the gospel-dispensation took place, should become without distinction the spiritual seed of Abraham, and be entitled to the blessings of the promise. Accordingly the law was given in a way agreeable to this design of it; [and it was] ordained and promulgated by the ministration of angels at mount Sinai,<sup>d</sup> and put in the hands of Moses, who was then appointed by God to act the part of a mediator between him and the people of Israel and was authorised to attest (as it were) their mutual and reciprocal obligations to each other; whereas the promise needed no mediator, but was immediately deposited by God in the hand of Abraham to whom it was made.

SECT. VI.

Gal. III. 19.

20 Now a mediator is not a mediator

Now we know that a mediator is not merely [the mediator] of one party, but at least of two, between which he must pass, and by the nature

and more effectually to recommend the promise to them. And as the writing of the book of Genesis gave them a farther account of it than tradition had preserved, the law might be said to be added to that account because of transgressions; as their transgressions, not only of the ceremonial, but of the moral precepts, would appear more exceedingly sinful and dangerous, in proportion to the perspicuity of these precepts, and the awful solemnity with which they were delivered.

<sup>d</sup> By the ministration of angels, at mount Sinai.] That the law was given by the ministration of angels, is apparent from many passages of scripture (compare Psal. lxxviii. 17; Acts vii. 55; and Heb. ii. 2.) though the Logos did undoubtedly preside among them, and it was in his name that the proclamation was made by angels, as his heralds and attendants.

<sup>e</sup> [In the hand of a mediator.] It is a singular notion of Mr. Pierce on Heb. vii. 22, that the mediator here spoken of is the

order of Jewish high-priests, who succeeding one another, were by virtue of their office mediator between God and the people. He pleads, that "the law is here represented as left in the hands of a mediator till the promised seed should come." But the clause *αγγελικῶς* *ἕως ἃς ἔλθῃ ὁ σπέρμα* till the seed should come, will make very good sense if it be taken in connection with the preceding word *καταλείβω*, and referred to what is said immediately before, of the law being added; as appears in the paraphrase. And the apostle's argument will be much better supported by referring this to Moses, who was particularly authorised by the Jewish people, as well as constituted by God, to mediate in the affair of receiving the law which he transacted once for all.—It is so unusual and unusual a manner of speaking, to call a succession of men a mediator, that one would not willingly be forced on such an inconvenient interpretation.



of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

jection to it, would otherwise have been? *God forbid*, that we should insinuate any thing of that kind! On the contrary, it was intended to be subservient to the promise, and the design of it in its remoter consequences, if rightly attended to and applied, was to lead the thoughts and hearts of those who are under it to an higher and better dispensation. *For if indeed there had been a law given, which could have given life, if any law, considered in itself alone, could have been to sinful creatures a sufficient means of justification and eternal happiness, then assuredly righteousness should have been by the Mosaic law,* than which there is not any law more holy, excellent, and good.

SECT.  
VI.  
Gal.  
III. 21.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

introducing any justifying righteousness, that the scripture in revealing it hath plainly shut up all, both Jews and Gentiles, under sin, as so many condemned malefactors: for it hath stated the rule of duty in such a manner, that every man's conscience must, on considering and understanding that rule, certainly charge himself with sin. And it is wisely ordered in this manner, that they who are so convinced of guilt and misery, might look beyond it to be delivered from their lost condition, and that the promise of righteousness and life by faith in Jesus Christ, as the only means of justification, might be given and appropriated to them that truly believe in him for pardon and salvation; and thus the seeming severity of the sentence was intended so much the more to illustrate the grace of the promise.

23 But before faith came, we were kept under the law, shut

The law then, which condemns every transgression, was designed to be preparatory for the discovery which the gospel makes of the way of being justified by faith: but before this faith came to be exhibited, as the method of acceptance with God, we that were under the law stood on the foot of our own obedience before him; and having become obnoxious to Divine justice, and liable to death, the punishment of sin, were kept under the bond of the law, as condemned malefactors are guarded in close custody, shut up as

\* Righteousness should have been by the Mosaic law.] This was the law by which he would have done that honour, if he would have done it to any.

SECT.  
VI.Gal.  
iii. 23.

prisoners under sentence,<sup>h</sup> unto the faith which in due time should afterwards be revealed; there being no possibility of escape, till the Messiah came, and brought the happy tidings of a way to be justified and accepted, though we were before most justly condemned. So that the

up unto the faith which should afterwards be revealed.

24 law, while it continued its authority over us, and held us under the rigour of its discipline, was as it were our schoolmaster, or the instructor of our childhood, to teach us our own sinfulness and the necessity of a better righteousness than our own; and so [to lead us] unto Christ, and to engage us, as condemned by the law, to have recourse to him who is the end of the law for righteousness, (Rom. x. 4;) that we might thus be justified by faith in him, and so obtain the benefit of the promise.

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25 But when this faith once came to be fully revealed by the gospel-dispensation, we then passed over to a more liberal and happy state; and being instructed in the knowledge of Christ, we are no longer under the discipline of a schoolmaster as children in a state of minority, and have no such need of the law, as we had formerly, to direct us to him. For having believed in Christ, as he is discovered in the gospel, ye are all, without distinction, Gentiles as well as Jews, the sons of God by faith in Christ Jesus, and are now as it were brought into an adult state, in which you have a claim to higher privileges, and to greater freedom, than you had before.

25 But after that faith is come, we are no longer under a schoolmaster.

27 For as many of you as have been baptized into Christ, and so have taken upon you the solemn profession of his religion, may thus be said to

25 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ,

<sup>h</sup> Shut up as prisoners under sentence.]

The apostle having shown in the preceding verse, that all were shut up under sin, what he now adds of the Jews being shut up, does not so much refer to the *folius* of ceremonies (though some have explained it so,) as to the condemnation under which the violation of the law brought the transgressors of it; according to the grand argument so largely insisted upon by St. Paul in his epistle to the Romans, chap. iii. 9—23.

<sup>i</sup> The sons of God by faith in Christ Jesus. It may perhaps be objected, "We might have been the children or the sons

of God, though we had still continued under a schoolmaster;" but we should not then have appeared under the character of such, as the apostle argues in the beginning of the next chapter. But perhaps the particle *ye* may here signify *you*; and so it may introduce the following application of the promises laid down in more general terms.—If *ye* here signifies such a matter or government as hath a power of restraining and correcting children in a manner that suits only an infant state, or that of early childhood.

have put on Christ, <sup>k</sup> and to be clothed with his character and covered with his righteousness; and by the interest you have in him by faith, are so united to him as to appear one with him in his state of liberty and felicity. So that now the distinctions, which were before so much regarded, are in a manner done away, and have an end put to them, by this happy union: and *there is neither Jew nor Greek*, but the latter has the same privileges with the former, and the former may without offending God use the same freedom in approaching to him with the latter: *there is neither bond nor free*, but slaves are now the Lord's free men, and freemen the Lords servants; and this consideration makes the free humble, and the slave cheerful, and swallows up in a great measure the sense of his servitude: *there is neither male nor female*, but all are now admitted to that initiatory ordinance of baptism which comes in the place of circumcision that was appropriated to the males; and this happy state of equality, into which, with respect to spiritual privileges, both sexes are brought, may justly prevent that tyranny over the weaker which in some places hath so shamefully prevailed: *for ye are all one in Christ Jesus*, and are all equally accepted in him; and being made one body in him, believers, of whatever nation, or sex, or condition they be, are all cemented in the bonds of holy friendship, and animated with the views of the same happiness. *And if ye* <sup>29</sup>

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

[be] Christ's, and are by faith united to him, who is the promised Seed, in whom all nations shall be blessed, *then are ye the true seed of Abraham*, and equally are so, whether ye are circumcised or not; and, in consequence of this, ye are *heirs in virtue of the promise*, and may look upon the best blessings promised to that holy patriarch as your own, though you have no inheritance in the land of Canaan, and pretend to claim nothing by virtue of a natural descent.

<sup>k</sup> *Have put on Christ.* Mr. Locke here observes, that by their putting on Christ it is implied, "that to God, now looking on them, there appears nothing but Christ: They are, as it were, covered

"all over with him as a man is with the clothes he has put on. And hence, in the next verse, it is said, they are all one in Christ Jesus, as if they were but that one person."

sect. VI.  
Gal. III. 28

## IMPROVEMENT.

RECT.

VER.

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LET us rejoice in those spiritual privileges to which all Christians are now equally entitled; and charge upon ourselves those obligations which necessarily attend them. Let us look upon ourselves as *the children of Abraham*, as entitled to the noblest of those *promises* which God made to that excellent saint; even to that great and comprehensive promise, (which is *all the salvation*, and *all the desire*, of every true child of *Abraham*;) namely, that *God will be a God to us* (Gen. xvii. 7, 8.)

Let us approve ourselves his genuine offspring by imitating his faith; and always remember that, having been baptized into Christ, we have so put on Christ, as to be obliged to resemble him in his temper and character.

If we desire to share the blessings and glories of that one body of which Christ is the great and glorious Head, let us not lay a disproportionate stress upon any thing by which one Christian may be distinguished from another; but endeavour, as one in Christ Jesus, to be one in affection and friendship to each other: and let those who seem to have the greatest advantages condescend to them that seem most their inferiors.

Giving up all expectations of life from any law, since that of Moses could not give it, let us look for *glory, honour, and immortality* by the *gospel*; and be very thankful for the knowledge

we have of *the Mediator of a better covenant* than that in which Moses was appointed to mediate. And as *the law* was given,

not to *annul the covenant of promise*, but with a view to be subservient to it, and to point out Christ, let us apply to him

for righteousness and life; and in him as that one Seed of Abraham in whom all the families, all the nations of believers were to be blessed, let us centre our hopes, and be very solicitous that we by faith may be united to him, and so may have a claim to all the privileges of the promise under him.

Thus let us continue to make use of the law, not as the foundation of our hope towards God, but as our schoolmaster to bring us to Christ by the discovery it has given of our need of him:

and, being sensible that it hath shut up all under sin, from which we cannot be delivered but by the faith the gospel hath revealed, may we be led to seek the benefit of the promise, that, being *the sons of God by faith in Christ Jesus*, we may be heirs of eternal life and blessedness.

SECT. VII.

The *illustrates the superior excellency and freedom of the* *to which believers as the sons of God are brought by* *the gospel, above the state which they were in before under the* *law, when they were only as minors under a rigorous tutor :* *and at the same time he reproves the Galatians, that they were* *no more resolute in adhering to that better dispensation, the* *first tidings of which they had received from him with so much* *affection.* Gal. IV. 1—20.

GAL. IV. 1.

GALATIANS IV. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ;

I OBSERVED to you, my friends, a little before, that while we were under the law, we were as in a state of minority ; (chap. iii. 24, 25.)

SECT.

VII.

Gal.

IV. 1.

2 But is under tutors and governors, until the time appointed of the father.

Now, for the further illustration of that thought, by what is known to be the usual method of dealing with children, I say, [that] so long as the heir of the most plentiful estate is a child in his non-age, he, with respect to the possession and free use of it, and to the right of managing it in his own person, differeth nothing from a servant or bond-man, though he be in title and by right of inheritance lord of all : But during 2 his minority he is under the authority and restraint of governors and guardians, to whose tutorage and management he is committed, till the time appointed by the father when he shall be deemed of age, and be at liberty to manage his affairs himself.

3 Even so we, when we were children, were in bondage under the elements of the world :

So likewise we who, having been Jews before, have now embraced the faith of the gospel, when we were but as children in minority, though we had the promise and hope of the Messiah, were held in bondage under the discipline of the law, in which we were employed, in a way suited to the imperfect circumstances of an infant state, about worldly elements, \* or about those inferior things which are but like the letters of the alphabet when compared with that sublime sense which they may be the means of teaching, when their power

\* Worldly elements.] The Jewish rituals might be so called, not only on account of the relation which they had to worldly things, by which they were adapted to the low conceptions of children, who are most affected with sensible objects, and have no taste for spiritual and heavenly things ; but also, because the same kind of things had before obtained

in the world, and were in use among the heathens, though under the Mosaic law they were directed to a better object and end.—Some would consider it as referring to the unfitness of the Israelites, in the infancy of their commonwealth, for receiving a more rational and sublime plan of religion, having been used in Egypt to so many pompous ceremonies.



SECT. is duly understood, and the use of them becom

VII. familiar to the mind: *But when the fulness of*

Gal. the prophets for the accomplishment of this great

IV. 4. event, *was come*, and we were arrived at the

age appointed by our Father for entering upon

our adult state, *God sent forth his own Son*, to

give us the inheritance of the promise he had

made of pardon and salvation, and bring us to

a state of liberty and happiness. For to this end

it was that the Messiah came; and that he might

effect this grand design, he *was* pleased indeed

to appear in a most humble form, taking upon

him mortal flesh, *made of the substance of a*

*roman*, according to the great original promise,

(Gen. iii. 15.) and was thus *made under the*

5 discipline of the Mosaic law in all its rigour; *That*

so by his submitting, not only to the precepts

of the law, but likewise to the penalty and curse

of it, *he might redeem them who were under*

the yoke and curse of *the law*, and bring us into

an happy liberty, both from the sentence of

it, and from any future obligation to obey the

ceremonial part of it; *that*, instead of that ser-

vile spirit which the law breathed, *we might all*,

as believers in Christ, *receive the adoption of*

*sons*, and see and know the happy privilege to

which we are advanced in consequence of it.

6 For unto all who are partakers of it, it is attend-

ed with the most joyful and beneficial effects;

*and because ye are thus* admitted by the gospel

to the full character and dignity of his *sons*,

*God hath graciously sent forth* an abundant effu-

sion of *the Spirit of his Son into your hearts*, O

ye believing Galatians, as well as into the hearts

of the Jewish converts; *crying, Abba, Father*,<sup>b</sup>

giving us all, both Jews and Gentiles, in our

different languages, an equal freedom in ad-

ressing ourselves to him with the overflowings

of filial confidence and love.

7 So that now, O Christian, whatever be thy

rank or station, or whether thou be Jew or Gen-

4 But when the fulness was sent forth of a law, under the law,

5 To redeem them, that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou

<sup>b</sup> *Crying, Abba, Father.*] The learned Mr Selden (de succ. in Bonna Def. cap. iv.) hath brought a very pertinent quotation from the Babylonian Gemara, to prove that it was not allowed to slave

to use the title of *Abba* in addressing the master of the family to which they belonged, or the correspondent title of *Imma*, or mother, when speaking to the mistress of it.

art no more a servant, but a son; and if thou art an heir of Christ,

*thou art no longer to look upon thyself as a servant or bond-man, or as standing on a level with such an one in point of present enjoyment; but, on the contrary, as admitted to the liberty and freedom of a son at age: and if thou art indeed a son in such circumstances, then it follows by an happy consequence, that thou art an heir of all the promises of God through Christ, and hast a claim to God himself, as to thy father and thy portion.*

sect. vii.  
Gent. iv.

8 Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods.

*But if this was the case with the Jewish converts, that they were in a state of servitude while they continued under the law, the bondage of the Gentiles in their unregenerate state must have been greatly worse; and it is still more absurd and unreasonable as to you Gentile converts, that when you have been called into a glorious liberty by the gospel, you should not entertain such liberal sentiments as are suited to it, but should be willing to submit to another servitude: for then indeed, when ye knew not the only true God and the way of being accepted with him, ye were in bondage to those stupid idols which by nature are no gods; and greatly were your rational natures debased by so ignominious and absurd a service. But now, after that ye have known the mind and will of God, or rather are so happy as to be known of God, and he has shewn his favour to you, and brought you to the knowledge of himself by the instruction of his word, and by the influence of his Spirit, how turn ye again into another kind of servitude to the weak and poor elements of the Mosaic ceremonies, which are so far beneath that glori-*

<sup>c</sup> *Ye were in bondage to those which by nature are no gods.* It is evident here, that though these Christians had before their conversion been idolatrous Gentiles, the Judaizing teachers were detestable of subjecting them to the Mosaic ceremonies: from whence it appears how much those learned writers are mistaken who think the Jews only imposed these ceremonies on those who were already, as they affect to call them, *Proselytes of the gate*, or worshippers of the true God; and how vain is the attempt to prove from hence, that the injunction of abstaining from blood is to be considered as peculiar to them.

<sup>d</sup> *Weak and poor elements.* The ceremonies of the law were weak, as they had no sufficient power to cleanse the soul from sin, and justify the sinner in the sight of God; and poor, as they could not confer the spiritual riches of the gospel, pardon and peace, and the assurance of enjoying life and happiness. Besides which it is to be remembered, that those who were most zealous for imposing the observance of the Mosaic ceremonies on the Gentile converts, were of the sect of the Pharisees, (Acts xv. 5.) who therefore would not fail to impose a great many additional observances, taught only by the tradition of the elders; which may sufficiently account for the low terms which the apostle uses upon this occasion. Compare Rom. viii. 3; and Heb. vii. 18.

- ous and happy state into which ye are called? Elements, to which ye unaccountably desire again to be in bondage anew,\* changing indeed the form and object of your ceremonies, but retaining many of the same low, perplexing, and unprofitable observances. For as under heathenism you had your frequent feasts in honour of imaginary deities, so now ye observe the Jewish solemnities with as scrupulous an exactness; even your sabbath days, and the beginning of your months or new moons, and your times of grand festivals, and your sabbatical years, and those of jubilee. Indeed, my brethren, when I think of these things, I am afraid of you, lest it should be found that I have bestowed upon you so much affectionate labour in vain,† while, after all the pains that I have taken to instruct you in the faith and liberty of the gospel, you appear to act as if you had forgotten what I taught you, and would be seeking justification from the law.
- 12 Give me leave, brethren, while I am thus expostulating with you and reproving you, most earnestly to beseech you with all tenderness, that ye be as I [am;] that ye maintain the same affectionate regard for me as I bear towards you; and that ye candidly receive those sentiments, which I, to whose authority in the church ye can be no strangers, have been inculcating upon you. And this I may the rather expect, from what I have experienced in myself: for it is well known there was a time when I [was] as ye [are,] as much bigoted to the Mosaic rituals and Pharisaic traditions as any of you all can be:‡

\* Ye desire again to be in bondage anew.] It is certain they could not be said to be in bondage to the Jewish ceremonies anew, who had never been acquainted with them; but it was a bondage in some measure of the same kind; and that is all that can be intended here.—I cannot think anew should be rendered from above; as if the meaning were, they had received such notice or demands from Jerusalem.

† I am afraid of you, &c.] Some have observed, there was the greater reason for this apprehension, as the fixing the time of the Jewish feasts depended upon the grand sanhedrim; so that their observing

them would bring them into such an intercourse with and dependence upon that court as might be greatly to the bazard of their Christianity.

‡ I [was] as ye [are], &c.] The words *as ye are*, are ambiguous, and may either signify, *I was, or I am as ye are*. Our translation takes them in the latter sense; and then it must express his unanimity with them, which he urges as an argument for their unanimity with him, and affection to him. And as this suits the connection with the latter part of the verse, I have expressed that sense in the paraphrase; though the former seems

10 Ye observed days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are:

ye have not injured me at all. but God hath now taught me better; and that your hearts may also feel the power of his grace, and every prejudice may be subdued and rooted out; I am solicitous that the purity of that truth which I have learnt in so extraordinary a manner, and which I have faithfully preached among you, may continue with you. Remember too, that I am Paul your apostle and your friend, for whom you have formerly expressed the highest affection; and as, whatever instability you may have shewn as to some important doctrines which I taught you, ye have not personally injured me at all, I can have no ill-will to you, nor any inclination to find fault with you on my own account.

13 Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first.

But, whatever change may be in you, I still retain the same affectionate regard I manifested for you at my first coming to you, when I was treated by you with the greatest respect, and you esteemed yourselves happy under my ministry, notwithstanding all the disadvantages that attended it: for ye well know that I preached the gospel among you at first, when ye were entire strangers to the happy contents of it, in the infirmity of the flesh, and indeed with a great mixture of weakness in my manner of expressing myself; which was the consequence of that disorder in the whole system of my nerves, that was occasioned by the revelations I had the honour to receive some time before I came among you:

14 And my temptation which was in me, was seated in my flesh<sup>b</sup> (for a temptation indeed

preferable, as more weighty, copious, and striking, and indeed I think more natural too; for it is certain many of them were much prejudiced against him (chap. i. 6; iv. 16,) while he was most tenderly affected towards them.

<sup>b</sup> My temptation that was in my flesh. What the apostle here refers to must have been so well known to the Galatians, that it was needless he should give a particular description of it in his writing to them.—Dr. Hammond and others explain it, of the persecutions which he suffered for preaching the gospel; but these could be no cause why the Galatians should despise him, and were so far from making him contemptible, that they must rather be an inducement to their receiving him

with more respect, when he could bear such sufferings in vindication of the doctrine he delivered.—The apostle speaks of it as an infirmity and temptation seated in his flesh, which by the effect it had upon him might render both his person and his speech obnoxious to contempt, and have a tendency to make him despicable in the eyes of others; agreeable to which he elsewhere mentions it as objected to him, that his bodily presence was weak, and his speech contemptible, (2 Cor. x. 10.) and, on the whole, there seems to be so manifest a resemblance between his representing this temptation as in his flesh, and what he says of the thorn in the flesh, that was given to humble him after the abundance of his revelations, (2 Cor. xii. 7,) that I can

SECT. it was, and sometimes threw me into greater my flesh, ye despised  
 VII. anxiety than it ought to have occasioned,) I had not, nor rejected;  
 however the consolation to see, that *you did not* but received me as  
 Gal. as an enemy, God,  
 14. *despise it, or reject [me] with scorn* on account of it; but, on the contrary, struck with the im-  
 portance of my message and those evident proofs  
 of a Divine co-operation that attended it, ye  
*received me as if I had been an angel of God*  
 come down from heaven to you, [yea] with as  
 much affection and submission as it can be sup-  
 posed you would have shewn to our Divine  
 master *Christ Jesus* himself, if, instead of sending  
 me as his messenger and ambassador, he had

15 visited you in person. *What was then your*  
*felicity?* and how great was the sense you had  
 of your happiness, upon your first receiving the  
 glad tidings of the gospel from me, when such  
 a change was made in your state, and your hearts  
 were under the impulse of such holy affections,  
 as that you could not but congratulate yourselves  
 and me upon it? You cannot surely have for-  
 got it; *for I bear you witness, that if [it had*  
*been] possible you could have done it, and I could*  
*have received any benefit by it, you would even*  
*have plucked out your own eyes, and have given*  
*them to me,* as a convincing proof of your affec-  
 16 tion for me. And why should there now be  
 such a change in your disposition towards me?  
*Am I therefore become your enemy,* or have you  
 any reason to account me such, unless it be be-  
 cause *I tell you the truth.* and bear a faithful  
 testimony to the uncorrupted gospel which I  
 desire to maintain among you in all the purity  
 in which I planted it?

15 Where is then  
 the blessedness you  
 spoke of? for I bear  
 you record that, if it  
 had been possible, ye  
 would have plucked  
 out your own eyes  
 and have given them  
 to me.

16 Am I therefore  
 become your enemy,  
 because I tell you the  
 truth?

see no room to scruple why we may take it for an effect of that memorable circumstance which must have happened some time before his preaching first to the Galatians, and was attended with such consequences as might still be discernible in him, since it was not removed on his desire to be delivered from it. See note, on 2 Cor. xii. 7, Vol. IV. p. 472.  
*What was then your felicity?* Some think that St. Paul here refers to the high things which they speak of himself, and to their blessing him for what he taught them; and Mr. Locke would have it, that the sense of this clause must be, "What

"benedictions did you then pour out upon me?" But howsoever this would be the consequence of their *accounting themselves happy* in having him for their apostle, and being instructed in the gospel by him, that upon this they would be *heaping blessings on him, in testimony of the high regard which they had for him*; it does not suit so well with the original, which rather is expressive of the sense they had of *their own happiness* in being enlightened by him in the knowledge of the gospel; for such appears to be the proper meaning of the words *μακαριζομεν σου*. Compare Rom. x. 6, 9.

17 They zealously affect you, but not well: for they would deceive you, that ye affect them.

I do not indeed impute this alienation of affection wholly to yourselves; for I know that a great many dishonest artifices have been used to prejudice your minds against me, and there are those among you who would endeavour to persuade you that *they zealously affect you*, and have an extraordinary concern for your welfare, [but] are not upright and sincere, and what they aim at is *not well*, as they are seeking to subvert the truth, and to seduce and draw you off to their own sentiments; yea, *they would* quite exclude and *shut us out* from any share in your regards, <sup>k</sup> *that ye may zealously affect* and be attached to *them*, and, having engrossed you to themselves, they may thus have an opportunity of promoting their own secular views at your

SECRET  
VII.  
Gal.  
IV. 17

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

expense. But it is fit you should remember, <sup>18</sup> that [it is] good for you to be zealously affected always in that which is good: <sup>l</sup> for as the beauty and excellence of zeal is to be estimated, not by the degree of it considered in itself, but by the object to which it is directed; so too the warmth of your affection towards an object truly worthy of it should be at all times equally maintained; and the same fervent zeal which you have formerly expressed, ought to be manifested by you, *not only when I am present with you*, but in my absence too, if you really think me to deserve your regards, and have indeed received the truth in the love of it.

19 My little children, of whom I tra-

What shall I say to you, my dear little children, of whom I hope I had begotten you in Christ Jesus through the gospel? (1 Cor. iv. 15.) I am in great anxiety of heart concerning you, and am so earnestly solicitous you may be found

<sup>k</sup> *They would shut us out.*] Though most copies read it *exclusive* <sup>q</sup> *the sense* appears more natural and easy, if we read *us* rather than *you*; and as there is no doubt but the apostle here refers to the endeavours used by their false teachers to alienate their affections from himself, it may induce us to prefer this reading, which has the countenance of some copies, and upon this account is put by our translators in the margin.

<sup>l</sup> *To be zealously affected always in that which is good.*] *Ev* <sup>xxxv</sup> either may refer to a good person, or a good thing, and may

be understood of their continuing zealous in their affection, either to himself, or to the truth that he had preached. But as the apostle had been speaking of himself in the foregoing verses, he likewise seems to have still in view the warmth of their affection to him, when he was present with them; though he expresses it in a graceful way, with such a latitude, as may include their zeal for his doctrine, as well as for his person; and I have chosen, therefore, not to limit it to either in the translation.

SECT. to have received the grace of God in truth, vail in birth again, until Christ be formed in you.  
 VII. that I declare, with all the undissembled tenderness of a most affectionate parent, *I travail as it were in birth again*, and am in pangs about you, *till Christ be fully formed in you*, and I have the happiness to see clear evidences of the prevalence of true Christianity in all its branches in you, by which it may appear you are renewed after the image of Christ, and are really  
 Gal. IV. 19. brought to a life of faith in him. But since I find you have lost so much by my absence, and have unhappily been set upon by those who have took the opportunity of it to practise upon you, *I could heartily wish to be present with you even now*, and to see cause to change my voice towards you, so as to speak to you in terms of greater confidence, assurance, and complacency, than I now can; for indeed *I am in great doubt* and in much perplexity about you; and though I do not absolutely despair of your recovery and establishment, yet I am not without very discouraging apprehensions lest, after all the pains that I have taken with you, the good effects of my labours among you should in a great measure be lost.

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

## IMPROVEMENT.

Verse 1, 2 As the church in general was in its minority till the full revelation of the gospel came, so is every true member of it a minor while he continues in this world, and is in many instances inferior to some who have no part in the inheritance; but the time will come when, as an heir who is deemed of age, he shall be admitted into full possession; and it will amply and immediately repay all the abasements and mortifications of that state in which the wisdom and love of our heavenly Father hath at present placed us.

4, 5 The grand foundation of this hope is that infinite love which we can never sufficiently acknowledge and admire, even the love of God our Father, in sending forth his Son at the appointed time, made of a woman, and made under the law, subject at once both to its precepts and its penalty, to redeem us when we were under its condemning sentence, and to introduce us to all the privileges of that Divine adoption which we receive from him. May each of us, in consequence of it, receive more and more of that spirit of adoption whereby we may be enabled to raise our souls to God, with all the holy overflowings of genuine filial

affection, while we daily cry, *Abba, Father*, "Send forth, O God; <sup>sac.</sup>  
 "this *Spirit of thy Son in our hearts*, whatever worldly benefits <sup>viii.</sup>  
 "and delights thou mayest deny us; that we may thus rejoice <sup>ver. 6</sup>  
 "in the assurance that we are *heirs of God through Christ*, and  
 "may be able to glory in this, that *the Lord is our inheritance*!"

If we thus know God, being delivered from the bondage of  
 corruption, and from those idolatrous regards to the creature to  
 which our hearts are naturally so inclined; let us acknowledge  
 that it is because we rather have been known of him, and being  
 apprehended by his grace, he hath received us into the number  
 of his sons, and given us the knowledge of the truth as it is in  
 Jesus. Let us act suitably to such a character, and be solicitous  
 to maintain the purity of that religion by which we are brought  
 to such exalted dignities and hopes. And let our hearts be al-  
 ways open to receive the truth in the love of it; not despising 14  
 the infirmities of those that preach the gospel to us in faithful-  
 ness, nor allowing ourselves at any time to look upon them as  
 our enemies, for the plainness with which they may tell us the 16  
 truth; which is sometimes the case with regard to those who  
 might once have been ready, in the forwardness of their zeal and  
 affection, almost to have plucked out their own eyes for ministers 15  
 whom they afterwards slight and forsake.

Let us labour after a steadiness in our temper and conduct, 18  
 and take heed that our zeal be so guided as that it may centre  
 upon objects truly good, and may continue to act in proportion  
 to their excellency, always suspecting those principles and those  
 persons who would alienate our hearts from any of the faithful 17  
 servants of Christ, because they do not agree with our senti-  
 ments about the circumstantialia of religion.

Such as the apostle Paul expresses here with so much tender- 19, 20  
 ness will be the desires of every faithful minister for the spiritual  
 children which God hath given him; and where he sees reason  
 to stand in doubt of any of whom he had once good hopes  
 through grace, lest perhaps he should have bestowed upon them 11  
 labour in vain, it will give him a deep and a tender distress, and  
 he will, as it were, *travail in birth again, till Christ be formed*  
*in them*. His very heart will be in pain for this: and what can  
 be a greater or more worthy object of desire? O that it might  
 appear that Christ is formed in the very souls of all that are cal-  
 led by his name! So would ministers have a firm foundation of  
 joy in them, and they of hope towards God for that eternal hap-  
 piness which can only be built upon Christ; upon *Christ formed*  
*in them*, as the only well grounded *hope of glory* (Col. i. 27.)



## S E C T. VIII.

*The apostle illustrates the subject of his foregoing discourse by an allegory borrowed from what is written of Sarah and Hagar, and their respective seed. Gal. IV. 21, to the end. V. 1.*

## GALATIANS IV. 21.

S E C T.  
VIII.

I HAVE been saying a great deal to take you off from any further thoughts of becoming subject to the Mosaic law: but if you still have any inclination to it, *tell me now, ye who are desirous of being under the law, do ye not hear and call to mind what is said in the book of the law itself, which is so often read in your assemblies?* There is a passage even in the first book of that sacred volume, which is very capable of being improved to your instruction, if you rightly enter into it. *For it is written there, (Gen. xvi. 15, and xxi. 2, 3,) that Abraham, the great patriarch, in a descent from whom so many are ready to glory, had two sons, who, though equally related to him, were by no means equal with regard to the blessings which they were to inherit: the one of these he had by Hagar a bond-woman, and the other by Sarah a free-woman, whose name signifies a Lady or Princess, and so may be understood as importing not only liberty, but authority. But there was a great difference between them; for he [who was born] of Hagar the bond-woman, that is, Ishmael, was born only according to the flesh; and produced in the common order of nature, without any particular promise of God, or any unusual interposition of his power and providence; whereas he [who was born] of Sarah the free-woman, that is, Isaac, [was born] by virtue of the promise, when his parents were in the course of nature absolutely incapable of producing a child; and upon him the peculiar blessings of the Divine promise were entailed.*

Now I would lead you to an evangelical improvement of this remarkable and mystical fact; which contains many concurrent circumstances, so nearly resembling what we now observe with regard to the Jewish and Christian

GAL. IV. 21.

TELL me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free woman.

23 But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise.

24 Which things

an allegory: for these are the two covenants; the one from the mount Sinai, which bringeth forth bondage, which is Agar.

religion, and the professors of both, that I cannot but propose them to you as *things that may be profitably allegorized*. For these two persons (Hagar and Sarah) are, that is, may well be considered as representing, the two celebrated covenants, or the two dispensations of the law and gospel, the tenor of which is so different; the one that was delivered from mount Sinai, is that which bringeth forth her children to bondage, which is Hagar, whose servile disposition and state may be considered as an emblem of that less ingenuous dispensation. This Hagar,

SECT. VIII.  
Gal. IV. 24.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children:

I say, whose name signifies a rock, is a representation of those who are under the law given from mount Sinai in Arabia,<sup>a</sup> in the deserts of which the Hagarenes who descended from Ishmael were settled; and it answers in the allegory to the present state of the earthly Jerusalem, which with her children is in a state of bondage, as being in subjection to so many ritual observances, and under a sentence of wrath on the commission of the least wilful offence, which hath the greatest tendency to produce a mean and disingenuous fear. But the Jerusalem<sup>26</sup> above, or that celestial society to which all that believe, both Jews and Gentiles, are come, and are united, under the new and better dispensation of the gospel-covenant, is the free woman, answering to Sarah in the superior character and state to which it introduces us, and is indeed the mother of us all;<sup>b</sup> to whom we as Christians do all belong, and by virtue of our relation to whom we not only are at present in a more liberal and happy condition, but become heirs,

<sup>a</sup> This Hagar, I say, &c.] The particle *ya;* cannot here have its illative force, since it would be very injurious to the apostle to suppose he meant to argue thus, Mount Sinai is Hagar—for this Hagar in Mount Sinai. It must therefore here signify the same with I say, and only introduce the repetition of a thought which the apostle was desirous to menurate; as it often does elsewhere. Compare Rom. iii. 2, and xv. 27.

<sup>b</sup> Jerusalem above is the free-woman, which is the mother of us all.] Some have thought the apostle here suggests an ar-

gument to prove the liberty of the Christian church from the great number of its converts, which would have rendered the observation of many of the Mosaic precepts impossible: but that intimation, if intended, must have been very obscure. It is more reasonable to conclude that he refers to the free genius of Christianity, which, when compared with Judaism is extremely obvious, and made it evidently fit, in the illustration of this allegory, to consider the free woman, that is, Sarah, as representing the church under this nobler form.

secr. as Isaac was, of the promises which God was  
viii. pleased to make to our father Abraham.

Gal. 19. 27. And there is a passage in the prophecy of  
Isaiah, which may naturally suggest such a thought: *for it is written there,* with reference to the greater freedom and enlargement of the church, in the times of the Messiah, (Isa. liv. 1.)  
"Rejoice, and be exceeding glad, thou barren, who for a long time didst not bear; break forth into singing, and cry aloud for joy, thou who didst not travail in birth: for such is now thy happy state, that many more are the children of the desolate than of her who had an husband." The children of the Christian church, the spiritual seed of the true Sarah, shall (as the prophet there suggests) be abundantly more numerous than those of the Jewish ever were; and what we see at present of its enlargement and prosperity may encourage our faith in the promises relating to its yet more

27 For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

[For it is written.] Mr. Pierce has a learned and ingenious dissertation (at the end of his paraphrase on the Philippians) to prove that the apostle here asserts that Isaiah, in the passage he quotes from his prophecy, points out the allegorical correspondence between the Christian church and Sarah, on which he had been insisting in this section: and accordingly this critic renders those words in ver. 24. *ἡ ὡς ἐστὶν ἀλλοτρίωματα* which things are allegorized, that is, are actually turned to this sense by the prophet; who, (as he says,) calls out, in this livth chapter, to some woman celebrated for having children after long barrenness, to shew that something like this should happen after the sufferings and resurrection of the Messiah, which had been foretold in the liiith. And having observed that no person mentioned in the Old Testament can so properly be addressed in such language as Sarah, who in respect of children might be called desolate, whereas Hagar was the married wife and mother, he thinks it reasonable to conclude from hence, that she was referred to by Isaiah, as St. Paul, according to him asserts in this text. But, not to insist on the impropriety of giving Hagar, who was only a slave and a concubine, the character and title of the married wife, in opposition to Sarah, the principal wife and undoubted mistress of the family, I

think the context in Isaiah, plainly shews that the prophet refers to the future conversion of the Jews, and the increase and prosperity of that happy nation after its long rejection, as far exceeding what it had known before in its most favoured state. (Isa. liv. 6, & seq.) And therefore I would choose to explain this passage in St. Paul, as an allusion, rather than an argument; which frees it from many objections and embarrassments to which it would otherwise have appeared liable.—If any should urge that such glosses are of little importance, it may be sufficient to reply, that they were much in the Jewish taste, and that we may assure ourselves that the apostles were preserved from any thing in them which was not perfectly agreeable to the mind of the Spirit.—On the whole, I entirely agree with Mr. Chandler, that this part of the epistle was not intended to prove Christianity, but to illustrate the different genius of that and Judaism, and to shew that not all the carnal descendants of Abraham, but the spiritual offspring only, were heirs, even according to the principles which the Jews themselves readily admitted. See Chandler, of Miracles, p. 345, 346. And Dr. Sykes's interpretation agrees with this. Compare Sykes on the Truth of Christianity, p. 198, 199.

28 Now we, brethren, as Isaac was, are the children of promise.

universal spread and brighter glory in the latter day.

Now, to apply what I have been saying to ourselves, we, brethren, like Isaac, are the children of Abraham, not according to the flesh, but as born of the Spirit in virtue of the promise; and we are heirs of the blessings of the covenant, whether we be Jews or Gentiles, in consequence of our believing in Christ, and being united to him, as the Seed in which it was declared that all the families of the earth shall be blessed. But indeed the parallel holds far

29 But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now.

ther still, in this respect; that as then he who was born after the flesh, that is, Ishmael, in whose production there was nothing beyond the common course of nature; mocked and derided, and so persecuted him [who was born] after the Spirit, that is, Isaac, who was produced as the spiritual seed by the special energy of God's miraculous power, even so [it is] now; the carnal Jews, who are the seed of Abraham after the flesh, abuse and persecute us Christians, who are Abraham's seed after the Spirit. But 30

30 Nevertheless, what saith the scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman.

what saith the scripture in regard to this? The oracle is correspondent to the case before us, for it there follows, (Gen. xxi. 10.) "Cast out the bond woman and her insolent son; for the son of the bond woman shall not inherit with Isaac, the son of the free woman;" which howsoever grievous it might seem to Abraham, when it was said by Sarah, yet God himself confirmed the sentence, and directed that it should be done: and in like manner also shall the rebellious Jews be treated, who notwithstanding their boasted descent from Abraham, shall be cast out of the church and family of God, and shall be visibly expelled and (as it were) turned out of doors by him, as the mocking Ishmael was, for insulting those whom God hath chosen for his covenant-children, and shall not be permitted to be heirs of the promise with them.

31 So then, brethren, we are not children of the bond woman, but of the free.

So then, upon the whole, my brethren, we 31 that believe in Christ are not children of the bond woman, under subjection to the servile dispensation of the law; but we are children of the free woman, and have the privilege of being

sect.  
VIII.

called into a state of liberty under the spiritual covenant of the gospel. See to it, *therefore*, that you strenuously maintain the privilege and freedom you are called to, and, without yielding in the least to those who are endeavouring to seduce you to a subjection to the law, let me exhort you to *stand fast in the liberty wherewith Christ hath made us free*, and contend earnestly for the purity and honour of that religion which he hath established, and be not persuaded to be *entangled again with the yoke of bondage*, of which you appear to be in danger, from what I hear of your circumstances, and am informed of the temper of some among you

GAL V 1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

## IMPROVEMENT

Chap  
iv 21  
& seq

LET us not allow ourselves to cavil at a passage like this that we have now been reading, but submit to the authority of this divinely inspired interpreter, who we are sure was enabled to explain and improve scripture in such a manner as he, by whose Spirit it was dictated, knew to be most agreeable to its spiritual design

Chap  
iv 31

Let us bless God, that we are children of the free-woman, that we are so happy as to be called to so liberal and ingenious a dispensation, and are not fettered with that yoke of bondage, or doomed to those servile terrors, which would have been so grievous, had we been left to them unsupported by the grace of the gospel, and which would so much have abated our comforts, had they been incorporated with the Christian dispensation

27 Well may we rejoice to hear in prophecy of the glorious increase here promised to the church. let us be thankful that it hath in part been accomplished and let it invigorate our prayers for the hastening that happy time, when *the desolate shall enlarge the place of her tents, and stretch forth the curtains of her habitations, when she shall lengthen her cords, and strengthen her stakes, and, though long afflicted, tossed with tempest, and not comforted, she shall see her pavement of fair colours, and her foundations of sapphires, her windows shall be made of agates, and her gates of carbuncles* (Isa liv. 1, 2, 11, 12)

29 In the mean time, let us guard against the dangerous temper of the son of the bond-woman, against every thing that may look

*Therefore stand fast in the liberty &c* ] This exhortation is so evidently grounded on what the apostle had been saying just before, that it seems best to be connected with it, and I have therefore placed it at the end of this section. It is made the

close of the fourth chapter in three of Stephens' copies, which seems to be more proper than to make it, as we generally do, the beginning of another chapter

like persecuting our brethren. It is much better, if such be the will of God, that we should suffer ill usage from them; staying our souls upon the promises of God, which shall all be assuredly accomplished in their season. Ye may all this meekness and gentleness be exercised, in full consistency with that generous care to stand fast in the liberty wherewith Christ hath made us free, which we owe to ourselves, our brethren, and our children; and indeed owe to the honour of our common Christianity; and to the regard we should express to him who hath broken the yoke from our shoulders; who cannot be pleased to see us voluntarily entangling ourselves with it anew, or meanly lying down under the oppressive hands of those who in the abuse of his sacred name would presume again to bind it upon us.

SECT. VIII.

Chap. v. 1.

### SECT. IX.

*The Apostle urges them more resolutely to retain the doctrine of justification by Divine grace; and renews his caution against the efforts of those seducing teachers who had done so much to alienate their minds from it. Gal. V. 2—15.*

GAL. V. 2.

GALATIANS V. 2.

BEHOLD, I Paul say unto you, That if ye be circumcised, Christ shall profit you nothing.

I HAVE exhorted you, as children of the promise, and born, not of the bond-woman, but the free, to maintain your Christian liberty, and guard against the encroachments of those who would break in upon it. And I now plainly tell you, that I particularly mean those Judaizing teachers with whom the church is at present so much infested: in reference to whose tenets, *behold I, Paul*, whatever may have falsely been suggested of my favouring their sentiments and sometimes preaching circumcision, expressly *say unto you, That if ye*, who are by birth and education, Gentiles, submit to be circumcised, with a dependence on the observation of those Jewish rites to which ye are thereby obliged for your justification before God, *Christ shall profit you nothing, and all that he hath done and suffered will be of no advantage to you*: for if the whole

SECT. IX.  
Gal. V. 2.

\* *If ye be circumcised*, with a dependence on the observation, &c.] Common sense plainly requires to take the assertion with such limits; which is also necessary to reconcile it with the hopes of all Jewish believers, and with the conduct of St. Paul himself in circumcising Timothy, (Acts xvi. 3.) And this accounts for the indifference with which he elsewhere speaks of circumcision as availing nothing. See chap. v. 6; vi. 15; and 1 Cor. vii. 19.

CONF. confidence of the soul do not rest upon him for salvation, he will reject those divided regards which are offered to him, and interpret them as an affront rather than an acceptable homage.

3 And I repeat it as a point of the highest importance, which is agreeable to what I have always preached, and do now testify again to every particular man among you who is circumcised, in the view I have just been mentioning, with a dependence on that rite for justification, that he is thereby become a debtor to do the whole law for as circumcision binds a man fully to observe all the other rituals of the Mosaic dispensation, so will the tenet which I now oppose leave you under the rigour of that covenant which required perfect and sinless obedience, and left every wilful transgressor under a curse, from which by the law he could never be delivered.

4 It is therefore evident that Christ is become of none effect to such of you, but must have appeared and died in vain as to any benefit you would have by him, whosoever of you are seeking to be justified by the works of the law, yea by this means, whatever your profession may have been of a regard to Christ, ye are indeed fallen from the grace of the gospel, and have in effect renounced your expectations from it. For we who are true Christians, and have been savingly enlightened in the knowledge of the truth, do, through the influences of the Spirit, whose gifts and graces are so glorious: seal of the gospel, wait for the hope of righteousness, and life, not on account of any claim or title we have to it by our obedience to the law, but by a sincere and operative faith, casting our souls on Christ as condemned creatures who have no hope in themselves, and trusting in the grace of God for justification through the redemption he has wrought.

5 And herein we act according to the true tenor of the gospel, for in the dispensation of grace by Christ Jesus, to those who would obtain salvation by him, neither circumcision availeth any thing, nor uncircumcision, and no man will either be saved or condemned for being or not being circumcised, but our interest in the blessings of the gospel depends upon a sincere faith in Christ, which operates by an unteigned love

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law

4 Christ is become of no effect unto you, whosoever of you are justified by the law ye are fallen from grace

5 For we through the Spirit wait for the hope of righteousness by faith

6 For in Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

*So he had fought, however they were now persuaded.*

to God and man, and so engages us, from a principle of holy gratitude, to yield a sincere obedience to all the known will of God, renouncing any dependence on that obedience, how complete soever it may seem, as the meritorious cause of our acceptance with him.

7 Ye did run well; who did hinder you that ye should not obey the truth?

This is true genuine Christianity, and you<sup>7</sup> once received it as such, and appeared to be under the influence of it: in regard to which I may say, *Ye did once run well* at your first setting out in the Christian race, and seemed to exert yourselves in a very happy manner; *who* then of late *has hindered you<sup>c</sup> from obeying the truth*, with that readiness and perseverance which might reasonably have been expected from so hopeful a beginning, and has turned you out of the way in which we were making

8 This persuasion cometh not of him that calleth you.

so fair a progress? Of *this* I am sure, that *8* the *persuasion* you now seem to have entertained of the necessity of mixing Judaism with Christianity, and seeking justification in part at least, by Mosaical observances, [*comes*] *not from him that called you* into the profession of the gospel; nor did I teach you any such lesson when I was made the happy instrument of bringing you to the Christian faith, but have largely and earnestly inculcated the contrary. There were indeed *9* some secret workings of this pernicious principle which I now oppose, that early became visible among you; and I find they have spread in such a manner, as to shew that a *little leaven*, if it be suffered to continue, operates unseen, till it diffuseth itself on every side, and *leaveneth the*

9 A little leaven leaveneth the whole lump.

*whole mass*. But having laid the matter thus *10* before you, and warned you of the danger of

10 I have confi-

<sup>b</sup> Faith which operates by love.] There is some degree of ambiguity in the original expression, δι' ἀγάπης ἐνεργουμένης, which is capable of being differently rendered; and may signify either which operates and is wrought by love, or which is wrought, inspired, and perfected by love; which latter sense some have preferred, and have taken occasion from hence to shew how much charity tends to establish and perfect faith. But I prefer the more usual sense, which I think to be authorised by the use of the same word, Eph. iii. 20, and Col. i. 29.

<sup>c</sup> Who hath hindered you?] It hath been observed that ἀνταρξία is an Olympic expression, answerable to *thyrsis*; and it properly signifies coming across the course while a person is running in it, in such a manner as to jostle and to throw him out of the way.

<sup>d</sup> From him that called you.] This expression of him that called, or calleth you, agrees with what he had used before, chap. i. 6; and in both places it would seem he means himself. See note <sup>f</sup>, on that passage, sect. 1.



ECT. this heaven, with that fidelity and zeal which love to our souls and a regard to the honour of Christ requires, *I have this confidence in you through the grace of the Lord Jesus, on whom I humbly depend for the influences of his Spirit, and to whose blessing I commit all my endeavours, that ye will be no otherwise minded, and entertain no other sentiments, as to what is necessary to your justification, than ye have been taught by me but he that troubleth you, and would pervert your minds from the purity of the faith, shall certainly bear [his] judgment of deserved condemnation here, and, if he persist in his evil, of weighty condemnation hereafter, whosoever he be, God will judge him at last for a conduct like this, and in the mean time he has reason to apprehend my animadverting upon him with that apostolical authority which some of my adversaries have found to their cost they were unable to resist* (Compare Acts xiii 10, 11; 1 Cor v 4, 5, 2 Cor x. 6, 8; xiii 10, and 1 Tim i 20)

- 11 I know there are some who have insinuated, as if I myself favoured the very principles elsewhere which I so much oppose among you, but I leave it to you, my brethren, when you consider the treatment I have met with from these zealots, to judge if the contrary do not evidently appear. For if I yet preach the necessity of circumcision, and insist upon submitting to it in order to salvation, why do I still suffer such grievous persecution, as it is evident to the whole world I endure, by the malice of the Jews, who are every where endeavouring to raise, not only prejudices, but tumults against me? Then surely,

11 And I, brethren, know that if I yet preach circumcision, I yet suffer persecution

\* He that troubleth you shall bear [his] judgment, whosoever he be. Some think that the apostle here refers to one particular man, who was more forward than the rest and had been chiefly instrumental in corrupting them, but by his adding at the close, *whosoever he be*, he seems to intend it as a general declaration, which best agrees with what follows in ver. 12, and what he elsewhere says in this epistle, where he speaks always of their *educing teachers in the plural number* (see chap. i 7, iv 17, vi 12, 13) And when he thus declares, that *whosoever he be* that

troubleth them, he shall bear his judgment, though some would understand this only of the censure which the church should pass upon him, or of the punishment he should suffer when St. Paul came to exert his apostolical authority, of which we have several instances elsewhere, (see note 1 on 1 Cor iv 21, Vol IV p 234;) yet it is reasonable to extend it to the solemn account he should give to God, and to the condemnation he should certainly receive if he persisted in the endeavours he was using to subvert the truth

*that he wishes them cut off who urged them to do it*

tion? then is the offence of the cross ceased, if it be true that I agree with them on this head, *the offence taken at the doctrine of salvation by the cross of Christ is ceased*; and in effect I give

up that which I have been so long contending for, and they have as eagerly been struggling against. But I am so far from agreeing with them, that *I could wish they were even cut off* entirely from the communion of the Christian church, and cast out of it as unworthy members, who thus unsettle your minds, and *disturb you*, by so many false suggestions and irregular methods, as do indeed well deserve such a censure.

12 I would they were even cut off which trouble you

1 For brethren ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another

This might be a means of restoring to the church that peace which is so agreeable to the principles of our common religion and calling, for it is manifest, my brethren, *ye have been called by the gospel to liberty and freedom from the bondage of the Mosaic ceremonies*, only set to it, that ye [abuse] not this liberty for an occasion of unwarrantable indulgence to any irregular appetites of the flesh, as if we were set free from the observance of the moral precepts of the law, and remember, that it is not only consistent with that liberty, but greatly subversive to it, that ye should look upon yourselves as bound, by the exercise of the most cordial mutual love, to serve one another. For all the

1 For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself

law with which we Christians have any concern, so far as it relates to our fellow-creatures, is fulfilled in the observation of one word or precept, [even] in this, *I have shall love thy neighbour as thyself*, and treat him, as in a change of circumstances thou wouldst reasonably expect and desire to be treated by him. But if, instead of cultivating these Christian and humane sentiments, ye indulge a fierce and savage disposition, so as to bite and devour one another, it will be necessary to take heed, that ye be not de-

15 Put if ye bite and devour one another, take heed that ye be not consumed one of another.

15 Put if, instead of cultivating these Christian and humane sentiments, ye indulge a fierce and savage disposition, so as to bite and devour one another, it will be necessary to take heed, that ye be not de-

*I could wish they were even cut off who disturb you* It by no means agrees with the gentle genius of Christianity, to suppose that the apostle (who understood it so well, and cultivated it so much) should mean by this to intimate that he wished them dead, or wished that any civil evil were inflicted upon them by human violence. All arguments there-

fore which are drawn from this text in favour of persecuting principles must be very inconclusive. But when we consider the particular circumstances in which these seducing teachers opposed the apostle, it will appear that they very well deserved that ecclesiastical censure, which, according to the paraphrase, he here wishes to be pronounced against them,

12. *destroyed by one another, as wild beasts sometimes*  
 13. *worry one another till both are slain at least it*  
 14. *is certain, that by these mutual contentions you*  
 15. *take the readiest way to disgrace, and so far as*  
*in you lies to overthrow, the religion to which*  
*you profess a regard.*

## IMPROVEMENT I.

How awful is the supposition which the apostle makes, even  
 with regard to those who had distinguished themselves by so  
 zealous a profession, to those *before whose eyes Christ had been*  
*evidently set forth as crucified,* (chap iii 1) and who would once  
 have been ready to *have plucked out their own eyes* for the mi-  
 nister that preached him to them, (chap iv 15) that he should  
 speak of it with regard to such as a possible case, that on the  
 whole *Christ might profit them nothing!* Let our souls dread  
 the thought of being in the number of those to whom he should  
 be thus unprofitable.

How heavy will our account be, and how dearly shall we pay  
 for the amusements of the sublimest knowledge, or the most san-  
 guine hopes we entertain, if this be the end of all! That we  
 may none of us be so unhappy, let us be very careful that we  
 do not think of seeking justification by the law in such a man-  
 ner as to fall from grace but, as no right or title to it can be  
 obtained but by an interest in Christ, let us through the Spirit  
 wait for the hope of righteousness and life, by faith in him.  
 May the blessed Spirit of God form and support in our minds  
 such an hope which if it be thus formed, will never make us  
 ashamed (Rom v 5) Let us therefore be animated by it,  
 and if at first we have run well, let us always consider the dis-  
 patch we may have made already in our Christian race, as an  
 excitement to farther vigour, rather than an encouragement to  
 indolence and sloth.

6 Let the Spirit which these and so many other parts of the New  
 Testament breathe, teach us to moderate our zeal about circum-  
 cision and uncircumcision, about the rituals and externals of re-  
 ligion, and to cultivate more and more that faith which operates  
 by love, and therefore will express itself by keeping the com-  
 13 mandments of God This will engage us, by the best and most  
 generous principles, to serve one another, in our truest interests,  
 and to fulfil that royal law which is comprehended in this one  
 14 important word, *Thou shalt love thy neighbour as thyself.* Sure-  
 ly we have not as yet attained to perfection in this excellent  
 grace, sure there is room for new attainments, even in the best.  
 But O, how lamentably deficient are the generality of Christians!  
 yea father, how scandalously and how fatally hath the opposite

principle prevailed ! so that, instead of that mutual love, of which our gracious Redeemer was the great teacher and example, the contrary principle of hatred and malignity hath triumphed to such a degree, as to turn the church into a camp of warriors, or rather (as it may be called) into a theatre of wild beasts, where they have been worrying one another almost to death; yea in many instances biting and devouring one another, till they have actually been destroyed one by another. Let us take heed, after all the Christian and the protestant interest hath suffered by these fatal divisions, that we do not catch the contagion, and bear our part in so common, yet so pernicious a mischief. It is a spreading evil, and a little of this leaven often diffuses itself over the whole mass; but nothing is more manifest than that it is a persuasion, which is so far from coming of him that called us, that it is indeed the most direct violation of his distinguishing precept.

Let us remember that the time will come, when he that troubleth the church, either in one way, by unscriptural impositions, to which the apostle here refers, or in another, by an unreasonable stiffness about things indifferent, will certainly bear his judgment, whosoever he be. Let us therefore rather choose to suffer persecution than to share in such guilt; and be continually praying for that Divine wisdom which may teach us so to bear afflictions as not to increase the offence of the cross, and so to stand fast in our liberty as not to abuse it for an occasion to gratify those irregular passions, which, to whatever high original they may pretend, are indeed to be traced no higher than a carnal principle, and to be numbered among the works of the flesh.

## SECT. X.

*He exhorts the Galatians to a conversation suitable to the dispensation of grace which they had received, and, warning them against the several vices of the flesh, recommends to them the habitual practice of the graces of the Spirit, and presses them in particular to purity, spirituality, and mutual love. Gal. V. 16, to the end.*

GAL. V. 16.

GALATIANS V, 16.

*And I say then, Walk in the Spirit,* **I** HAVE been cautioning you against that contentious temper which is so great a reproach to the professors of Christianity, and tends so much to the detriment of our common faith. But, that I may effectually guard you against this and every other evil, I have a charge to give you, and in one word I say, *Walk in the Spirit,* and at all times endeavour to conduct yourselves

as under the influences of that blessed Agent, and ye shall not  
 x. and in a way agreeable to the new nature <sup>fulfil</sup> the lust of the  
 hath given you, and then *ye will not fulfil the* <sup>flesh</sup>

<sup>Gal</sup> 16. *lust of the flesh*, but notwithstanding the remain-  
 ders of corruption in you, yet by his powerful  
 suggestions, and by the gracious aids that you  
 receive from him, you will be happily preserv-  
 ed from the predominancy of carnal and irregu-  
 lar appetites, so that the work of mortification,  
 and all the exercises of true godliness, will daily  
 become more and more easy and familiar to you

17 And this precaution is absolutely necessary in  
 present circumstances, by reason of the conti-  
 nual contest that there is between the flesh and  
 Spirit in the renewed soul <sup>for</sup> while you are  
 here in the body, *the flesh* is lusting on the one  
 hand, and *hath desires contrary* to the motions  
 and dictates of *the Spirit*, or of that gracious  
 principle which is communicated by the Holy  
 Spirit in his regenerating operations on the  
 heart, and, on the other hand, *the Spirit* [*hath*  
*desires*] *contrary to* the appetites and incli-  
 nations of *the flesh*, or of that principle of cor-  
 ruption which is introduced by sin, and the re-  
 mains of which are ready to exert their influ-  
 ence in the regenerate, and these two principles  
 are directly opposite to each other both in their  
 nature and their tendency, so that, upon the  
 whole, *ye do not the things that ye would*, and  
 are indeed incapable of doing them without

47 In the flesh  
 I struggle again: the  
 Spirit and the flesh  
 against the flesh: and  
 these are contrary  
 the one to the other,  
 so that ye cannot do  
 the things that ye  
 would

\* *The flesh hath desires contrary to the Spirit*]. As it is plain, that by the *flesh*, which is the same with what the apostle elsewhere calls *the body of sin* and *the old man* (Rom vi 6), we are to understand that natural corruption and depravity which is the ruling principle in a state of nature, and has so far infected all the faculties of man, that even the regenerate are troubled still with the remainders of it, and find it working in the motions of irascibility within them: so by the *Spirit*, which is here set in opposition to it, and is elsewhere expressed by the *new man* that is put on by such as are renewed in the spirit of their mind, (Eph iv 23, 24,) we are to understand that supernatural principle of grace which is imparted from above to the renewed soul to overcome the passions of the carnal mind, to set us

free from the dominion of our lust, and to inspire us with a love to holiness, which Divine and heavenly principle being communicated to us by the *Holy Spirit*, has frequently the title of *the Spirit* given to it, as it is plainly the effect and fruit of it, for *that which is born of the Spirit is Spirit* (John iii 6).—And there is such a contrariety in these two principles, that they are continually opposing one another in their desires and tendency, so that (as the apostle adds) *ye do not any thing that ye would* (for so it is expressed in the original, and not *ye cannot do, &c.* ye do them not without doing violence to the opposite principle that would be drawing you another way, which is agreeable to what the apostle elsewhere says, Rom vii 15, *For the good that I would, I do not, but the evil which I would not, that I do*

*Such as are led by the Spirit are not under the law.*

18 But if ye be led by the Spirit, ye are not under the law

your overbearing, either the desires of animal nature, or the nobler dictates of an enlightened and sanctified Spirit. Now surely you may easily judge, since one of these must be opposed, and one only can be pleased and pursued, to which of them the preference is to be given. *But*, for your encouragement to a wise and happy choice, you will, I hope, always remember, that if ye be led by the Spirit of God in the paths of evangelical holiness and obedience, and act according to that new and spiritual nature he has formed in you, in the prevailing bent and tenor of your lives, ye are not then under the condemning sentence of the law, but are in consequence of this entitled to every benefit and privilege of the gospel.

19 Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness,

And a farther argument will arise from considering the different tendency of these principles, and the effects or fruits of which they are productive, on the one hand and the other. Now, as to the former part of the view, the works of the flesh are very obvious and manifest, which are such as [these:] Adultery, a crime to be considered as in the first rank of enormities, as tending so directly to embitter conjugal life, and to introduce confusion and ruin into families, fornication, which, how light soever heathens may make of it, is in the sight of God a very grievous offence, as all uncleanness and immodesty of behaviour, and all lasciviousness in every kind and act of it, must also be, though fools who make a mock at sin, mention these things in sport rather than with detestation.

20 Idolatry, witch-

Idolatry likewise proceeds from this corrupt principle, as it inclines men to choose some sensible object for their devotions, and often such an one as may patronize then most irregular passions.

<sup>b</sup> The works of the flesh are manifest ] As some of the fruits which are here specified, seem to consist in errors of the mind, and others are the product of an evil disposition of spirit, it has been thought not easy to perceive with what propriety they are called works of the flesh, and Dr Whitby offers several considerations to account for it. But if the flesh be taken (as it appears from hence it

should be) for that natural corruption which in the note before is said to have infected all the faculties of man, and so extends to all the powers of the mind as well as to the appetites of the body, there is no difficulty in ascribing each of the particulars here enumerated to the flesh, as it is evident they all proceed from that corruption by means of which even the mind and conscience is defiled. 1st 1, 15

From, hence is also *withcraft*,<sup>c</sup> whereby desperate wretches are led to attempt an express association with infernal spirits, in order to gratify that malignant disposition of mind which excites and arms them against those who are regarded by them with an evil eye and to the same original are owing implacable and bitter *enmities*, outrageous *strifes* and quarrels, inordinate *transports* of ill-placed and ill-proportioned *zeal*, deep *resentments* treasured up in the mind, clamorous *contentions* vented with eagerness, and obstinately carried on, together with the keen *divisions* of a party spirit,<sup>d</sup> among those who ought to be united in one interest and affection yea, sometimes these ill principles proceed so far as to produce seditions in the state, and *heresies* also in religious communities,<sup>e</sup> by which professing Christians are induced to separate from each other, and to form sects, who, instead of maintaining true candour and benevolence, renounce and condemn each other To this corrupt source we are also to trace the many *envyings* which are so commonly to be seen against the prosperity and success of others, and sometimes *murders* too, contrived

craft, hatred variance, emulations, wrath, strife, seditions, heresies,

<sup>c</sup> *Withcraft*.] I know some would render the word *magical* *magia*, but I think it, with justice Mr Leigh has observed that this is comprehended under the word *wizards*, nor is there any reason to believe the *flesh* so particularly inclined to this one kind of murder as to give reason for specifying it rather than any other. It is certain that, on account of the drugs made use of in some supposed magical conjunctions, this word is often used to express those practices in which *conjunctions* with evil spirits were were believed and intended to which (whether they had or not, that real foundation which has generally been believed,) it is well known the Gentiles, &c. in the most learned nations, were very much addicted as Mr Weston has shown at large in the 7th chapter of his late learned treatise on the Rejection of Christian Miracles.

<sup>d</sup> *Divisions* of a party spirit.] We render *divisions* *sedition*, but as that rather expresses a state crime, and the original word seems more general, I choose to ex-

press it by a periphrase sufficiently distinguishable from the other evils here mentioned, and tending naturally towards those heresies mentioned in the next article, as I understand it. yet, as *seditions* in the state are great evils, and the word *divisions* may express dispositions leading to them, I introduce the mention of them in the paraphrase.

<sup>e</sup> *Heresies*.] The proper signification of *heresies* here seems to be what I have briefly expressed in the paraphrase and I must beg leave to refer to what Mr Hallet has written upon this subject, as containing the reasons which have determined me to prefer it. for this is by no means a proper place to discuss a subject so much controverted. Yet I doubt not but *heresies*, in the ecclesiastical sense, as distinguished from what I take to be the scriptural may generally be said to be *works of the flesh*, as bad inclinations of mind naturally lead to bad opinions, and to a haughty and factious manner of obtruding them upon others.

## A description of the fruits of the Spirit.

ders, drunkenness, revellings and such like of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God

and perpetrated by those whose passions and interests clash to such a degree, that nothing less than the destruction of the antagonist can appease the rage, and, to complete the catalogue, all kinds of irregular self-indulgence, and particularly *drunkenness*, that sinks a man into a beast, and those disorderly and gluttonous *revellings*, by which the rational powers are in a great measure extinguished, or at least rendered incapable of performing their offices in a proper manner. These, and such like, are the works of the flesh, concerning which I now solemnly forewarn you, as I have also formerly declared for your security when I was present with you, that they who practise such things, whatever zeal they may pretend for the externals of religion in any of the forms of it, shall not inherit the kingdom of God, or be admitted to the possession of it, and are indeed so far from having any title to be numbered among Christians, that they shall soon be disowned, and turned out of that place which they have no right to hold in the church, with just infamy and detestation

But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith

Such, I say, are the fruits and tendencies of *the flesh* but the blessed fruit of *the Spirit*, in those who are governed by that gracious principle which is derived from him, is something quite of a different nature, for this, wherever it hath impregnated the mind, produces the amiable dispositions of undissembled love and holy joy, of universal benevolence of heart, and of that cheerful temper which is naturally connected with it. It engages us to cultivate peace with all men, and where we meet with injuries and provocations from any, to bear them with much long suffering, before we enter into any contentions about them. It forms us to gentleness in the whole of our conduct, and inspires a tender

[*Revellings*] *Karpos*, or *revellings*, among the Greeks (as Mr Icke observes,) were a disorder spreading of "the night in feasting with a licentious indulging to wine, good cheer, music, dancing &c." and in this sense the word is explained by Hevins and Seid. We meet with it but twice elsewhere (Pm xiii 1, and 1 Pet iv 3,) and in both places it is joined, as here,

with other riotous excesses. But though the heathens were notoriously addicted to them, it is a sad evidence of the prevailing power of *corruption*, and it were well the consequences of it were more laid to heart, that among those who bear the name of Christian any should make it a diversion to resemble them in such indulgences, and to be ashamed of running to the arms of *vice* of riot



care that we may not, by any thing rough and overbearing, grieve and injure before we are aware it excites us to such acts of generous goodness as our own circumstances may afford, and those of our neighbour require it is also the Spirit of truth as well as of love, and leads us most strictly to observe *fidelity*,<sup>8</sup> or good faith and uprightness, in all our dealings neither in any instance imposing upon others, nor failing in any of those engagements which it is

23 in our power to fulfil It teaches us *meekness*, even when we are obliged to reprove others, or otherwise to animadvert upon them for their faults and, with regard to the government of our corporeal appetites, it dictates the strictest *temperance*, that we may neither exceed in the quantity nor the kind of our food, or in any other indulgence of animal nature These, as you plainly see, are most excellent dispositions, and against such [things] as these *there is no law*, they have so manifest and evident a goodness in them, that they never were forbidden by any human institutions, and those who in the general course of their lives practise them, under the influence of this Spirit, shall by the grace of the gospel be delivered from the condemning sentence of the Divine law

24 And this is now, upon the whole, the character of all true Christians, for *they who indeed are Christ's*, they who have received his Spirit, and whom he will finally own as belonging to him, *have crucified the flesh with all [its] iniquities, passions and desires*, and doomed it to a slow and painful, but to a certain death, as if, like one that is crucified, the body of sin were fastened to the cross, and left to consume upon it and this they do, out of love to the memory of their crucified Lord, by a continual regard to

[*deity*] It is observed in note\*, on Mat xxiii 2, (Vol II p 314) that the words *crucified* have undoubtedly this signification in many other places. So we may understand it of the *falseness* of God, or his *deceit* to his promises Rom viii 3, and where it is applied to *sin* it is expressly indicated *falsity* Tit i

10 And though it generally signifies the *grace of faith*, or the *confidence* *reposed in an the* yet where we find it joined to in the place before us with other virtues, it may be rather taken to denote *falsity* See Mat xxiii 2 1 Tim iv 1, vs 11 2 Tim ii 16, 17 16 and 17

93 Meekness temperance such there is no law

24 And they that are Christ's lay crucified the flesh with the affections and lusts

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain-glory, provoking one another, envying one another.

whom they are animated strenuously to perse-  
vere in so self-denying a resolution.

*If therefore we profess to live in the Spirit,* if we profess to be members of the Christian church, and to have that inward principle of Divine life which is produced by the Spirit, and continually subsists on communications from him, *let us also* make it our constant care, in consistency with such a profession, to *walk in the Spirit*, in a regular and orderly manner, taking every step according to rule and under his influence. And after all our care, as it is only by his grace that we are what we are, *let us not be vain-glorious*, or conceited of our own endowments or performances; *provoking one another* to mutual ill usage by a contemptuous carriage towards any whom we consider as beneath us, or secretly *envying one another* for any imagined or real advantage which our brother may possess and we desire: but rather, with an unaffected humility and true benevolence of heart, let us rejoice in the happiness of others, and endeavour to promote it to the utmost of our power.

sect.  
x.  
Gal.  
v. 25.

#### IMPROVEMENT.

LET us learn to consider this our mortal life as a state of warfare in which we are to be always struggling with enemies, with whom we are never to make either peace or truce; and since while we dwell in the body we shall still find *the flesh lusting against the Spirit*, let it be our constant concern, that the desires of *the flesh* may be opposed and mortified, and that the interests of *the Spirit* may be more and more advanced. And though the contrariety is such between them, that we cannot completely and continually *do the things which we would*, let us in the main *be led by the Spirit*, and give up our rational and governing powers more and more to its holy dictates, that we may *not fulfil the lusts of the flesh*; and though it still continues to solicit and disturb us, sin shall be kept from reigning in us.

We see what the works of the flesh are; which, if we really belong to Christ, we shall resolutely bind and crucify, with its affections and lusts. Let us endeavour more and more to subdue them, and learn (as it were) to use *the instruments of his death*.

<sup>b</sup> *If we live in the Spirit.* Mr. Howe insists largely on the energy of this phrase, *living in the Spirit*, as expressing, in terms nearly resembling those in Acts xvii. 28, our continual dependence on its influence,

and also illustrates the significancy of the word *συνεπαί* in the latter clause of the verse, as explained in the paraphrase. See Howe on the Spirit, Vol. I. p. 237.

Verse  
17

18

16

24

SECT. X. most effectually to accomplish *the death of sin*; bringing *the old man* to be crucified with him (Rom. vi. 6.) and nailing it to that cross to which *he hath nailed that decree of death* which in consequence of sin lay against us. (Col. ii. 14.)

Verse In opposition to that cursed train of irregular and malignant  
19, 20 affections which are here described as the works of the flesh (the  
21 continued indulgence of which is absolutely inconsistent with  
our hope of inheriting the kingdom of God), let us cultivate those  
22, 23 amiable dispositions of mind against which there is no law: and  
may the Spirit of *love, joy, peace, long-suffering, gentleness, goodness*, the Spirit of *faith, meekness, and temperance*, work them more and more in our souls!

How vain are the cares of the generality of men to adorn their bodies, to improve their estates, to advance their rank, while their minds remain neglected! Yea, how vain are all cares to cultivate the mind with science, when compared with the infinitely more important care of improving it in such habits of goodness, whereby we shall be brought to resemble God, and be  
26 fitted for ever to enjoy him! Let this be all our emulation, and in this let us place our glory; nor let us go about to provoke one another to any thing but this.

25 We profess to live in the Spirit of God, whose gracious influences are indeed the very life of our souls: let us make it our care also to walk in the Spirit, to regulate every action of our lives, every sentiment of our hearts, by a becoming regard to him; guarding solicitously against any thing that would grieve him, and encouraging those friendly offices of his, whereby we may be trained up in a growing meetness for the society of the blessed spirits above; and for that world, where the flesh shall be laid aside till all the seeds of corruption are worn out of its composition, and it be raised as pure as it shall be glorious in the image of that Saviour whose discipline has taught us to seek the victory over it, and whose grace enables us to obtain it.

## SECT. XI.

*The Apostle pursues his practical exhortations, especially enforcing mutual love, and a care of each other, with a zeal in doing good; and cautions the Galatians against thinking too favourably of their own spiritual state. Gal. VI. 1—10.*

### GALATIANS VI. 1.

I HAVE cautioned you against envy and mutual provocation; but, my brethren, test not merely in a freedom from such unkind affections, towards each other, but labour to be mutually useful, and that in your best interests:

GAL. VI. 1.

a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.

and if a man be overtaken in any fault through his own frailty, or the surprise of a temptation, do ye who are spiritual,<sup>a</sup> and, having received the Spirit of God yourselves, are best fitted for such an office, endeavour to restore such an one, and to reduce (as it were) that disjointed member, not with a rigorous severity, but in the spirit of meekness, gentleness, and love; considering thyself,<sup>b</sup> whosoever thou art, lest thou also being still in the body, and liable to the like assaults, shouldst be tempted, and fall as thy brother hath done, so as on this account to stand in need of the same kind office from him which thou art now called to render to him. Be ready<sup>2</sup> then in this and all other respects to bear one another's burdens; and let it be your care with mutual tenderness to comfort and support the weak; (compare Rom. xv. 1; and 1 Thess. v. 14.) accommodating yourselves to each other in the most engaging and obliging manner, that you may thus make all about you as easy and happy as you can; and so, instead of seeking to impose the heavy burden of the Mosaic law on others, you will fulfil that which is especially the law of Christ, even that law of love which was enjoined by him as his command, and will esteem it as your highest honour to wear that badge of mutual love by which he requires his disciples to be known; (John xiii. 34, 35; xv. 12.) And surely we may willingly receive that law from one who was himself such an unequalled example of love; and who with so gracious a sympathy bore our burdens of

SECT.  
XI.  
Gal.  
VI. 1.

<sup>2</sup> Bear ye one another's burdens, and so fulfil the law of Christ.

<sup>a</sup> Ye who are spiritual.] Dr. Whitby, and some others, understand this as a charge addressed to *ministers*, who by the extraordinary gifts they had received were best fitted for this work. But we know that the word *spiritual* is in the writings of St. Paul sometimes opposed to *carnal*, (Rom. vii. 14, viii. 6, 1 Cor. iii. 1.) and if it should be allowed here to signify such as were endowed with some *supernatural* gifts, it would not support the limitation proposed, since the apostle speaks of the Galatians in general as having received the Spirit; (chap. iii. 2.) I must therefore think, with Mr. Locke, that the

expression here signifies such as were *enrolled* for gifts or graces.

<sup>b</sup> Considering thyself.] It is justly observed by Mr. Blackall, (Sarr. Class. Vol. I. p. 133, 134.) that this sudden transition from the plural number to the singular adds a great deal of beauty and force to the caution; for it is as if the apostle should have said, "Let every particular person among you remember that he may also be in danger through his own frailty; and by thus looking to himself he will be induced to carry it with greater tenderness to others, and will be more disposed to pity and assist them."

SECT. sorrow, and carried away the load of our  
XI. guilt.

Remember too the caution I have given you against vain-glory, (chap. v. 26.) and take heed of an overweening opinion of yourselves: *for if any one think himself to be something considerable, when indeed he is nothing* like what he apprehends; and in particular, if he be so conceited of his own sufficiency as to imagine he is wise and good enough to resist any temptation that may arise, and please himself that he may glory in the applause of others as secure from danger, *he deceiveth himself*, and the worst part of the fraud falls on his own head; so that, instead of gaining from others, or securing to himself that honour which he expects and aims at, he only makes himself so much the more contemptible, and his danger is proportionable to the high conceit which he hath of himself. But to prevent so great an evil, *let every one try* and examine *his own work* by the word of God, the great rule to which **all our** actions and thoughts should be adjusted, and take care that it be such as God and his own conscience may approve; *and then he shall have matter of rejoicing in what he finds in himself alone, and not in the applause he receives from another:* he shall then have a solid foundation of delight, in reflecting upon the state of his own soul, and what the grace of God has wrought in him and by him, instead of subsisting precariously and meanly on the good opinion or applause of others, who so frequently know not what it is that they commend, and are imposed upon by false appearances, so that their testimony can give but very little solid satisfaction to a mind that thinks justly and seriously. *For every one shall finally bear his*

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man, shall bear his own burden.

He shall have matter of rejoicing in himself alone, and not in another.] Mr. Locke thinks that the apostle hints here at the same thing which he expresses afterwards more fully, concerning the false teachers, (ver. 13.) that what they had in view was to glory in others, whom they prevailed with to be circumcised; and so would have *καυχῆσθαι* to be rendered *glorifying*, (which is indeed the common meaning of the word,) and would con-

sider it as a caution to them to be careful of their own particular actions, that they were such as would afford them *matter of glorying in themselves*, and not vainly in others. But the word also signifies *rejoicing*, as our translators often render it elsewhere, 2 Cor. i. 14; Phil. i. 26; ii. 16; Heb. iii. 6. which seems sufficiently to express the sense of it, as I have explained it in the paraphrase, and evidently suits the apostle's way of writing.

SECT.

XI.

Gal.

VI. 5.

own burden, and shall be accountable to God, in the great day when he appears before him, for his own behaviour; so that there is but little room to be solicitous about the sentiments of others, in comparison of that care which we ought to take of our own temper and conduct.

6 Let him that is taught in the word, communicate unto him that teacheth in all good things.

A farther advice which I would give you is, *Let him that is taught and instructed in the word and doctrine of Christianity, liberally communicate in all good things*, according to the ability that God hath given him, to the support and maintenance of *him that teacheth* him; that so the mind of the teacher may not be kept in an anxious state about his own subsistence, but may with greater composure and cheerfulness attend to the cares of his sacred office.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

It is indeed an easy thing for interested men to find excuses for the neglect of this and other liberalities which are required by the gospel of Christ; but *be not deceived*, in this or any other respect, by the treachery of your own hearts which may more fatally impose upon yourselves than upon any others; for though men know not what to answer to some artful pleas which may be invented as an excuse from duty, the blessed God, who penetrates all hearts, as well as sees all external circumstances, is not to be mocked by these vain pretences: *for whatsoever a man soweth*, whether it be good or bad, whether he be liberal or sparing in it, *that shall he also reap*,<sup>d</sup> and the return shall be answerable to it, both with respect to the kind and degree of it. *So that on the one hand, he*

8 For he that soweth to his flesh, shall of the flesh reap

*that soweth to his flesh*, he that employs his substance, time, and thoughts, merely or chiefly in gratifying and indulging the flesh, or for the satisfaction of his own bodily necessities, conveniencies, or pleasures, *shall of the flesh reap* nothing better than corruption; and as the flesh itself shall soon corrupt in the grave, so will

<sup>d</sup> *Be not deceived*, &c.] The apostle here, with great propriety and force exposes the evasions some would make use of to excuse themselves from acts of liberality; by which, however they might impose on others, they would egregiously deceive themselves, as every circumstance lies open to an all-seeing God, and they assuredly should reap according as

they sowed; a metaphor which he employs elsewhere to excite to liberality (2 Cor. ix. 6.) the thought of which must silence every vain pretence that may be brought against so plain a duty, and is most admirably suited to regulate and heighten the proportion, as well as to enforce the practice of it.

SECT. *he utterly lose all the fruits of his labour and corruption: but he*  
 XI. *expense in its service: but, on the other hand, that soweth to the*  
*he that soweth to the Spirit, he that under the Spirit, shall of the*  
 Gal. VI. 8. *influences of the Spirit of God employs his cal- las'ing.*

pacities, abilities, and possessions, to promote the interests of religion in his own mind and in the world about him, *shall*, as the fruit of what is thus sown by the continued assistance and grace of the Spirit, *reap life everlasting*; when he shall leave the world, his immortal spirit shall inherit eternal glory, and whatsoever be his portion now, he shall be fully recompensed at the resurrection of the just, (Luke xiv. 14.) when all the hope of the sinner is perished.

- 9 *And, having such a prospect then before us, let us not be weary or discouraged, in all the labour and fatigue, in all the expence and difficulty of well-doing; for in due season, or in that proper time which the wisdom and goodness of God hath appointed (even when the harvest is come, for which it is best that we should now wait,) we shall reap an abundant and ample reward, if we do not faint, and suffer our hands to hang down, either through*  
 10 *sloth or fear. As long therefore as we have opportunity, as long as life continues, and Providence puts power in our hands, let us endeavour to do good to all men, to strangers and enemies, as well as brethren and friends, but especially to them who are of the household of faith, to them who are united to us in the bonds of Christian faith and love, and who on that account, as belonging to one family, and heirs of the same hope, have a peculiar claim to our regard.*

9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

#### IMPROVEMENT.

THESE exhortations of the apostle cannot be expressed in more lively terms, and it is scarce possible to represent them in clearer and plainer language. The great difficulty here, and in other such instances, is to bring our hearts to submit to what our understanding must so readily apprehend and approve. Let us earnestly pray that God would diffuse more of his Spirit on all professing Christians, that, beholding each other with undissembled and fervent love, every one may affectionately endeavour to advance the happiness of all; and, instead of severely

censuring one another, let us endeavour mutual reformation, by such exhortations and advices as different circumstances may require: doing all in the spirit of Christian meekness, and in an humble sense of our own infirmities. Let us pray that the law of Christ, the new commandment he has given us to love one another, may in all its extent be ever sacred to us, and that in consequence of the regard we owe to so benevolent a Master, there may be a constant readiness in us to assist each other under every burden, to relieve according to our ability every want, and to do good to all as we have opportunity, but especially to those of the household of faith, who, as belonging to that household, whatever their station or circumstance in life may be, ought to be dear to every member of the family. 10.

Let us remember that there is as certain a connection between our conduct here and our state hereafter, as there is between the kind of grain sown and the harvest to be reaped from it. The generality, alas, are sowing to the flesh, and the harvest to such will be shame and corruption: but for our parts, let us sow to the Spirit liberally and largely, and have our fruit unto holiness, that we may thus inherit everlasting life, (Rom. vi. 22.) And when we are ready to faint, let us encourage ourselves and each other with the prospect of that blessed day, when, though the seed-time may be attended with tears, we shall come again rejoicing, bringing our sheaves of honour and joy with us, (Psal. cxxvi. 5, 6.) It is in due season, it is at the time God has wisely appointed that we shall receive this reward of grace; let us wait for it, as we well may, with patience and humility.

The day is coming when every one shall bear his own burden, and each of us shall answer for himself; that awful day, when every one shall reap the fruit of his own way, and shall receive according to that he hath done, whether it be good or bad, (2 Cor. v. 10.) Let us see to it, therefore, not to deceive ourselves with a vain imagination that we are something, when we are nothing; and not be satisfied to rest in the good opinion which others have of us, so as to have our rejoicing in them. And, whatsoever duty be required of us, let us not amuse ourselves with trifling excuses, which never can deceive that God who is not to be mocked; but let us set ourselves in earnest, ever to cultivate true inward religion, even that of the heart, in the sight of him who searcheth it! then will the testimony of our conscience be a source of joy; and we shall find that joy solid and permanent.

And if God bless the ministers of his gospel, as the instruments of bringing this joy to the soul, it will be attended with that readiness which the apostle requires to communicate to them in all good things, while, if they understand their character, and office, there will be in them that moderation of desire on the one hand, and that zeal and love for souls on the other, which will



SECT. XI. make it a thousand times more pleasant to communicate spirituals than to receive temporals, even from those who give with the most willing mind, and so double the gift, whether it be greater or less.

## SECT. XII.

The apostle concludes his epistle, with cautioning them against the attacks of Judaizing teachers, declaring the indifference of circumcision or uncircumcision, and pressing them strictly to adhere to that gospel for which he had himself suffered so much. Gal. VI. 11, to the end.

## GALATIANS VI. 11.

SECT. XII. **YOU** see, my brethren, with what large letters<sup>a</sup> I have written this epistle to you with my own hand,<sup>b</sup> not being willing to omit this opportunity of testifying the affection and concern which I have for you, not choosing, as I mostly do on such occasions, to employ the pen of another who might be more used to the Greek character than myself.

GAL. VI. 11. **Y**ou see how large a letter I have written unto you with mine own hand.

- 12 The sum of all is this; that as many as desire to make a fair appearance in the flesh, and to set themselves off by standing up for the observance of the Jewish rites and ceremonies, these would constrain you Gentile converts to be circumcised, and to be subject with them to the carnal ordinances of the law, only lest they should suffer persecution;<sup>c</sup> which the profession of the Chris-

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised: only lest they should

<sup>a</sup> You see with what large letters.] Dr. Whitby remarks in his note on this place, "that St. Paul never uses the word *γραμμάτις* when he speaks of his epistles; and that *ἀνδράσι γραμμάτις* may therefore refer not to the largeness or the length of this epistle, but to the largeness or elegance of the characters in which it was written." So too Theophylact and many others understand it, of the apostle's urging it as a proof of his affection for them, as it must shew he was no ready writer, to say in what kind of letters he had written to them. He might not be well versed in the Greek characters; or this inaccuracy of his writing might perhaps be owing to the infirmity or weakness of his nerves, which he had hinted at before. See note <sup>b</sup> on Gal. iv. 14. p. 53. I have

therefore altered the translation here, as I given what appears to be the literal sense.

<sup>b</sup> I have written to you with my own hand.] This might be well considered as an argument of his more than ordinary concern for them; for it was usual with St. Paul, as we have observed elsewhere, to dictate his epistles, and to employ a person as an amanuensis to write them from his mouth: (see note <sup>c</sup> on Rom. xvi. 22. Vol. IV. p. 179.) And perhaps his own inaccuracy in forming the Greek characters, which he refers to in the words before, may suggest one reason among several others for his doing it. Compare 1 Cor. xvi. 21; Col. iv. 18; 2 Thess. iii. 17; and see the note on this last text.

<sup>c</sup> Only lest they should suffer persecution.]

suffer persecution for the cross of Christ.

tian faith would otherwise bring upon them, for owning their dependence for salvation, not on the law, but on *the cross of Christ*<sup>d</sup>; as it is plainly a regard to this which so much incenses the unbelieving Jews, and engages them to raise so many tumults against us, wherever they have an opportunity of doing it; and these half Christians aim at appeasing them by a zeal to spread the Mosaic institutions among the Gentiles.

SECT.

XII.

GAL.

VI. 15.

13 For neither they themselves, who are circumcised keep the law; but desire to have you circumcised that they may glory in your flesh.

This is the point they have in view, and, whatsoever they pretend, it is not any real veneration for the law that prompts them to be zealous for it: *for neither they themselves who are circumcised*, and so are solemnly obliged to observe the whole of it, shew a concern to *keep the law*, or manifest a true esteem for it as a spiritual and Divine institution; nor is it from any truly religious principle that they labour to proselyte you to it; *but they desire to have you circumcised*, to make their boast of you among the Jews; *that they may glory in this mark fixed in your flesh*, and may avail themselves of the many converts to Judaism, which they have the interest and address to make.

This seems to open the main secret spring of that zeal for the Jewish ceremonies, in some that professed themselves Christians, which occasioned so much uneasiness in the apostolic churches. The persecuting edicts of the Jewish sanhedrim, the influence of which extended to remote synagogues, had induced many, who secretly believed in Christ, to decline an open acknowledgment of him (Jc. ix. 22, xii. 42; xix. 38), which yet our Lord himself had so expressly required, that their consciences, during this state of dissimulation, must be in great anxiety. (See Mark viii. 38.) But afterwards, when a scheme arose of blending Judaism with Christianity, it may be supposed that this would abate the edge of persecution against those who fell in with it, and especially against those who urged the Gentile converts to such complete proselytism, though it might sharpen it against other Christians: and this might perhaps weigh more with some than they themselves were aware, in concurrence with the desire of making disciples, and the prejudices of education, which must naturally be supposed to have their share. Compare chap. v. 11.

<sup>d</sup> For the cross of Christ.] It is observed by Jerom on this text "that Tiberius and Caius Cæsar made laws to authorize the Jews, who were dispersed throughout the Roman empire to follow the rites of their religion and the ceremonies which had been transmitted to them from their fathers." To which he adds, "that circumcised Christians were by the Pagans looked upon as Jews, while those who made profession of the gospel and were uncircumcised were violently persecuted both by the Jews and Pagans, on which account some early teachers of the church, to be delivered from the fear of persecution, submitted to be circumcised themselves, and also recommended it to their disciples." Both Archbishop Tillotson (Vol. II. p. 367), and Mons. Saurin (Sermon Vol. XI. p. 49, 50) agree in expounding this text with a reference to these edicts: but I think it best illustrated by the observation in the preceding note, as the apostle seems to speak of an attempt to escape persecution not by receiving circumcision, but by imposing or urging it.

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XII.

Gal.

VI. 14.

*But, for my part, I have no such selfish worldly views, and God forbid that I should glory, either in my descent or circumcision, in my abilities or interest in making converts, or indeed in any thing else, unless it be in the regard I have been brought to pay to the cross of our Lord Jesus Christ, and the reliance which I have for justification on his death and suffering; by the believing views of which I am made indifferent to all things here, and the world is crucified un'to me, and I unto the world: so that I view the world, as little impressed by all its charms as a spectator would be by any thing which had been graceful in the countenance of a crucified person when he beholds it blackened in the agonies of death; and am no more affected by the objects round me than one that is expiring would be struck with any of those prospects which his dying eyes might view from the cross on which*

15 *he was suspended. And well indeed it may be expected that it should be so; for as to those who have truly believed in Christ Jesus, all things are counted loss and dung for him, the whole dependence of the soul for righteousness and life is built on him, and the whole heart centres in him: and where this is the case, neither circumcision availeth any thing, nor uncircumcision, neither can the one profit, nor the other hurt, but [there is] actually a new creation; old things are passed away, and new views and dispositions are introduced under the regenerating influences of the Spirit of God, in consequence of which believers are (as it were) brought into a new world, and being created in Christ Jesus unto good works, are formed to a life of holiness, and quickened to the exercise of that faith which operates by love. (Compare 1 Cor. vii. 19; 2 Cor. v. 17; Gal. v. 6; Eph. ii. 10; and*

16 *Phil. iii. 8.) And as many as shall walk according to this rule, and govern themselves by such maxims, [may] peace and mercy [be] upon them! May that peace which arises from a sense of the pardoning mercy and free grace of God, ever rest upon them, every upon the whole Israel of God every where; for persons of such a character, and not the natural descendants of Abraham, Isaac, and Jacob, are the true Israelites.*

14 *But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

*To be crucified to Jesus, neither to contend with any thing, nor to be circumcised, but a new creature.*

16 *And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.*

17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

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XIX.  
Gal.  
VI. 17.

Now therefore, for the future, let no man trouble me with reflections on my character, or with disputes concerning the necessity of circumcision, and grieve my heart with additional sorrows, for I bear in my body the marks of the Lord Jesus; marks of far more importance than circumcision, and on which, whatever your Judaizing teachers may think, I value myself much more; even the scars which I have received, by stripes and chains and other means, in the service of Christ, amidst the various hardships which I have borne for him, and which ought to render me venerable in the eyes of all who have a due regard to him.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

And thus, brethren, I conclude with my sincere and earnest prayer for you, that the grace of our Lord Jesus Christ, in all its sanctifying and comforting influences, may [be] with your spirit, to direct you into the ways of truth and peace, of holiness and comfort. Amen.

#### IMPROVEMENT.

WHAT business is there in those views and objects in which the general of mankind are so apt to glory! How little satisfaction can there be in making proselytes to a party, and spreading errors and notions, when compared with the joy of promoting true religion in the hearts of men, and thereby advancing the glory of God and the salvation of immortal souls! And of what service will it be to make a fair appearance, and to be zealous for the externals of religion, so as to gain the applause of men, and to have many followers, if at the same time we have so little veneration for the cross of Christ as to be afraid or ashamed of owning the necessity of relying on his righteousness alone for justification, lest we should suffer persecution upon that account, or be exposed to the reproaches of the world about us!

May Divine grace teach us to esteem the cross of Christ more

*I bear in my body the marks of the Lord Jesus.* Dr. Potter thinks (Gr. Antiq. Vol. II. p. 7.) that the apostle here alludes to the *Stigmata*, or brands, with which the Greeks used to mark those that were appointed to serve in the wars, lest they should attempt to make their escape. (See Lipsius, de Milit. Rom. Lib. i. Dial. 9.) But perhaps the reference may be to those marks by which the *rotarii*, of particular *dettes* were distinguished. See my Sermons to young Persons, Numb. iv.

at the beginning.—Mr. Blackwall (in his Sac. Class. Vol. II. p. 66, 67.) considers it as an allusion to an Egyptian custom, according to which any man's servant who fled to the temple of Hercules, and had the sacred brands, or marks of that deity impressed upon him, was supposed to be under his immediate care and protection, and by that to be privileged from all violence and harsh treatment. And in this view he forms a large and beautiful paraphrase on this verse

SECT. highly, and to glory in nothing but our knowledge of it, and our  
 XII. hopes and expectations from it! May we all feel its vital efficacy, to *crucify us to the world, and the world to us*; that we may look upon the world but as a dead and worthless thing, which neither can afford us any advantage, nor yield us any pleasure; to engage our hearts to choose it for our portion; and, being crucified and dead to all things in it, may we be so entirely weaned from all affection to it, as not to make it any more our principal design and study to pursue it; but, being indifferent both to its smiles and frowns, as to the influence which once they had upon us, may we be neither moved by any prospect of self-interest on the one hand, nor terrified by the fear of persecution on the other!

Verse. Let us not lay the stress of our religion on the name we bear,  
 15 or ground the hope of our acceptance on being of this or that denomination of Christians: but let it be our chief concern to have experience of a thorough change of heart and life, and to obtain that renovation of soul, that new creation, without which *neither circumcision nor uncircumcision can avail any thing*, and with which the one, as well as the other, will be accepted of God.  
 16 It is the written word of God that is the rule we are to go by, both in the doctrines and the precepts of it; let us be careful that we walk according to it, and regulate our principles and conduct by it: then will God own us as his true Israel, and then shall *peace and mercy be upon us*. And surely, how diligently soever we observe this rule, how exactly soever we conform to  
 17 it, and how much soever we may suffer for our adherence to it, we depend upon mercy for the communication of peace, and must ascribe all our hopes of happiness to pardoning clemency and free grace. May that grace ever be with our spirit, to  
 18 sanctify, to quicken, and to cheer us; and may we always be ready to maintain the honour of that, which is indeed our very life! Amen.

THE  
**FAMILY EXPOSITOR:**

OR,

**A PARAPHRASE**

ON THE

**EPISTLE OF PAUL THE APOSTLE**

TO THE

**EPIHESIANS;**

WITH CRITICAL NOTES,

AND A PRACTICAL IMPROVEMENT OF EACH SECTION.



A  
**GENERAL INTRODUCTION**  
 TO THE  
**PARAPHRASE AND NOTES**  
 ON THE  
**EPISTLE TO THE EPHESIANS.**

THE apostle Paul is universally allowed to be the *author* of this excellent *epistle*; but Dr. Mill and others have contended that it was written, not to the church of Ephesus, but to that of Laodicea. This they would argue from some passages of this epistle (chap. i. 15; iii. 2; and iv. 21.) which seem more suitable to persons whom he had *never seen*, which was the case of them at Laodicea, (Col. ii. 1.) than to the Ephesians, with whom he had been conversant about *three years*; Acts xx. 31. See note<sup>m</sup> on that text, Vol. III. sect. xlv. p. 305.) But what is principally urged for this opinion, is the direction given by the apostle at the close of his epistle to the Colossians, (Col. iv. 16.) “that they should cause the epistle which he wrote to them to be read also in the church of the Laodiceans, and they should likewise read the epistle from Laodicea.” From whence it is inferred, that the epistle now before us must be that which is intended there, and was originally written to the Laodiceans.

These several objections will be obviated in the notes upon those places on which they are grounded, and can be no sufficient warrant, in opposition to the first verse of this epistle, in which it is addressed expressly *to the saints at Ephesus*, to introduce an alteration in the text which hath not the authority of any single manuscript in being, or any ancient version, to support it.



We are told, indeed, it was affirmed by Marcion, an early heretic of the second century, that what is called the epistle to the Ephesians was inscribed to the Laodiceans: but he is censured upon this account by Tertullian\* (who wrote against him in the beginning of the third century,) as setting up an interpolation of his own, in opposition to the true testimony of the church. And though Basil,† and Jerom,‡ in the latter part of the fourth century, speak of some copies in which the words *ἐν Ἐφέσῳ* were omitted, yet they allow at the same time that this epistle was written *to the saints at Ephesus*; whom, by a strange interpretation, in allusion to the name by which the Lord revealed himself, Exod. iii. 14, some would suppose, “the apostle calls” in a peculiar sense *the saints who are*, as being united “unto *Him who is.*” But this omission evidently makes but a very odd reading, unless we admit of the conjecture of Archbishop Usher,§ that a void space was left after *the saints who are*—, and this might be intended for a circular epistle to any of the churches of the Lesser Asia, whose name might be occasionally inserted to fill up the blank.

There is however no sufficient reason for departing from the common established reading, which inscribes this epistle *to the saints at Ephesus*; especially when we find in the most early times, that Ignatius, one of the apostolic fathers (who lived at the time when this epistle was written,) in the smaller copy of his own epistle to the Ephesians, sect. xii. speaks to them of St. Paul, “as making mention of them in a whole epistle,” which Cotelerius says, it is in vain to understand of any other epistle than this, and Dr. Lardner observes, must plainly mean the epistle of Paul to the Ephesians.|| And in the larger copy of the same epistle, sect. vi. he declares to the Ephesians, “Ye are, as Paul wrote to you, *one body and one spirit* ;” where it is manifest there is a reference to the very words of St.

\* Tertull. contra Marcion. lib. v. cap. 11, 17.

† Basil. adv. Eunom. lib. ii. p. 733.

‡ Hieron. Comment. in Ephes. init.

§ Usher Annal. ad. A. C. LXIV. p. 686.

|| Lardn. Credibil. part ii. Vol. i. p. 157.

Paul in this epistle, chap. iv. 4. So that the testimony of Ignatius is express in both the copies, which ever be received as genuine, to which indeed the smaller has apparently the better title. The same is also still more clear with respect to Irenæus, and Clement of Alexandria, who were both fathers of the second century, and have both quoted this epistle in express terms under the title of the epistle to the Ephesians.\* No further testimony therefore can be needful to make it manifest that this epistle was received in the first ages of the church, as written by St. Paul to the Ephesians.

It is well known, that Ephesus was the chief city of the Proconsular Asia, which was a part of what was called the Lesser Asia. It was particularly famous for the temple of Diana, a most magnificent, and stately structure, which was reputed one of the seven wonders of the world: and its inhabitants were noted in their Gentile state for their idolatry and skill in magic, and for their luxury and lasciviousness. The apostle Paul, at his first coming to them in the year of our Lord 54; according to his usual custom, preached to the Jews there in their synagogue, many of whom were settled in the city and the neighbouring parts; but, as he then was hastening to the passover at Jerusalem, he only spent one sabbath there, and left them with a promise *to return to them again*; (Acts xviii. 19—21.) Accordingly he came again to Ephesus the following year, (Acts xix. 1, & *seq.*) and preached the word with such success, and wrought such extraordinary miracles among them, that a numerous church was formed there, chiefly made up of Gentile converts, whose piety and zeal were so remarkable, that many of them, in abhorrence of the curious arts which they had used, burnt their magical books to a great value; (Acts xix. 19.) And such was the concern of the apostle for their spiritual advantage, that he did not leave them till the year 57, when he had been about three years among them (Acts xx. 31.) After this he spent some time in Macedonia and Achaia, and in his return to Jerusalem in the year 58, he sent for the elders of the church of Ephesus to Mile-

\* Iren. liv. v. cap. 2. § 3. & Clem. Alex. Strom. lib. iv. p. 409.

tus, and most affectionately took his leave of them, as one that should *see them no more* : appealing to them with what faithfulness he had discharged his ministry among them, and solemnly exhorting them to look well to the flock committed to their care, lest they should be corrupted by seducing teachers, who would arise among themselves, and artfully endeavour to pervert them, (Acts xx. 17, *to the end.*) And we see afterwards, from the coolness and declension they are charged with in the epistle to the angel of the church of Ephesus; (Rev. ii. 4, 5.) how just and seasonable was this caution that he gave them at his parting from them.

From what the apostle says of himself in this epistle, it appears that it was written by him while he was a prisoner, (chap. iii. 1; iv. 1; vi. 20.) as he was likewise when he wrote to the Colossians; (Col. iv. 18.) And there is such a manifest correspondence between these two epistles, both in their subject matter, and in the very form of the expressions, that it may justly be concluded they were written at the same time, and sent together by Tychicus; who was intrusted with the care of both, (Eph. vi. 21, 22; and Col. iv. 7, 8.) but was attended by Onesimus when he delivered that to the Colossians, (Col. iv. 9.) Now, as it is not to be thought the Apostle Paul would have employed Onesimus in such a service till after he had been with his master Philemon, it appears highly probable from hence, that the apostle sent him first with his epistle to Philemon, by whom he was received (agreeably to his request) not as a servant, but as a brother, (Philem. ver. 16.) and had his freedom given him, and, from the confidence the apostle had in the obedience of Philemon, and in his readiness to do even more than he said, (ver. 21,) he might well take this opportunity of his going with Tychicus to recommend Onesimus to the Colossians, by joining him in his message to that church. Since then the apostle was in expectation of being soon released from his confinement when he wrote to Philemon, and trusting he should shortly visit him, desires him to prepare a lodging for him, (ver. 22.) this may induce us to conclude, that he wrote that epistle towards the close of his first

imprisonment at Rome; and as the epistles to the Ephesians and Colossians appear to have been sent at the same time with that to Philemon, it may be inferred that he wrote these not long before, and sent them all together in the year of our Lord 63, which was the 9th of the Emperor Nero. (See Vol. III. sect. lx. note g, p. 401.)

The design of the apostle Paul in this epistle (the former part of which is *doctrinal*, and the latter *practical*,) was "to establish the Ephesians in the faith; and to this end, to give them more exalted views of the eternal love of God, and of the glorious excellence and dignity of Christ; to shew them they were saved by grace, and, howsoever wretched they were once, the Gentiles now have equal privileges with the Jews; to encourage them, by declaring with what steadfastness he suffered for the truth, and with what earnestness he prayed for their establishment and perseverance in it; and finally, in consequence of their profession, to engage them to the *practice* of those duties that became their character as Christians."

The *doctrinal* part of this epistle is contained in the three first chapters: in which the apostle introduces several important truths for the instruction of the Ephesians in the great doctrines of the gospel, that they might be well grounded in the faith; and, for the encouragement of the Gentile converts, acquaints them with the Christian privileges to which they were entitled. And here,

I. After saluting the Ephesians with an acknowledgment of their faith, (chap. i. 1, 2,) the apostle testifies his thankfulness to God for his distinguishing love and favour to them, in calling them to be partakers of the blessings of the gospel, in consequence of his eternal purpose to glorify his grace in their sanctification and salvation, through the blood of his Son and the communication of his Spirit; (ver. 3—14.)

II. He assures them of the fervency of his prayers for them, that they might have a clear knowledge of the great objects of their hope and expectation; and, from an experimental sense of the exceeding greatness of the pow-

er of God, might have a fixed regard to the supreme authority and dignity of Christ, who by that power is raised from the dead, and exalted to be Head over all things to the church; (ver. 15, to the end.)

III. To magnify the riches of Divine grace, and to affect them with a more grateful sense of their obligations to it, the apostle leads them to reflect upon that wretched state of moral death in which the gospel found them; and shews them it was owing to the rich mercy and the great love of God that they were raised in Christ from death to life, and in the whole of their salvation it was evident that they were saved by grace, and not by works, or any righteousness of their own; (chap. ii. 1—10.)

IV. He represents the happy change that was thus made in their condition; that they who once were aliens from the commonwealth of Israel, and afar off from God, were now received into his church, and had an equal right to all the privileges of it with the Jewish converts; the middle wall of partition having been broken down by Christ in favour of the believing Gentiles, who being reconciled to God were no more strangers as they had been formerly, but were united in one body under Christ the common Head of all believers, and, being animated by one Spirit, and built upon the same foundation, were made an holy temple in the Lord; (ver. 11, to the end.)

V. To encourage and confirm the Gentile converts in their adherence to the gospel, and recommend it more to their regard, the apostle in the strongest terms expresses the sense he had of the Divine goodness in appointing him to be the apostle of the Gentiles, and authorising him to preach among them the unsearchable riches of Christ; and declares how great an honour he esteemed it to be employed in making known the calling of the Gentiles to be joint-heirs with the Jews in all the blessings of the Messiah's kingdom, though he had suffered greatly for it, and was now in bonds on this account; (chap. iii. 1—12.) And then,

VI. He entreats them not to be discouraged at the sufferings he underwent for his regard to the Gentiles, but rather to consider it as an honour to them, that in the steadfastness with which he suffered, they had such

a confirmation of the truth of his doctrine, and of the sincerity of his concern for their spiritual advantage; in proof of which he closes this part of his epistle with a most affectionate and earnest prayer for their establishment in the Christian faith, and their advancement in the knowledge and experience of the love of Christ, of which he speaks in the most lofty and exalted terms as far surpassing all conception, concluding in the warmth of his devotion with a grand and suitable doxology; (ver. 13, to the end.) And now,

The other part of this epistle, which is *practical*, is contained in the three remaining chapters: in which the apostle gives them several weighty exhortations and advices, for the direction of their lives and manners, that they might be regular in their practice; and tells them of the Christian duties that were required of them, to which the consideration of their privileges should engage them, pointing out to them the means and motives that were proper to promote the observance of them, and urging the great care and caution they should use to behave suitably to the profession which they made, and to the character they bore. And here,

I. The apostle, from the consideration of his own sufferings, as well as of the many important respects in which all true Christians are united, after a general exhortation to them to walk worthy of the excellency of their calling, particularly urges them to mutual forbearance and unity of Spirit, as being joined together in one church, and called to partake of the same privileges in Christ, without distinction either of Jew or Gentile: and, as a powerful inducement to their cultivating such a disposition, he represents the glorious foundation which Christ as the great Head of the church has laid for it in the variety of gifts and graces he has bestowed, and in the sacred offices he has appointed; which being all derived from the same Spirit, and designed for the same end, were all to be employed for the advancement of his interest and kingdom, and for the better edification of the whole church, till in the unity of the faith they should grow up into one perfect body under Christ their Head; and so must have a tendency to promote their

present union, and to inspire them with the most endearing affection to each other; (chap. iv. 1—16.)

II. He presses them, as having learned Christ, and been enlightened by the gospel; to shew the difference there was between them and the unconverted Gentiles, by an unspotted purity and holiness of behaviour, and not to walk like those from whom they were so happily distinguished by knowledge and grace; and cautions them in particular against lying, excess of anger, and stealing, and that corrupt communication to which the heathens were notoriously addicted, but which were inconsistent with the character of Christians, and grievous to the Holy Spirit: (ver. 17—30.)

III. He further cautions them against all malice, and urges them to mutual love and readiness to forgive, in consideration of the Divine compassions manifested in the gospel; and then pursues his exhortations to abstain from all inordinate desires, and from all manner of uncleanness and immodesty, as well in words as actions; in which, however they had shamefully indulged themselves in the darkness of heathenism, the light of Christianity displayed them in such odious colours as plainly shewed them to be unbecoming their profession, and no way reconcileable with the obligation they were under to walk as children of the light; (ver. 31, to the end; and chap. v. 1—14.)

IV. He recommends it to them, in consideration of their character and circumstances, to be prudent and circumspect in their whole conversation, as those who were instructed in the will of God; and not to seek for pleasure in a dissolute excess, but guarding against all intemperance, to make it the delightful business of their lives to express their gratitude to God, under the influences of his Spirit, by praising him for all his mercies in pious and devout thanksgivings; and while they were thus careful of their duty to God, he also urges them not to be negligent of the duties which they owed to one another as members of society, but to behave with due submission to each other in their several stations; (ver. 15—21.) And then,

V. Having hinted at the relative duties of society in general, he descends to particulars, and, beginning with the duties of husbands and wives, he recommends it to husbands to love their wives, in imitation of the love which Christ bears to the church, and presses upon wives the correspondent duty of conjugal subjection, in imitation of the subjection which the church pays to Christ the Head of it; (ver. 22, to the end.) From whence he passes on to the mutual duties of children and parents, and of servants and masters, giving suitable admonitions to each, and adding proper arguments to enforce them; (chap. vi. 1—9.) And, after this, for a conclusion of the whole,

VI. He gives a general exhortation to them all, of whatever condition or relation in life, to prepare for a strenuous combat with their spiritual enemies, by putting on the whole armour of God, and living in the exercise of those Christian graces that were necessary for their defence and safety: and having among other things exhorted them to fervency in prayer, he particularly recommends himself to their remembrance at the throne of grace, that he might carry on the important work in which he was engaged, with freedom and fidelity, whatever he might suffer for it; and leaving it to Tychicus (by whom he sent this epistle) more fully to inform them of every circumstance relating to him, he closes his epistle with an apostolical benediction, not only to themselves, but to all that love the Lord Jesus Christ in sincerity; (ver. 10, to the end.)





## PARAPHRASE AND NOTES

ON THE

EPISTLE OF PAUL THE APOSTLE TO  
THE EPHESIANS.

## S E C T. I.

*The apostle Paul begins the epistle with testifying, in the strongest terms, his joy that the believing Ephesians were called to the participation of Christian privileges in consequence of God's eternal purpose of glorifying his grace in their sanctification and salvation, through the blood of his son, and the communication of his Spirit. Eph. I. 1—14.*

EPHES. I. 1.

**PAUL**, an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus :

EPHESIANS I. 1.

**PAUL**, who hath the honour to be *an apostle* SECT. 1.  
of the Lord *Jesus Christ*, sent forth with a special commission from him to publish his gospel and attest his resurrection to the world, and set apart to this important office *by the sovereign and gracious will of God*, who hath interposed in so extraordinary a manner to form him for it and to employ him in it, addresseth this epistle to the saints who are at Ephesus, even to the faithful in Christ Jesus,<sup>a</sup> who believe in him as

Ephes. I. 1.

<sup>a</sup> To the faithful in Christ Jesus.] Some have understood this as an intimation that the Christians at Ephesus were remarkably faithful to Christ in relying on

him alone for salvation, without that attachment to the Mosaic law which was to be found in some other churches, and particularly among the Galatians. But

1. *the only Saviour, and in consequence of their persuasion of the truth of his gospel, are so firmly and truly devoted to the service of God.*

2. *This is the character in which he looks upon you, and with the most affectionate concern and value for you, it is his ardent wish and most sincere and hearty prayer, that the richest abundance of Divine grace and favour may [be] communicated to you, with all the happiness and peace attending it, from God our Father, who is the great Original of all desirable blessings, and [from] the Lord Jesus Christ, through whom they flow down to us sinful creatures.*

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 *At the first turning of my thoughts towards you as converts to the gospel, when I set myself to think of the happy state into which you are brought, as true believers in the Son of God, by this glorious dispensation of Divine grace, with whatever personal sorrows and afflictions I may be pressed, I cannot forbear bursting out into songs of praise. Join with me therefore, my dear Christian brethren, and let us all say from our hearts, Blessed [be] the God and Father of our Lord Jesus Christ,<sup>b</sup> who is now through him become our God and Father, and hath blessed us,<sup>c</sup> even all that are partakers of his grace, whether Jews or Gentiles, with every spiritual blessing in heavenly [things] in Christ,<sup>d</sup> having*

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

as he uses the same title when addressing the Colossians, (Col. i. 2.) whom yet he reproveth on this very account, (Col. ii. 16, 20.) I can lay no stress upon that criticism.

<sup>b</sup> *Blessed be the God and Father, &c.]* The length of periods frequently occurring in the writings of St. Paul is one thing in his style that contributes much to the obscurity of it; of which this sentence, which runs on through twelve verses to the end of this section, is a remarkable instance. But in the paraphrase it is absolutely necessary to break it into many, or otherwise the period would be drawn out to a much more inconvenient length, and the words added to illustrate particular clauses would encumber, deform, and obscure the whole. — I have been obliged to take the same method in many other places, and hope I need make no farther apology for doing it.

<sup>c</sup> *[Hath blessed us.]* It is evident that the

apostle means in the word [*us*] to include the Ephesians to whom he wrote, the greatest part of whom were Gentile converts, as sharing with him and the Jewish Christians in their evangelical privileges: and by thus beginning his epistle with ascribing thanks to God for his mercies to them, he at once declares his firm persuasion of the calling of the Gentiles, and his hearty joy in it.

<sup>d</sup> *With every spiritual blessing in heavenly [things] in Christ.]* The apostle every where represents the graces of the Spirit as so much preferable to its gifts, that it appears very surprising that Dr. Whitby should expound the blessings here intended as referring entirely to those gifts. They manifestly take in every spiritual blessing, (for so it is expressed in the original, *πᾶσι πνευματικαῖς δωρεαῖς*;) and principally must refer, not to extraordinary and miraculous gifts, but to the sanctifying and saving graces of the Spirit; such as effectual calling, justification by

graciously bestowed upon us, in him, and for his sake, by the operation of his Holy Spirit, whatever may conduce to the happiness of our souls now, whatever may prepare them for eternal glory, and may seal to us the joyful hope and expectation of it.

4 According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love:

Now this is all to be considered, not as what 4 we can pretend to have deserved, but as the result of his free grace, and the accomplishment of his eternal purpose of love concerning us, *according as he hath chosen us in him,*<sup>c</sup> even in his well-beloved Son, *before the foundation of the world* was laid; always intending *that we should be* in all respects *holy and unblameable before him,* and especially that we should walk in love,<sup>f</sup> that,

grace, the adoption of children, the illumination of the Spirit, and all the graces of the Christian life, which are common unto all believers, and are communicated to them in all their several branches. And these are blessings *in the heavens, or true mercies, or in heavenly things,* (as I would choose to render it, rather than *places*) as they are things that have a manifest relation and respect to heaven, and have a tendency to fit us for it, and to lead us, not to seek after the enjoyments of this present world, but to be conversant about, and to be waiting for those of the heavenly state.

<sup>e</sup> *Hath chosen us in him.*] I think the apostle here cannot be understood to intimate that *every one* of the persons who belonged to the church of the Ephesians (or elsewhere to other Christian societies,) in the bonds of external communion, was by a particular decree of God *personally chosen* to eternal life, and to persevering holiness as the way to it. For he could have no evidence that *this* was the case with regard to each, without such a revelation as I think none have pretended, and as would *very ill* agree with other passages relating to the apostasy of some who once made a very forward profession, and with the many exhortations and cautions which every where occur in his writings, or with the declarations Christ had made concerning the final ruin that would in fact attend many who called themselves Christians, and some who bore the highest offices in the church, and wrought the most extraordinary works. (Compare Matt. vii. 22, 24; and Luke xiii. 26, 27.) I conclude therefore that he speaks of whole societies

in general as consisting of saints and believers, because this was the predominant character, and he had reason in the judgment of charity to believe the greater part were such, (compare Phil. i. 7.) Nor did he always judge it necessary to make exceptions in reference to a few hypocrites who crept in among them, any more than Christ judged it so to speak of Judas as excluded, when he mentions the twelve thrones of judgment on which the apostles should sit, (Mat. xiv. 28.) In this view he says of them in general, that whether they were Jews or Gentiles they were indiscriminately *chosen*, not only to those present privileges which they all as professing Christians enjoyed, but to real holiness and everlasting glory. And, as we are sure there were at Ephesus many Jewish converts who were in full communion with the church, I can see no reason at all, with some commentators of great name, to limit what the apostle says here to the Gentiles. An address to them alone in this epistle would very little suit that candour and love so prevalent in the heart of St. Paul, and so essential to every true Christian. The pious professor Franckius thinks the apostle speaks only of the Jews. till he comes to the 13th verse; but from note <sup>b</sup> below, on ver. 9, it will appear that he must be mistaken, in this singularity of interpretation.

<sup>f</sup> *In love.*] This is often insisted upon; and perhaps the rather, to intimate that, now the middle wall of partition was broken down, it was of the highest importance to cultivate *natural affection* without any regard to the singularity of the Jewish or Gentile character.

sect. by the exercise of this sacred affection to God and each other, we might be preserved from the

Ephes.  
1. 4.

to the most worthy, honourable, and useful behaviour. To this we know God hath appointed us; let us therefore, in proportion to the degree in which we find this temper prevailing in us, look back with delight to those gracious purposes which the blessed God formed in his own all-comprehending mind concerning us long before we had a being; and let us contemplate and rejoice in him, as *having predestinated us to the adoption of children*, and fore-ordained us to be received into his family *by Jesus Christ*, in whom he has chosen us for a peculiar people *unto himself*, and thereby entitled us, not only to the most valuable privileges by which his church on earth is distinguished, but to an inheritance of eternal glory. And surely when we compare so happy a state and hope with our own temper, character, and deserts, we must acknowledge our appointment to it to have been *according to the good pleasure of his will*, and ascribe it entirely to the overflowings of his mercy.

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 May we therefore ever acknowledge it *to the praise of his glorious grace*, which we can never sufficiently admire, and which the whole world should concur to magnify and adore; even that *grace, wherein he hath made us accepted*, and hath regarded us as the object of his favour and complacency, *in the Lord Jesus Christ*, as his first and best *beloved Son*; through whom, though in ourselves we are so unworthy of it, we have

6 To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved:

7 received the adoption; And *in whom we have redemption* from the power of sin, the tyranny of Satan, and the final wrath and displeasure of God, *through the pouring forth of his blood upon the cross*, when he undertook the great and awful work of making an atonement for us by the sacrifice of himself: for by this precious stream it is, as flowing from his wounded side, *the full and free remission of all our most numerous and aggravated sins* is happily conveyed unto us on our believing in him, *according to the inexhaustible riches of his grace*, which reaches even beyond the extent of all our most heinous

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence,

transgressions, and where our guilt had risen to the most fearful height hath its superior triumphs. In the displays of which grace we must also acknowledge that he hath abounded towards us in all wisdom and prudence; having with infinite wisdom contrived a way to glorify all his attributes in the salvation of men, even those which seemed to have the most different claims, dispensing mercy in a way of judgment, and awakening an humble awe and reverence in the soul by the very method which is used for granting pardon and peace.

sec. r.  
Ephes.  
I. 8.

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

All these admirable and gracious purposes hath God been pleased to unite, and to discover in the way of our salvation; having made known unto us, by the revelation of that gospel of which I have the honour and happiness of being an apostle, the long concealed mystery of his will, according to his own sovereign good pleasure and free grace, which he had before purposed in himself, even the important design of gathering to himself, out of all nations, Jews and Gentiles, one holy and glorious church.

10 That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him:

This was his grand design, which all his other dispensations of providence and grace in former ages were intended more properly to introduce; that in the economy of the fulness of the times, or when that time was fully come which he in his wise appointment and distribution of things had judged most suitable and eligible, he might reunite under one head all things in Christ, whom he hath constituted sovereign of angels and men, and of all his dominions and subjects, both which are in heaven and which are on earth,<sup>1</sup>

<sup>8</sup> *In all wisdom and prudence.*] To understand this as a very celebrated commentator does, of their own prudent returns to be made to the Divine goodness, seems a sense much below the apostle's meaning.

<sup>9</sup> *The mystery of his will.*] It is so called, as having long been kept a secret, of which neither Jews nor Gentiles had any conception till it was revealed by the Holy Spirit to the apostles. I think this plainly proves that Professor Franciscus is mistaken in referring the word [us] to the Jews; for the mystery of calling the Gentiles was not for a consider-

able time made known to the converted Jews, and when it was declared by the apostles, it was difficult for them fully to submit to it.

<sup>1</sup> *Both in heaven and on earth.*] This is considered by some as a Jewish phrase to express the whole world; and Mr. Locke thinks it may be equivalent to Jews and Gentiles, (compare Dan. viii. 10.) But it seems more reasonable to understand it of bringing angels as well as men under the government of Christ. (Compare Col. i. 16, 20; Eph. iii. 10; Phil. ii. 10.) The word *ἀνασπασισμοῦ* must, in its most literal signification, express uniting

that for his glory and the good of the whole society he should with supreme authority preside over all. And thus in Christ hath he united all things, [even] in him who is the Head of all; in whom also we have obtained an inheritance,<sup>1</sup> and the hope of complete and everlasting felicity; having been graciously predestinated to it according to the purpose of him, who by an efficacious, though gentle and often imperceptible, influence, worketh all things agreeably to the counsel of his own will;<sup>1</sup> and, having formed all his schemes with infinite wisdom, takes the most sure and suitable means to execute them, and to subdue in the minds of men, as he has subdued in mine, the strongest prejudices

12 against them. And not I alone, but all who of Jews are become believers in Christ, must acknowledge this to have been the case, and must consider it as laying us under the highest obligations, that we should be entirely devoted to the praise of his glory, and to the purposes of his service for ever: even we, who first trusted in the power and promise of Christ<sup>m</sup> for salvation, and many of us ventured our souls upon him, when his name was unknown to the Gentile nations, and to most of our own countrymen was the object of contempt and abhorrence.

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

again under one Head. Both angels and men were at first in sweet and harmonious subjection to the Son of God, the great Creator of both; but man having broke himself off from the society, the Son of man by his humiliation and sufferings recovers all who believe in him, and in his human nature presides over the kingdom to which in the world of glory they and his angels belong. This interpretation presents so noble a view, that no other will bear a comparison.

<sup>1</sup> We have obtained an inheritance.] Mr. Locke would render *ἐκείνου* as a become his inheritance, (alluding to Deut. xxxii. 9. *The Lord's portion is his people, Jacob is the lot of his inheritance;*) and interprets it as referring to the admission of the Gentiles into the church, which is God's heritage: but, as [we] in this and the next verse seem<sup>d</sup> opposed to [you] in the thirteenth, it must signify the Jews who first trusted in Christ, or the body of the Christian church, who were incorporated long before the Ephesians were brought into it.

<sup>1</sup> Who worketh all things agreeably to the counsel of his own will.] This does indeed express God's taking such methods to answer his purposes as he knows will in fact be successful. But it does not prove any thing like an overbearing impulse on men's minds to determine them in such a manner as to destroy the natural freedom of their volitions, and so to prevent their being justly accountable to for God such actions.

<sup>m</sup> Who first trusted in Christ.] I think it strange that Mr. Locke should urge this as an argument to prove that the apostle speaks of the Gentiles; since it is so evident that the grand harvest of believing Jews was gathered into the church before Christ was preached to any of the Gentiles. To interpret the word *προηλπίκαμεν* as signifying that they first began to hope in Christ, or had first entertained hope through him, whereas before they had no hope, (Eph. ii. 12.) loses the force of the expression, and sinks the sense of the Greek language.

13 In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise,

The powerful efficacy of the same grace hath likewise been displayed in you, and hath given you a title to the same inheritance in Christ: in whom ye also, who were once sinners of the Gentiles, even ye Ephesians, who were particularly devoted to idolatry and superstition,

scilicet. 1)  
Ephes. I. 13.

(compare Acts xix. 19. 35.) to a degree which distinguished you from many of your heathen neighbours, [trusted] and believed as we had done, when ye heard the word of truth, the gospel of your salvation, which brings the good tidings of salvation to you as well as others, and gives the most convincing demonstrations of your being called to share in all the blessings that are bestowed in Christ: in whom also, having believed and made profession of your faith, ye were sealed with the holy Spirit of promise, descending upon you, not only in miraculous gifts, but in its sanctifying graces, to attest that you belong to the family of God; and are heirs of the promises made to Abraham and his seed.

14 Which is the earnest of our inheritance, until the redemption of the purchased possession,

I 14 speak of that blessed and gracious Spirit, who is the earnest of our inheritance,<sup>a</sup> in whom you have a certain pledge and token of your being by special adoption entitled to it, to encourage and animate you under all the difficulties of your way, while you continue waiting till you receive the complete redemption of the people he hath so dearly purchased for his possession:<sup>b</sup> to them he hath promised everlasting life and happiness, and he will certainly bestow it upon them in the day of his final appearance, which will at length

<sup>a</sup> The earnest of our inheritance.] It seems very unnatural to explain this as Mr. Locke does, of our being God's inheritance. for the earnest must certainly refer to future blessings, and be intended as a pledge and token of our right and title to them.

<sup>b</sup> Till the redemption of the purchased possession.] Dr. Whitby would render this clause *us apostolorum sine separationis*, till the redemption of life; and brings many texts out of the Septuagint, where *ωπαρωσω* signifies to save alive. To illustrate this, he observes, there are two redemptions or grand deliverances, (for that is plainly his idea of redemption;) the one, that of justification, consequent upon believing; the other, that by which we are

delivered from death, and all the other penal consequences of sin, in the redemption of the body from corruption that it may partake of eternal life. (Compare Rom. viii. 23.) This nearly coincides with Beza's interpretation, who would translate it, till the redemption of vindication, that is, till we are set entirely at liberty, and receive complete deliverance and salvation. But I rather conclude that *ωπαρωσω* here signifies the people whom Christ has purchased to be his peculiar property; which is very agreeable to the signification of the word elsewhere. Compare Mal. iii. 17, Septuag. (where it answers to *סגולת* Segullah.) Acts xx. 28; 1 Tim. iii. 13; and 1 Pet. ii. 9.



SECT. 7. open with a lustre that shall fully repay so long unto the praise of his  
 an expectation, and will abundantly conduce to glory.  
 the praise of his glory, or to the illustration of  
 Ephes. 1:14 that wisdom and love which hath wrought in  
 every previous dispensation, to lead on by the  
 properest degrees towards that most illustrious  
 one which was to close the whole.

## IMPROVEMENT.

Verse ARE we not by Divine grace and mercy partakers of those  
 3 blessings which Paul here celebrates with so much delight, and  
 in the review of which, familiar as they were to his thoughts  
 and discourses, he breaks forth as it were into a rapturous an-  
 them in the very beginning of this epistle, as he likewise does  
 in so many others? Ought not our hearts to be as warm in such  
 devout acknowledgments? Are *spiritual blessings in heavenly*  
*things or places in Christ Jesus* less valuable now than they were  
*seventeen hundred years ago*? Are not the necessities of our souls  
 the same? Is not their immortality the same? Let us then join  
 with the most grateful sentiments in the acclamation; and, in  
 proportion to the degree in which we feel the importance of what  
 God hath already done, and is doing for our souls, let us go back  
 4 with unutterable pleasure to the gracious purpose which he was  
 pleased to form in his own compassionate breast, when he chose  
 5 us in Christ before the foundation of the world, when he predes-  
 tinated us through him to the adoption of children. Let us ac-  
 11 knowledge the freedom of his grace in it, that we are thus *predes-*  
*tinuted according to the purpose of him*, who with proper regard  
 to the nature of his intelligent and free creatures, *worketh all*  
*things agreeably to the good pleasure of his will*, and *maketh us*  
 6 *accepted in the Beloved*, that we may be *to the praise of the glory*  
*of his grace*.  
 8 Let these united displays of wisdom and love affect our hearts;  
 for he hath indeed abounded towards us in all wisdom and pru-  
 dence. And let that holiness which mingles its glories in the  
 whole scheme, be also remembered. Let it never be forgotten,  
 4 that we are predestinated to be holy and without blame before  
 him in love, that we might attain to that blameless temper which  
 love alone can inspire and support.  
 9 For this purpose the mystery of his will is made known to us,  
 and that grand illustrious plan is displayed, which is so well wor-  
 10 thy of all the perfections of a God; even his design to gather  
 together in one all things in Christ, to unite all good and happy  
 spirits under him as the common Head, and to make him the bond  
 of their eternal union to God and to each other. What are we  
 sinful creatures, that we should be received into such an asso-  
 ciation? Let us never forget it on earth, as we shall for ever

commemorate it in heaven, that it is through his blood that we have redemption: eternal redemption, which he who has begun the happy work will certainly complete, in favour of those whom he hath purchased to be an everlasting possession unto himself. SECT. 1.

In the mean time, may his Spirit be given us as the seal of the promises, and the earnest of our inheritance! And by more abundant communications of his sanctifying influences, may he raise our souls to a blessed anticipation of those enjoyments which will endure for ever, and will be for ever new and delightful. Ver. 8.

## SECT. II.

*The apostle assures the Ephesians of the fervency with which he was offering his prayers to God on their account, that they might have still higher and worthier conceptions of the gospel, and of its glorious Author as raised from the dead, and exalted to supreme dominion in the heavenly world. Eph. I. 15, to the end.*

EPHES. I. 15.

EPHESIANS I. 11

WHEREFORE I HAVE mentioned the invaluable blessings of which as Christians we have the privilege to be partakers, whether Jews or Gentiles; and for this cause, knowing the extensive views on which the Christian church is formed, in the affectionate remembrance which I have of all the faithful, I also bear you on my heart, both in the praises and the prayers which I offer up to God; having in this my confinement heard of your stedfastness in the faith you have in the Lord Jesus<sup>a</sup>, whom we adore as our common Saviour, and of the love [you bear] to all the saints, whether circumcised or uncircumcised: On which account I cease not daily to give thanks for you, that you are brought by Divine grace into this

SECT. II.  
Ephes. I. 15.

<sup>16</sup> Cease not to give thanks for you,

<sup>a</sup> Having heard of the faith you have, &c. ἀκούσας τὴν πίστιν ὑμῶν. Some have argued from hence that this epistle, if directed to the Ephesians, must have been written before Paul's long abode at Ephesus, since he would not have spoken of their faith as only known by report, if he had for two years and an half been conversant with them, and seen the effects of it. To this some have answered, by pleading that ἀκούω signifies, not only to hear, but to understand, by whatever means the knowledge be attained; and others have said that this

epistle was intended, not only for the church of Ephesus but for other Asian churches in the neighbourhood. But perhaps the easiest and most solid answer is, that as it was now five or six years since Paul quitted Ephesus, he might judge it proper thus to express his complacency on hearing that they continued, in the midst of so many circumstances of temptation, to behave in a manner so worthy what he had personally observed among them. In this sense Mr. Locke understands these words; and it is illustrated by comparing Phil. i. 3, 27; and 1 Thess. i. 5, 6; iii. 6.

happy state, and am making mention of you <sup>making mention of</sup> ways in my prayers, which I am continually pre- <sup>you in my prayers.</sup> senting to heaven for my brethren in every place

- And it is my constant request for you, *that the God and Father of our Lord Jesus Christ*, who is also *the Father of glory*, of which he is eternally and immutably possessed, from whom all glory proceeds, and to whom it returns, *would give you more abundant supplies of the spirit of wisdom and revelation*, to fill you with a more enlarged knowledge of his will, and animate you to the further exercise of every grace in the
- 18 *acknowledgement of him*: And in particular, that by his influence and teaching he *[would give you]* to have *the eyes of your understanding enlightened still more and more<sup>b</sup>*; *that, being thus illuminated, ye may know*, in a more comprehensive manner than you now do, *what is the great and important hope of his calling*, what are the high conceptions you should have of that excellent Object which the gospel proposes to your pursuit, and with what certainty and delight you should look forward to it, and may discern more fully what are the inexpressible advantages, *and what the glorious riches and inestimable treasures of his inheritance in the saints*, which he distributes with so liberal a hand among them in the blessings of his grace at present, in consequence of having adopted them to himself, and which hereafter they shall possess in perfect happiness and glory, and shall for ever enjoy with him and with each other:
- 19 *And that you may be thus more thoroughly sensible what [is] the exceeding greatness of his power* which he hath manifested in the operations of his grace *towards us who cordially believe his gospel, according to the energy of the power of his might<sup>c</sup>*, influencing our hearts in
- 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him:
- 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
- 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power;

<sup>b</sup> The eyes of your understanding enlightened.] Our translation here, though it expresses the sense, departs from the construction of the original, in which these words are in the accusative case, *οφθαλμοις υμιν*, &c. and appears to be governed by the verb *δωκειν* in the preceding verse. And therefore, to preserve the same construction, I have repeated here the words

[would give you], which are inserted as a supplement.

<sup>c</sup> The exceeding greatness of his power &c.] The admirable beauty of this passage, and the strong emphasis and force of the expressions in the original, are well set forth by Bishop Pearson (on the Creed, p. 519), as scarcely to be paralleled in any author, and superior to what our

such a manner, as effectually to conquer all our prejudices against Christianity, and against true religion in every form.

sect.  
II.  
Ephes.  
I. 20.

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right-hand in the heavenly place.

This is indeed a power, like that which is the confirmation of our faith, as being the authentic seal of the gospel; set to it by that energy which he exerted in his Son Jesus Christ, when he lay a cold and mangled corpse in the sepulchre, in raising him from the dead, and thus declaring him to be the Son of God with power (Rom. i. 4.); and by which too he seated [him] at his own right-hand in heavenly [places], in the possession of the highest dignity and glory; Having exalted him far above all the ranks in the angelic world, even above every principality, and power, and might, and dominion, however they are distinguished in the celestial hierarchy, and above every name, how honourable soever, that is named, or had in any account, not only in this world, but also in that which is to come; so that there never has been, and never shall be, among all the inhabitants of heaven or earth, any one so dear and excellent, so high and honourable, in the sight of God as he is.

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

22 And hath put all things under his feet, and gave him to be the Head over all things to the church.

And it is delightful to pursue the meditation; reflecting farther, that the Divine power hath not only invested our ascended Saviour with supreme dignity, but likewise with universal authority; and hath subjected all things whatsoever under his feet, that he may overrule and manage them as he will, and given him [to be] supreme Head over all things to the church, for

23 Which is his body, the fulness of him that filleth all in all.

protection, benefit, and in that church which is his body, and which as such is ever dear and precious to him, and, being made complete in him, is regarded as the fulness of him who filleth all persons in all places with all kind of good things which they possess, and yet delights in this as his chosen dwelling, even as an holy temple which he hath consecrated to himself.

language can reach. See also Blackwall's Sacred Classics, Vol. I. p. 307,

and [The fulness of him who filleth all in all.] Mr. Locke understands this as if it were said which is complete, or completely filled by him, &c. and I think the texts he refers to in confirmation of this sense are

of great weight, and have paraphrased the text accordingly; though it is certain that the word *κεναι* has sometimes another sense; as when we are said to receive from Christ's fulness, John i. 16, and Christ is declared to have all the fulness of Deity dwelling in him. Col. ii. 2

## IMPROVEMENT.

13 *sect.* **F**AITH in Christ, and love to all the saints, are here with great propriety put by the apostle for the whole of a Christian temper. May they be more apparent and operative in all who call themselves by the Christian name! Even a firm and active faith, a warm and unbounded love, which shall forget every thing that would alienate our hearts from our brethren; and only remember, that they are saints, consecrated to God, and sanctified by him; 22 that they are believers in Christ Jesus, and therefore one with him, who is our Head, and our All; whose love hath given to us, and to them, whatever is lovely in either: who will save the whole body, and make it so happy together, that the very thought of that happiness should cause our hearts to overflow with every benevolent affection, as well as with perpetual gratitude, to our Divine Deliverer, who is the source of it.

Let us learn by this excellent and pathetic prayer of the apostle what are the most important petitions we can offer for ourselves and our Christian friends. Surely this must be numbered among them, that the eyes of our understandings may be enlightened more and more, that so we may more clearly and affectionately know what is the great and glorious hope which our Christian calling sets before us. Alas, as yet we know but little of it! but little of that great and glorious inheritance which God will divide among his saints, and in the enjoyment of which he will for ever unite them all. But adored be his grace if we so know it as deliberately to make choice of it, as to give up every interest and hope inconsistent with it, and determinately to say, *This is our rest, we have desired it*; (Psal. cxxxii. 14.)

19, 20 *He who hath wrought us to the self-same thing, is God*; (2 Cor. v. 5.) It is indeed an exertion of a Divine power, that quickened these dead souls of ours; the same, that quickened the dead body of our Redeemer, quickened, exalted, and glorified him. Let our souls, like that of the apostle, presently take the hint, and soar upward, as with an eagle's, or rather an angel's wing; 11 *soar to those glorious abodes, where he sits at the right-hand of God, far above all principality, and power, and might, and dominion, and every name that is named.* There he reigns, not only as the sovereign Guardian of the universe, but in the more 22, 23 clearing character of the Head of the church, bearing the same tender affection to it, exerting the same care over it, as the head over the members; calling the church, narrow as its boundaries seem, his fulness, though he fills all in all.

"Blessed Lord! Fill our souls more and more with all the  
"graces of thy Spirit, and extend the boundaries of the church  
"all abroad! Unite us in these dearest bonds; and give us all-

“ways to act worthy of that honour which thou conferrest upon us, when thou callest us *thy body, thy flesh, and thy bones*!” (Ephesians v. 30.)

### SECT. III.

*Further to excite the gratitude of the Ephesians, the apostle leads them back to that state of moral death in which the gospel found them, and reminds them how entirely they were saved by Divine grace. Eph. II. 1—10.*

EPHES. II. 1.

AND YOU hath he quickened, who were dead in trespasses and sin

EPHESIANS II. 1.

UNSPEAKABLE, my brethren, is the happiness of the body of Christ, which I have just been mentioning, the happiness of all who are related to him as their glorious Head: and through Divine Grace this happiness is yours; for you, though once sinners of the Gentiles, [hath he] who raised up Christ from the dead [quickened] and raised to life,<sup>a</sup> by the effectual working of that mighty power which I have shewn you to have wrought in Christ; even you, who will (as I persuade myself) most readily acknowledge, that you long were dead in trespasses and sins, incapable of any sensations and actions arising from that spiritual and Divine life to which his grace has now awakened you, and liable, as the just desert and consequence of your sins, to a sentence of eternal death. Such,<sup>2</sup> it is manifest, was your wretched state, while you continued in the paths of vanity and guilt, in which ye formerly walked with pleasure,<sup>b</sup> ac-

SECT.  
III.  
Ephes.  
II. 1

2 Who in time walked ac-

<sup>a</sup> You hath he quickened.] Some have observed that the connection here is harsh, he words [hath he quickened] not being in the original, and would therefore suppose he accusative case *ἐπεως* (as the grammarians call it) to be governed by the verb *συνέστη* understood, answering to the loss of the preceding chapter; and thus would take the sense to be, “He who hath filled all his members with all gifts and virtues, hath also filled you among the rest.” But the words *ἐπεως* *ὡς* *ἡμεῖς* in this first verse, so directly answer to *εἰς* *ἐμὰ* *μέλη* in the fifth, that I think very plain both must refer to *συνέστη* *μετὰ* *ἡμῶν*, he hath quickened together with us. This is one instance, among

others, of Paul’s beginning a sentence and then throwing in a very long parenthesis, and taking up again at a considerable distance the words with which he began, or nearly the same. Compare Eph. iii. 1, 14, with chap. iv. 1; and I Tim. i. 3, with ver. 18.

<sup>b</sup> In which ye formerly walked.] Dr. Goodwin very pertinently observes here, that the Ephesians were remarkable, in the midst of all their learning, for a most abandoned character. They banished Hermodorus merely for his virtue, thereby in effect making a law that every modest and temperate man should leave them. See Dr. Goodwin’s Works, Vol. I. p. 7.

SECT.

III.

Ephes.  
II. 2

According to the course and manner of this present world, in a conformity to the common usage of the age in which you live, and to the fashionable enormities of your heathen neighbours; a course so detestably evil, that I may properly say of it, that it was just according to the desire, instigation, and will, of the prince of the power of the air; that wicked spirit who commands the legions of fallen angels, that by Divine permission range in the air, and fly from place to place in pursuit of their pernicious purpose of corrupting and destroying mankind. I say it again, your course was formerly according to the dictates and suggestions of that cursed and malignant spirit, who by his influence on the hearts of men has in effect the management, however unseen and unapprehended, of the spirit that now operates powerfully in the children of disobedience,<sup>d</sup> and prejudices their darkened minds against admitting the evidence and authority of the gospel.

According to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

Amongst whom also we all had formerly, at least in some degree, our course of life and conversation,<sup>e</sup> whatever our education or religious profession might have been; walking in many instances, in the unbridled lusts of our flesh, to the base appetites of which we were enslaved, so as to forget the true dignity and happiness of a

<sup>3</sup> Among whom also we all had our conversation in times past, in the lusts of

<sup>c</sup> The prince of the power of the air.] This refers to a Jewish tradition that the *air* was inhabited by evil spirits; a notion which as Mr. Mede observes (Quat. on 2 Pet. ii. 4.) the apostle Paul seems to approve.

<sup>d</sup> Of the spirit that now operates powerfully in the children of disobedience.] I understand it [of the Spirit] as this agrees best with the construction of the original *τοῦ πνεύματος τοῦ ἀπειθήσαντος* &c. which leads us to refer this latter clause to the prevailing influence of Satan over the rebellious or corrupt disposition that is so powerful in sinners, which is thus represented as subject to his management, and actuated by him.—The phrase *τοῦ πνεύματος τοῦ ἀπειθήσαντος* is very strong and emphatical, both in the denomination it gives to the heathen as children of rebellion and obstinacy, who would hold to no proposition that would urge them to a better course of life, as the etymology of *ἀπειθεῖν*

*ἀπειθεῖν* imports; and in the forcible manner in which it expresses the influence of Satan over them, as if they were inspired and possessed by him; for it is well known, the word *εὑεργετῶν* among the ancients signified the same with *demoniacus*.

<sup>e</sup> We all had formerly our conversation.] The apostle, changing the expression from [ye] *Phesians* to [we], seems plainly to declare that he meant to include him self and all other Christians in what he here says: and it is so professedly the design of the beginning of his epistle to the Romans to prove that the Jews had not, in point of justification, any advantage above the Gentiles, (Rom. iii. 9,) that it is surprising to me that some very learned and ingenious writers, and Mr. Leake in particular, should contend so strongly for the contrary. As to the argument from Eph. iv. 17—20, see the paraphrase and notes there, in the beginning of § viii.

our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

rational and immortal spirit. Thus we went on, fulfilling the dictates of the flesh, and of the inordinate passions<sup>f</sup> of the carnal mind, as if we had been altogether destitute of any superior power to controul them; and howsoever we might pride ourselves in any distinction of birth, or separation by peculiar privileges from the rest of the world, we were indeed by nature, and according to the bias we were naturally under, the children of wrath,<sup>g</sup> and heirs of the curse denounced on sin, even as others round us are: we too, as well as they, were born in sin, and, in consequence of that innate corruption, were early plunged in actual transgressions, and so brought under a sentence of death and destruction by that law which every soul of us had in various instances violated.

SECT. III.  
Ephes. II. 3.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

This was the common calamity in which we were all involved; but the blessed God being rich in mercy, and finding the motives of it in himself, when there was nothing in us but misery to move him to it according to his great and free love wherewith he hath loved us, hath been pleased to look upon us with pity, and to contrive a most astonishing and effectual way for our recovery from this deplorable state:

5 Even when we were dead in sins, hath quickened us together with Christ

And in prosecution of it, even when we were, as I had before observed, dead in trespasses and sins,<sup>h</sup> he hath quickened and enlivened us together with Christ,<sup>i</sup> having constituted by his

<sup>f</sup> The dictates of the flesh and of the passions.] The word *ἐκπαλα*, here made use of, expresses a kind of dictatorial power: and the plural *ἐκπαλα*, which we render mind, as it cannot here signify its intellectual powers, must, I think, denote the various passions, according to the prevalence of which our minds take as it were different colours and forms, and become strangely different from themselves.

<sup>g</sup> We are by nature the children of wrath.] Some think the meaning of this phrase is only that we were so truly and indeed. Compare Gal. iv. 8. (See Lamborch. Theol. lib. iii. cap. 4, § 17.) But, on the whole, I think it much more reasonable to refer it to the original apostacy and corruption, in consequence of which men do, according to the course of nature, fall early into personal guilt, and so become obnoxious to the Divine displeasure. And [we all,] in the beginning of

this verse, is so plainly opposed to [ye] in the verse before, that it is astonishing. Dr. Whitby should maintain that, [ae] and [ye] are used promiscuously throughout this whole discourse. Monsieur Le Clerc, (Ars. Crit. p. 104) brings many instances from ancient writers to prove that *γενος* signifies genus or disposition: but I think I may venture to say that every one of them signifies a natural disposition, and not merely an acquired habit.

<sup>h</sup> When we are dead in trespasses and sins.] What is said in Col. ii. 13, does indeed shew that this was eminently the case of the Gentiles; but I have given my reasons above why I think it here to be spoken of what all in general were till the grace of God wrought for their recovery.

<sup>i</sup> Hath quickened us together with Christ.] This does not merely signify our being raised to the hope of pardon and glory



SECT. grace such a near relation between us, that his (by grace ye are renewed life should be the source of ours: for saved;)

III. it is *by* that *grace*, which is bestowed in him,

Ephes. that *ye are saved*, and made partakers of these

II. 3. invaluable privileges. And in consequence of

6 And hath raised this I may farther say, that he *hath raised [us] up together* in him as our Head and Representative; and by admitting him into heaven as a forerunner, to take possession of those glorious mansions for us, he hath *made [us] sit together* in those heavenly [places] to which he is exalted, and into which we also may be said to be admitted in *Christ Jesus*: for by means of that relation between him and us which Divine grace hath established, we may look upon his resurrection and exaltation to the right hand of God as the certain pledge and security of ours; and regarding him under the character of a public person, who is thus raised and exalted in our name, we may be said to share in those felicities and dignities which are conferred on him.

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus;

7 And this God hath done, *that he might shew in the ages to come* under the dispensation of the gospel, and might display to all succeeding generations, *the exceeding riches of his free and unmerited grace*, as manifested both to Jews and Gentiles in *[his] kindness towards us in Christ Jesus*; for we have received it all by him, and are partakers of it as connected with him, whom God hath appointed a Head and Saviour to us, and taught us to regard him as our great Representative.

7 That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus:

I repeat it again and again, that I may properly inculcate a doctrine of so great importance; for I would never have any of you forget, that it is *by* this free *grace*, which I have so frequently celebrated, and would for ever celebrate, that *ye are brought into the happy num-*

8 For by grace are

by the resurrection and ascension of Christ: but seems to refer to that union which there is between him and all true believers, by virtue of which they may look on his resurrection, ascension, and glory, as a pledge and security of something quite of a similar nature to be accomplished in due time in and upon them. Thus we are taught to consider Christ as a public person, the elder brother of the family, and the Guardian of

the younger branches of it, who may, by a very easy and beautiful figure, be said to have *received their inheritance in him*.—It is justly observed by Mr. Locke, that chap. i. § 90, and ii. § 6, answer to each other: but the apostle's mind being filled with these grand ideas, and transported with love to Christ, lets his joy run loose to enlarge upon them, though with some interruption to the natural construction.

ye saved, through faith; and that not of yourselves; it is the gift of God:

her of the saved ones, and are delivered from that ruin into which sin had plunged you, and raised to these glorious hopes of eternal felicity; which inestimable privileges we receive through such a cordial faith in Christ, as is productive of unfeigned love and obedience: and the grace of God appears, not only in constituting this method of salvation through faith, but also in producing this great and Divine principle in our souls; for this very faith is not of yourselves,<sup>k</sup> it is not of your own production, there being such a natural averseness to it in the heart, as that we neither can be said to have wrought it, nor is any praise resulting from it, or any excellence in it, to be ultimately ascribed to us; but [it is] really the gift of God, who by the gracious influence of his Spirit fixes our attention to the great objects of it, subdues our prejudices against it, awakens holy affections in our souls, and, on the whole, enables us to believe, and to persevere in believing, till we receive the great end of our faith in the complete salvation of our souls.

SECT. II.  
Ephes. II. 8.

<sup>9</sup> Not of works, lest any man should boast:

And God hath appointed, that salvation should<sup>9</sup> be thus obtained, by that faith which he produces in the heart, and not by works of the Mosaic law, or any other obedience of our own, lest any one should boast, as if he had by his own righteousness obtained salvation, and so should ascribe the glory of it to himself rather than to God. But it cannot be so now; for as all acts<sup>10</sup> of acceptable obedience proceed from faith, and

<sup>10</sup> For we are his God. But it cannot be so now; for as all acts<sup>10</sup> of acceptable obedience proceed from faith, and

<sup>k</sup> By grace ye are saved through faith; and this not of yourselves.] It is observable, that the apostle speaks of these Christians not only as the way to salvation, but as already saved (συνσωμένοι,) by a strong and lively figure expressing their happy security.—Some explain the following clause [and this not of yourselves,] as if it were only a repetition of what was said before, that the constitution that made faith the way to salvation was not of their own appointment, but God's. But this is making the apostle guilty of a flat tautology, for which there is no occasion. Taking the clause as we explain it, that is as asserting the agency of Divine grace in the production of faith, as well as in the constitution of

the method of salvation by it, the thought rises with great spirit. As for the apostle's using the word *τῶς* in the neuter gender to signify *faith*, the thing he had just before been speaking of, there are so many similar instances to be found in scripture, that one would wonder how it were possible for any judicious critics to have laid so much stress on this as they do, in rejecting what seems beyond all comparison the weightiest and most natural interpretation. Compare the original of the following texts, Phil. i. 25; Eph. vi. 18; Gal. iii. 17; iv. 19. And for the like construction in other Greek authors of undoubted credit, see Elser, Observ. Vol. I. p. 128; and Raphael. An. not. ex Herod. p. 186.

- S. C. T. this faith is wrought in our hearts by the gra- workmanship, creat-  
 III. cious influence of the Divine Spirit, it is most ed in Christ Jesus  
 Ephes. II. 10. to be *his workmanship*, so far as there is any unto good works,  
 thing in us agreeable to the nature and will of which God hath be-  
 fore ordained, that  
 we should walk in  
 them.  
 God; being *created in Christ Jesus unto good works*, and made able not only to perform them, but to delight in them; even those works of evangelical obedience, *to the performance of which*, (though we obtain the forgiveness of our sins previous to our performing them, on our accepting Christ and believing the grace of the gospel) *God hath before prepared [us]* by the influences of his Spirit; having fore-ordained and appointed in his eternal counsels, and in the declarations of his word, *that we should diligently and constantly walk in them*, as ever we would approve ourselves his people, and stand entitled to the promised blessings of the future state, which indeed we can no otherwise in the nature of things be prepared to receive.

## IMPROVEMENT.

LET us behold with a becoming attention, and with all those emotions of heart which an attentive review of it is capable of exciting, the amazing diversity of these states as represented by the apostle; and remember that they are states, in the one or the other of which we all are. We see what nature and the first Adam have made us; and we see what grace and an interest in the second world make us.

- Verse 1 Daily observation, and, in too many instances, our own experience, may have convinced us, that it is not the character of the Gentiles alone to be *dead in trespasses and sins*. It shews us, that to walk *according to the general course of this apostate world*, is to walk *according to the prince of the power of the air*; who, when he is most set on our ruin, is most importunate in persuading us to *fulfil the desires of the flesh and of the mind*:  
 3. Still, alas! till the gospel reaches and renews the heart doth the same evil spirit, by means of the corrupt and vicious spirit dwelling in them, work in the children of disobedience and wrath, in which number we must acknowledge ourselves by nat- to

<sup>1</sup> To which God hath before prepared us | led to perform good work, (Tit. iii. 8.) so  
 This is plainly the sense of the original, also God prepares us for, and enables us to  
 αὐτοῦ ἡ προαίρεσις, which shews, that as we  
 are chosen to be holy, (chap. i. 4.) and cal-

have been. But, blessed be God, that grace has its superior triumph over *depraved nature*; and *where sin hath abounded, grace doth much more abound*; (Rom. v. 20.)

The mercy of God is rich, and his love is great; and his powerful grace, to which we must ascribe all our hope of salvation, hath quickened us when we were dead in sins, and hath enlivened us with Christ, to whom by faith we are united, and so incorporated with him, that in consequence of it we may not only consider his resurrection and ascension to glory as an emblem, but in some degree as an anticipation, of our own, and may think and speak of ourselves as raised, and exalted, and glorified, with him.

O how blessed and joyful a view is this! and how powerfully ought it to operate upon us, to elevate our minds above this low world, and to animate us to every great and generous sentiment and pursuit! Surely this must illustrate, if any thing can do it, the riches and freedom of that grace by which we are saved, and must engage the generations to come to celebrate his exceeding kindness towards us. Let all boasting in ourselves therefore be entirely given up: let salvation by faith be acknowledged to be of grace; and that faith itself be acknowledged as the gift of God, whose workmanship we are, and by whom we are created to that noble and only acceptable principle of good works. Let not this grace be received in vain; but let us answer the purposes of this new nature and new life which God hath graciously given us, and shew forth the praises of him from whom it is derived, and in whom, in a spiritual as well as a natural sense, we live, and move, and exist.

#### SECT. IV.

*The apostle further pursues the argument begun in the last section, representing the happy state into which they were now brought, as united to the church of God, and partakers of all its privileges; the middle wall of partition being now removed in favour of believing Gentiles. Eph. II. 11, to the end.*

EPHES. II. 11.

EPHESIANS II. 11.

WHEREFORE remember it, **YOU** have heard of the glorious privileges to which, as Christians, you are exalted, out of that wretched state of moral death in which the gospel found you: *wherefore* let me seriously urge it upon you, that you would always remember and bear it in mind how happy a change God hath been pleased by his sovereign grace to make in your state, and would consider what you now are in comparison with what you for-

SECT.  
III.  
Verse

4  
5, 6

7

8, 9

10

SECT.  
IV.

SECT. merly were. O let it never be forgotten, *that* ye being in time pass-  
 IV. ye [were] formerly ignorant, vicious and idola- ed Gentiles in the  
 Ephes. trons Gentiles, and in a state wherein the flesh flesh, who are call-  
 II, 11. was continually leading you captive, and draw- ed uncircumcision  
 ing you to gratify and fulfil its lust; who being by that which is call-  
 thus abandoned to your own ways, without any ed the circumcision  
 sign or token of an interest in God, [were] in the flesh made by  
 called, by way of contempt, the uncircumci- hands;

sion, uncircumcised abominable sinners, by that  
 body of men which is called the circumcision,<sup>a</sup>  
 on account of their having received that rite  
 which is performed with hands, and imprints a  
 mark in the flesh, of which as you were destitute,  
 they who had received and gloried in it avoided  
 you as unclean. But I am sensible your chief  
 misery did not consist in the want of that cere-  
 mony, which can by no means avail to the sal-  
 vation of the soul, or render it, while the heart  
 continues uncircumcised, in any degree ac-

12 ceptable to God: Your wretchedness was (and  
 see that you remember it with the greatest hu-  
 mility, and with the most affecting sense of the  
 acknowledgments you owe to that free grace  
 which has delivered you from that deplorable  
 condition,) *that ye were at that time, while you*  
*were unregenerate Gentiles, without any know-*  
*ledge of Christ, or any interest in him, and thus*  
*were destitute of all those blessings which he*  
*brings to his believing and obedient people: and*  
*indeed were without any expectations of the*  
*Messiah, and had not those advantages for in-*  
*quiring after him and embracing him, which the*  
*Jews had by virtue of their prophecies, and of*  
*the various means ordained to point him out;*  
*ye were then aliens from the commonwealth of*  
*Israel, and had no part in any of the favours*  
*granted to them, no claim to their peculiar pri-*  
*vileges, nor any right of citizenship with them;*  
*not so much as knowing that polity which God*  
*had established among his own chosen people,*  
*in order to direct their views to the gospel, and*

12 That at that  
 time ye were with-  
 out Christ, being a-  
 liens from the com-  
 monwealth of Israel,

<sup>a</sup> Called the uncircumcision by that which  
 is called the circumcision.] The terms of  
 circumcision and uncircumcision in the ab-  
 stract are here plainly put for circumcised  
 and uncircumcised; as they are likewise

Rom. ii. 26; iii. 30; and iv. 9. Thus  
 also to be made the righteousness of God is  
 put for being made righteous by God, 2  
 Cor. v. 21.

and strangers from the covenants of promise, having no hope, and without God in the world: secr. IV.

to prepare them for the reception of it: and having no communion with the church, ye were then unacquainted with the Divine engagements to it, *and strangers to the covenants of promise*<sup>b</sup>, not having any knowledge of the covenant made with Israel by Moses, or of those better promises on which the covenant with Abraham was established, and assurance given of the Messiah's coming, and of eternal life through him: so that, in consequence of this, ye were then wholly taken up in the pursuit of earthly things, without any prospect of good things to come, *having no well grounded hope* with regard to a future state<sup>c</sup>, no hope of spiritual and eternal blessings, about which, immersed as you were in the cares and pleasures of this lower world, you had indeed but very little thought: *and though you had such an infamous herd of imaginary deities, and were so eager in the worship of them, and particularly of your great goddess Diana, and of Jupiter, whose daughter she was supposed to be* (Acts xix. 35.) yet in reality ye were *atheists in the world*<sup>d</sup>, for ye lived and con-

Ephes. II. 12.

*The covenants of promise* ] Though the covenant for substance was one and the same, the apostle here speaks of it in the plural number (as he does also Rom. ix. 4), as it was given out at several times, with various explications and enlargements, not only to Abraham, Isaac, and Jacob (Gen. xii. 2, 5; xvii. 7, 8; xxii. 17, 18; xxvi. 3, 4; xxviii. 13, 14), but afterwards to the whole church of Israel. (Exod. xxiv. 7, 8; Deut. xviii. 15, 18; xxix. 12, 13; and xxx. 5, 6.) And as the promises it contained, centered in the great promise of the Messiah, and of salvation by him, he therefore speaks of them in the singular number, but as one promise, which is agreeable to the scripture-style in other places. Compare Acts ii. 39; xiii. 32; xxvi. 6, 7; Rom. iv. 14, 16; Gal. iii. 17, 22; Eph. iii. 6; and Heb. vi. 17.

*Having no hope.* ] That the heathens had among them the doctrine of a future state, and that it was popularly taught and generally believed by the common people, must, I think, appear incontestible to any who are at all acquainted with antiquity. But it is as apparent that they reasoned very weakly upon the subject, that they had *no well grounded hope* of fu-

ture happiness, and that they were but very little impressed with it, so that they had *no duty* to which they *prayed for eternal life*, as the fathers often remonstrate. And by far the greater part of their most learned philosophers either expressly *denied*, in private lectures to their pupils, the doctrine of future rewards and punishments, or taught principles quite inconsistent with it; as must, I think, plainly appear to any who will impartially peruse what Mr. Warburton has written upon the subject, so judiciously defended in the Critical Review.

*Atheists in the world.* ] Both the Christians and heathens, as Dr. Whitty well observes here, called each other atheists, though both worshipped *some deity* real or imaginary; because each supposed the other to reject that which was the *true object* of adoration. But I cannot conceive that the apostle would have given to the heathens the character of atheists, if the worship of the *one living and true God* had really prevailed among them to that degree which some Christian divines have incautiously maintained that it did. The truth of the matter seems to have been, that though several of them speak of their Jupiter in terms properly applicable to

SECT. versed in the world, ignorant of the one living  
 IV. and true God, its great Original and Support;  
 Ephes. and worshipping only such as by nature are no  
 II. 12. gods (Gal. iv. 8), ye had no conception of any  
 being that was truly worthy to be spoken of by  
 any Divine title.

13 *But* let your hearts reflect with joy and thankfulness on that blessed change which the Divine goodness hath now made in your condition, by bringing you to faith in *Christ Jesus*; for having cordially embraced him as exhibited in the gospel, *ye who were formerly afar off* from God, and from all the hopes and privileges of his people, *are now brought near* to God and to each other, *by the atoning blood of Christ*, whereby he hath expiated your guilt, and made a free and honourable way for your approach to God, and partaking

14 in all the benefits of his church. *For he is* the procurer of *our peace*<sup>1</sup>, *who* hath reconciled us whether Jews or Gentiles, to God and to each other, and hath so incorporated us into one church, that it may properly be said, *he hath made both one*, as to an interest in the favour of God and in the privileges of his people: *and* that no difference might remain between us, *he hath thrown down the middle wall of separation*, which divided us from each other, as the wall which between the court of the Gentiles and that of Israel in the temple at Jerusalem divided the Gentile wor-

13 But now in Christ Jesus, ye who sometimes off, are made nigh by the blood of Christ

14 For he peace, who made both one hath broken the middle wall down

the one self-existent and Eternal De-  
 ity, the true and believed

things of him quite inconsistent with such perfections: and those who had some knowledge of our Supreme Eternal Cause, yet practically disregarded him; and, however they might reconcile it with the dictates of their consciences, worshipped inferior deities, and many of them such as were represented under the most scandalous characters, to the neglect of the Supreme Being, and the destruction of all true religion. Compare Rom. i. 20—26; and consult the notes on those verses, Vol. IV. p. 17; 18.

<sup>1</sup> *He brought near by the blood of Christ.*  
 There seems to be an evident allusion here to the privilege of those Israelites who were not under any ceremonial pollution, or who were cleansed from their guilt by

the blood of atonement, and so had free liberty of entering the temple and conversing with God; upon which account they were called a *people near unto him*. Psal. cxlviii. 14. Compare Exod. xix. 4, 6; Lev. x. 3, and Psal. lxxv. 4.

<sup>2</sup> *He is our peace*.] This Mr. Locke would have to be the same with *your Peace*, and to be meant of the Gentile converts, of whom the apostle had been speaking just before: but it is evident the reconciliation as well as the enmity, was mutual, and the Jews were at least as strongly prejudiced against the Gentile, as the Gentiles against the Jews; the apostle therefore with consummate propriety, goes on to speak in terms which were intended to include all true believers, whether originally belonging to the one or the other.

15 Having abolished in his flesh the enmity, *even* the law of commandments, contained in ordinances, for to make in himself, of twain, one new man, so making

shippers from the Jewish. This happy union between us the Lord-Jesus Christ hath accomplished, *having abolished* by those sufferings which he endured *in his flesh*, what was the grand occasion of *the enmity* and mutual alienation which had so long prevailed; [*even*] *the law of positive commandments* and ceremonies, [*contained*] in the Mosaic ordinances, to which the Jews, were so much attached, and to the bondage of which the Gentiles were so irreconcilably averse: but this Christ hath now abrogated and taken out of the way, *that so he might form* *two* opposite parties, by virtue of their union with each other *in himself*, into *one new man*, uniting them together as new creatures in one church, under a dispensation very different from the former, in which they both should equally partake of the same privileges; [*so*] *making* an entire *peace* between them and laying a foundation not only for peace, but for mutual love, by removing the ground of those prejudice they had entertained against each other, and joining them in bonds of such tenderness as became the members of one living body; *And*

SECT.  
IV.  
Ephes.  
II. 15.

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;

*that he might complete* this blessed work of making peace, and *reconcile* them *both*, as thus united *in one body*, and animated by one spirit, not merely unto one another, but *unto God*, he hath taken away the guilt of sin, and made atonement for it *by the blood of his cross*, removing by this means what was the cause of enmity between God and them, as they were all transgressors of his holy law; so that he may be properly considered, on account of what he suffered on the cross, as *having slain the enmity by it*, as he hath thus made up the breach which sin had made between God and his offending creatures, by means of the atoning sacrifice of himself. (Compare Col. i. 20.) *And*, having

17 And came and procured this reconciliation by his death, *he came to both*, after his resurrection and ascen-

8 Divided the Gentile worshippers from the Jewish. [This is *Babyl*, which was called the *chill*, which separated the Jews from the Gentiles from that into which the Jews only were allowed to

enter; of which we have the most authentic account in Josephus (Bell. Jud. lib. v. cap. 5, fol. vi. c. 2.) Compare note 1, on Acts xxi. 28, Vol. III. p. 218.



SECT.

IV.

Ephes.  
ii. 17.

sion, in the person of his authorised ambassadors, to whom he hath committed the important trust of speaking in his name and stead, (2 Cor. v. 19. 20), and preached the glad tidings of peace and reconciliation to you that [were] as Gentiles afar off from God, and to them also of the Jewish nation that [were] of old regarded as a people near unto him<sup>b</sup>; declaring the foundation he has laid, not only for a sincere reciprocal affection, but for all other most important benefits and blessings.

For, as the happy fruit and consequence of the peace procured by him as well for the believing Gentiles as the Jews, we both are introduced into the Divine presence, and have an equal title to the liberty of a free access to God, as the common Father of the whole family<sup>c</sup>, and may draw near to him with acceptance in the aids of one Spirit, under whose gracious influences we are fitted for the sacred pleasure of conversing with God, and filled with all filial confidence towards him, and brotherly affection to each other. (Rom. viii. 15.)

19 Now therefore you are no more strangers and foreigners<sup>d</sup>, like those who came from distant nations to make a short abode among the Jews without a share in any of their privileges, but fellow-citizens with the saints, intitled to all their glorious immunities, and even the domestics of God, admitted to dwell in his house, and to par-

preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have an access by one Spirit unto the Father.

19 Now therefore you are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

<sup>b</sup> [To you that were afar off, and to them that were near.] It is so natural to infer this to what had been said of the different states of Jews and Gentiles, that one would wonder any should have thought of explaining both these characters of the Jews, as signifying those who lived in distant countries, as well as those who dwelt in or near Jerusalem where our Lord sanctified.

<sup>c</sup> [Access to God the Father.] The word *προσέλευσις*, which we render access, does properly refer to the custom of introducing persons into the presence of some prince, or of any other greatly their superior; in which case it is necessary they should be ushered in by one appointed for that purpose, to preserve a becoming decorum.

<sup>d</sup> [Strangers and foreigners.] I know not how far there is room to distinguish merely between the signification of these two words, *ξένοι* and *μεταξωτοι*. If there be, the latter signifies something more than

the former; and I doubt not but it alludes to the case of *sojourning strangers* among the Jews, who were not incorporated by complete proselytism into the body of the Jewish people, and made, as such proselytes were, *συποπολιται*, fellow-citizens with equal privileges. And perhaps when *οικαιοι της Θεου*, domestics of God, is added, it may have some relation to that peculiar nearness to God in which the Jewish priests were, and refer to that great intimacy of unrestrained converse with God to which we as Christians are admitted; in which respect our privileges seem to resemble not only those of the people praying in the common court of Israel, but of the priests worshipping in the house itself. Nay it is elsewhere added, by a figure which seems beautifully to rise even on this, that we have confidence to enter into the holiest of all by the blood of Jesus. Heb. x. 19.

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Corner-stone;

take of the honours and blessings of his family; sect. iv.  
*Being built on the foundation<sup>1</sup> of the apostles and prophets,<sup>m</sup> who in their respective places, by their miraculous works and predictions, as well as by their several ministrations, have testified the kind regard of God to his people, and made provision for the establishment of the church; Jesus Christ himself being the chief Corner-stone, who holds the several parts together, and supports the whole stress of the edifice: In whom the whole building, harmoniously cemented, in such a manner as to add beauty, strength, and unity, to the whole, groweth by the continual accession of new converts, and the advancing graces of those already converted, into an holy temple in the Lord, fitly consecrated to him, as being raised and supported by him. In whom you also, my dear brethren, believing in him as the great Lord of the church, are built up together with all true believers for an habitation of God, who by the Spirit of his grace takes up his residence among you, and publicly owns his relation to you in consequence of your union with his beloved Son.* Ephes. 11. 20.

21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord:

22 In whom ye also are built together as an habitation of God through the Spirit.

#### IMPROVEMENT.

LET the apostle's remonstrance to these Ephesians remind us of our obligations to the Divine goodness, that we are not left in the sad state of our heathen ancestors; that we are not without the knowledge of Christ, in all the darkness of the Gentile

<sup>1</sup> *Being built on the foundation.*] It is observed by Lord Shaftesbury, that the apostle accommodates himself to the taste of the Ephesians, who were extremely fond of architecture, by frequent allusions to building, and to the majesty, order, and beauty, of which their temple consecrated to Diana was so celebrated a master-piece. (Compare chap. iii. 17, 18; and iv. 16, 22.) But it is certain, many allusions of this kind are to be met with in other epistles, particularly 1 Cor. iii. 9, 17; 1 Tim. 19; 2 Cor. v. 1; vi. 16. Compare 1 Pet. ii. 4--8.

<sup>m</sup> *Of the apostles and prophets.*] I have often wondered that such sensible writers as the late Lord Pamington and Mr. Jeffery should conclude that the prophets here spoken of are those of the New Tes-

tament. Compare Eph. iii. 5; iv. 11; with Mat. xvi. 18. See Miscell. Sacra, Essay ii. p. 44; and Jeffery's Review, p. 88. Their chief argument is, that the Gentile church here spoken of was not built upon the foundation of the Old Testament prophets. But not to insist upon it, that when the converted Gentiles came to consult the Jewish writings, they might derive from them great encouragement in their faith, it is to be considered that the apostle is now speaking, not of the Ephesian or Gentile church in particular, but of the whole Christian church consisting of the aggregate body of converted Gentiles and Jews, as appears farther from what is said in the close of this verse, of Christ's being the chief Corner-stone

SECT. world; that we are not *aliens from the commonwealth of Israel,*  
IV. *and strangers to the covenants of promise*; that we are not *desti-*

Ver. 12. *tute of any well-grounded foundation of future hope, and without*  
*God in the world.* But how unhappy is the case of many, who,

though they are called Christians; yet have no saving interest in that Redeemer whose name they bear, in consequence of their being strangers to the obedience of faith, and a vital subjection of heart to his gospel! Let all that name the name of Christ, all that profess to know him, acknowledge, with a view  
13 to his atoning sacrifice, that if they are brought near to God, it is by his blood. To this we owe the external privilege of a people nigh unto God; and to the effectual application of it we owe the blessings of that nearness which the heart feels as the earnest of its eternal happiness.

14, 16 If Christ, according to the principles of the apostle's reasoning, *hath made peace by the blood of his cross between Jews and Gen-*  
*tiles,* whose manner of living was so widely different from each other; if he *hath broken down the middle wall of partition* between them, and *of two made one new man*; how much more apparently reasonable is it that smaller differences should give way  
18 to the engagements of so endearing a band! *Have we not all one*  
*Father?* And have we not all *access to him through one Sacrifice,*  
19 *by one Spirit?* Let us then consider ourselves as fellow-citizens with the saints; and maintain that most cordial affection to all of this household, which becomes those that are of one family, and are named from one Lord.

20 And as a great security of this union, let us be concerned to maintain a due regard to the apostles and prophets on whom we are built, whose writings, if perused with diligence and attention, subserve so much to the purposes of Christian edification. But, above all, let us fix our regards upon Christ, as the chief Corner-stone; by a union with whom we are united to each other, and the whole stress of our eternal hopes is supported. In him the  
21 whole building is fitly framed together; and it is by his operative influence that it groweth up to a holy temple in the Lord. Let  
22 us consider ourselves as designed for this use, to be an habitation of God through the Spirit; and be concerned to cultivate that purity and sanctity which suits so excellent a relation, and so high a dignity. Let us lift up the everlasting gates of our souls to admit that blessed Inhabitant, that he may come and dwell in us, and consecrate us more and more unto himself.

SECT. V.

farther to recommend the gospel to the regard of these Gentile converts, the apostle strongly expresses the sense he had of the Divine goodness in committing it to his trust, though he was called to sacrifice his liberty in its defence. Eph. III. 1—12.

ROMANS III. 1.

[FOR the cause, I Paul the prisoner of Jesus Christ for you Gentiles;

EPHESIANS III. 1.

**FOR** this cause, and for my faithful testimony to this glorious gospel, the plan of which is so extensive, so wise, and so benevolent, how little soever it may suit the narrow minds of my bigotted countrymen, *I Paul [am] the prisoner of Jesus Christ;*<sup>a</sup> being brought under this calamity, the loss of my liberty, *for the sake of you Gentiles,* and in consequence of that firm attachment which I am known to have to your cause and interest. For this I am persuaded; you will consider as the occasion of my bonds, *since I well know you have heard,* and are acquainted with, *the dispensation of the adorable grace of God,*<sup>b</sup> which by his special favour to myself, and those to whom I am the herald of it, *hath been given to me in your behalf:* my zeal for which has been the means of stirring

SECT. V.

Ephes. III. 1.

<sup>a</sup> If we have heard of this cause, I Paul the prisoner of Jesus Christ for you Gentiles;

[*the prisoner, &c.*] This is a full and complete instance of an example of the use of the word *cause* in the original text, that what begins the sentence in this chapter is resumed at the end of it, and not ended till the end of the chapter. *I Paul, the prisoner of Jesus Christ, for this cause, &c.* [even] *I have been brought into bonds, &c.* Yet as the word *cause* is used in a different sense, I should make the construction much more obvious and plain, I have therefore noted the word [and]. But if I were to follow the sentence in the original was of the apostle, I should think the division of it into two sentences very pardonable, especially when a paraphrase. I have often been reproved into many, as being much more concerned to give the true sense as intelligible as possible, than to preserve the grammatical construction of every word in the version where this occasioned obscurity; and it will not be easy for any one who has not been used to works of this kind, to imagine the difficulty which this occasioned.

has often brought upon me. Compare note <sup>b</sup> on chap. i. 3, sect. i.

<sup>b</sup> Since I well know you have heard, &c. ] So I translate the words *οτι ακουσατε*, for I think it cannot be imagined, that they had never heard, during his long abode at Ephesus, from him and from many others, on account of the extraordinary circulation of the gospel which he had received. As for the inference that some would draw from hence, that this epistle (if it was not written to some other church where he had never preached) was written before Paul came to live at Ephesus, I think it absolutely inconclusive; not only considering that the particle *οτι* has often the signification of [because] or [for] or [seeing that:] but because it is certain he was now a prisoner at Rome, which he never was till long after that abode at Ephesus, (Acts xix. 19, 21.) I may add, that the words *οτι ακουσατε* are not so properly rendered, *You have heard* [of] the dispensation, &c. which determines the sense to what they in fact have learned by report from others, they may as well say, *their having heard this dispensation from*

SECT.  
V.  
Ephes.  
III. 3.

up the malice of the Jews against me: And I am confident you cannot forget what you have often heard, *that* to prepare and furnish me for this important work to which the Lord hath called me, *he made known to me by immediate revelation*, and not by the instrumentality of any human testimony, *the great mystery* which he'd so long been concealed; *as I have briefly wrote before*, and hinted more than once in this epistle, (chap. i. 9, 10; ii. 11, & seq.) in passages which, though they contain not a full illustration of the matter, yet suggest some material hints with regard to it; *By which when you read* what I have laid before you, and attentively consider and review [*it*,] *you may observe* and form some notion of *my understanding in the mystery of Christ*,<sup>a</sup> which so many still remain ignorant of, and so many others are unwilling to acknowledge and admit.

This I with great propriety call a mystery, it being a most astonishing and glorious system of Divine truth, *which in other preceding generations was not made known to the sons of men*:<sup>b</sup> having neither been discovered to the Gentiles, who were wholly strangers to it, nor manifested under any former dispensation to those whom God had taken for his people, with any such perspicuity, *as that with which it is now revealed*

3 How that by revelation he made known unto me the mystery (as I wrote afore in few words.

4 Whereby when ye read ye may understand my knowledge in the mystery of Christ.)

5 Which in other ages was not made known unto the sons of men, as it is now

<sup>a</sup> By which when you read.] Dr. Whithy would render the phrase *αποκαλυφθης μοι*, *by attending to which*: but a *κατανοησις* signifies to read and understand (as we vulgarly speak,) to comprehend over in the mind, to root it there, which must suppose frequent reading, I chose to retain the common translation.

<sup>b</sup> By which my understanding in the mystery of Christ.] This Dr. Goodwin thinks to be the highest encomium made by the apostle on any of his own writings; whence he concludes, that this is the richest and noblest of all the epistles, and thinks it was peculiarly intended to be so, to reward the generous zeal of the Ephesians in burning their curious books, by a book of Divine knowledge, incomparably more valuable than any or all of them. (See Acts xix. 19.) I pretend not absolutely to decide on the comparative excellence of his epistles, but could not forbear mentioning so remarkable and ingenious a thought. See Goodwin's Works, Vol. I. p. 2.

<sup>c</sup> Which in other generation was not made known, &c.] The following verse plainly determines this passage to the calling of the Gentiles into the church, that I think there can be no controversy as to the general sense of it; though it seemed to me, that the apostle's explaining it in the manner he presently does, rendered it improper to anticipate that explication in the paraphrase. It was indeed known long before that the Gentiles should be added to the church; but it was not known that they should be heirs of the same inheritance, and partakers of the promise of the Spirit. The Jews rather thought of their being slaves to them; and least of all did they imagine, that the middle wall of their ceremonies should be broken down, and the Gentiles admitted to the full privileges of God's people, without circumcision and obedience to the Mosaic law; which the Christian converts among them heard of at first with great amazement. Acts x. 45; xi. 18.

revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ, by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power

8 Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the un-

by the Spirit to his holy apostles and prophets of the New-Testament dispensation, who have the word of wisdom and of knowledge given to them. (1 Cor. xii. 8.) And what I chiefly have in view, as one very material part of it, is this, *that the Gentiles should be joint-heirs with the Jews in spiritual privileges, and should be members of the same body with them, and partakers together of his promise in Christ*; particularly of the communication of the Holy Spirit, in token of their sharing in all the other blessings of the Messiah's kingdom, which the Jews have fondly imagined to be peculiar to themselves, but which are now freely proposed to the Gentile nations *by the gospel* which we are commissioned every where to preach.

This is the gospel of which I was made a minister, not of my own motion or seeking, not at all on account of any worthiness in me, but according to the free gift of the grace of God, which in so extraordinary and remarkable a manner was given to me, calling me forth to the apostleship by the energy of his power, which wrought so great a change in me as to prepare and qualify me for that high and holy office; to the purposes of which no man living can be more averse than I once was. And when I think of this I am covered with confusion, and know not how to speak of myself in any terms of sufficient abasement: for such was the astonishing condescension of the great God, and such his favour to a worthless creature, that unto me, who am so unworthy of the honour of being called an apostle, that I am less than the least of all saints<sup>1</sup>, and look upon myself, on account of what I formerly was, as below the very meanest among them, *this grace was given*, that I should be employed to preach among the Gentiles the

SECT.  
v.  
Ephes.  
III. 6.

<sup>1</sup> *Less than the least of all saints.*] It has often been observed here, that the apostle makes a new word (which as grammarians would speak, is the comparative degree of the superlative), *ὀλιγώτερος*, which I think no translation can fully equal, or very happily express. No doubt, he refers to what he had been formerly, when he persecuted the church of God; (compare 1 Cor. xv. 9; and 1 Tim. i. 13.) But whether there be (as Dr.

Goodwin thinks, Vol. I. p. 5), any reference to his name Paulus, which in the Roman language signified *little*, and at the same time to the *lowness* of his stature, which occasioned Chrysostom's calling him *τριπύχης ἀνθρώπου*, *a man three cubits high*, I do not pretend to say; and only hint at what Sigonius says, that *Emilius Paulus* obtained his additional name from his *low stature*.

SECT. *unsearchable riches of Christ*; which while I am endeavouring to trace out in their particular contents, I am quite lost in rapturous amazement, and all my most elevated conceptions are swallowed up in that unfathomable fullness which

V.  
Ephes.  
III. 8.

9 can never be exhausted. Yet to this honourable and important office am I graciously appointed, to enlighten and instruct as well the Gentiles as the Jews (Acts xxvi. 18), *and to make all men see*, in some affecting measure and degree, *what [is] the happiness arising from the communication of the mystery of the calling of the Gentiles to be joint-heirs with the Jews, which from eternal ages was hid*, being concealed in the secret counsels of the ever-blessed and incomprehensible God<sup>a</sup>, *who*, as he at first *created all things by Jesus Christ*, his Divine Son, (John i. 3.) hath new-created also all that are in him by a lively faith, and by him raised them to the prospect of complete holiness and happiness<sup>b</sup>.

10 And this is now revealed and set in a new light, after the more imperfect intimations of it that were given before, *that the manifold wisdom of God*, discovering itself in such a beautiful and well-ordered variety of dispensations, *might now more fully be made known*, and be displayed in all its brightness *to the principalities and powers in heavenly [places]*, even to all the various orders of angelic beings, *by means of what is done for the church*<sup>1</sup>, which is the happy object of a

9 And to make all men see: what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God.

<sup>a</sup> [That is, the communication of the mystery, &c.] Some would translate the following clause ( $\tau\omicron\upsilon\ \sigma\epsilon\kappa\upsilon\tau\omicron\upsilon\ \mu\epsilon\tau\epsilon\omicron\upsilon\ \alpha\pi\omicron\ \tau\omega\upsilon\ \sigma\epsilon\kappa\epsilon\tau\omicron\upsilon$ ), *which has been hid from the ages*, that is, from the former ages of the world: but as in ver. 11, it is called  $\sigma\epsilon\kappa\epsilon\tau\omicron\upsilon\ \tau\omega\upsilon\ \nu\upsilon\omega\tau\omicron\upsilon$ , *an eternal purpose*, and is here said to be *hid in God*, I apprehend no need of varying the translation, where the phrase is the same, though to be sure this interpretation includes the sense of the other. It is evident, that here is an allusion to the burying a treasure in some secret place (compare Josh. vi. 21; and Mat. xiii. 12; where the same word is used); as there may also be in the word  $\sigma\epsilon\kappa\epsilon\tau\omicron\upsilon$ , ver. 8, which properly signifies *that cannot be traced out*: and it is certain, that though something is now known concerning this glorious mystery, yet there is

an incomparably greater part concerning which we only know in the general that it is a *rich treasure*, without particularly knowing either *what, how much, or where* it is.

<sup>b</sup> [Created all things by Jesus Christ.] Mr. Locke pleads, as Irenæus had done before, that this refers, not to the creation of the world, but to the *renewal of it*; and so may be considered as an intimation that God always intended Christ should have the honour of *forming all things anew*, and therefore concealed the *mystery* in himself till after he was come. But the words, if taken in the most extensive sense, contain both a certain and a pertinent truth.

<sup>1</sup> *I've made known to the principalities and powers in heavenly [places], &c.]* The prophecies of the Old Testament gave

love that hath produced effects beyond what the spirits of heaven could otherwise have conceived or apprehended; and in the contemplation of it they are furnished with new motives to adore that grace, which by the manifestations of it to the church displays new glories, unparalleled in all the history of heaven, in the surprising methods taken to complete the number of its blessed inhabitants: All which

SPIC. T.  
v.  
Ephes.  
III. 10.

11 According to the eternal purpose which he purposeth in Christ Jesus our Lord.

gracious operations proceed in perfect harmony with the original plan adjusted in the Divine Mind; *according to the eternal purpose which he formed before all ages in Christ Jesus our Lord,* both to be executed by him, and to terminate in him; which as his well-beloved Son he was appointed to effect, and all the benefits of which he has secured to be communicated to the church; Even that blessed Mediator, *through whom we have freedom of speech* in our approaches to the throne of grace, and have access with confidence of being heard, as being assured of audience and acceptance *by the faith of him*; in a reliance upon whom we may address ourselves to God with the humble cheerful liberty of children whom he hath adopted into his family, and united to himself in the dearest and most indissoluble bonds.

12 In whom we have boldness and access with confidence by the faith of him

#### IMPROVEMENT.

St. Paul's understanding in the mystery of Christ is just matter of perpetual joy to the whole Christian world, and especially to the Gentile churches, which have derived from thence so much of their knowledge and of their hope. Let us congratulate ourselves and each other on the propagation of so glorious a system

strong intimations, at least, of the intended calling of the Gentiles into the church; and the angels seem expressly to refer to it in what they said to the shepherds, and in their anthem at the nativity of Christ, (Luke ii. 10, 14.) I apprehend therefore, that the apostle here would lead the thoughts of his readers to the series of Divine dispensations as gradually opening this great discovery, and not merely to what he preached concerning it; though to be sure that greatly illustrated the scheme.—It is strangely unnatural to explain this clause as Mr. Locke would do, of the Jewish principalities and powers; by which he is driven to the hard shift of connecting *τῶν αἰώνων* with the wisdom of God, which the

first reading of the words in the original will shew how little they will bear.

\* According to the eternal purpose, &c. Mr. Locke would render *κατὰ πρόθεσιν τοῦ αἰῶνος*, &c. according to that predetermination of the ages, or several dispensations, which he made in Christ Jesus, which by the pre-ordination of God's purpose were all regulated and constituted in him; and Dr. Whitby taking it in the same sense, explains it of his being promised in the first age to Adam, typified in the second to the Jews, and in the last age preached to all the world. But perhaps this interpretation may coincide more with a sense they are so solicitous to avoid, than either of these learned authors was aware.



SECT. of Divine truth, which had so long been concealed from ages and  
 v. generations. The apostles and prophets were raised up by God  
 to receive and reveal it: and we are entered on the blessed fruit  
 Verse of their labours; (John iv. 28.) Let us learn from them to set  
 a due value on our participation in that inheritance, on our  
 union to that body to which by the gospel we are called.

8 May it particularly teach us that humility which was so conspicuous, so amiable, so admirable in St. Paul. This excellent man, this distinguished favourite of heaven, who stood in the foremost rank of Christians, of ministers, of apostles, yet labours for words to express the sense he had of his own meanness and unworthiness, and commits a kind of solecism in language, that he might lay himself as low as possible; using the most diminutive term that could be, to describe himself as one who in his own esteem was *less than the least of all saints!* And shall we then exalt ourselves, and be proud of the trifling distinctions that raise our obscure heads a little above some of our brethren?

Let those in particular, who have the honour of being called to the sacred office of the ministry, consider how reasonable it is, that instead of being puffed up with it they should rather be humbled, when they reflect how unworthy the best of men are of it, and in how defective a manner the most faithful discharge it: while yet the grace is given them to preach the riches of Christ, his unsearchable riches. Let these be made the frequent subject of their preaching; and let all the course of it be directed, in a proper manner, to the illustration of that subject. Let the well-chosen phrase which the apostle uses here, teach them and all Christians, to search more and more into this unfathomable abyss; as still sure to discover new wonders in the variety and fulness of its inexhaustible contents beyond what they have known before, and to find new pleasures in tracing again those already known.

10 This glorious theme is worthy of the contemplation of angels; and we are elsewhere told, that these celestial spirits *desire to look into it* (1 Pet. i. 12.) and to learn new displays of the Divine attributes *from the church.* Let us then hear and worship, as under their inspection; and let us: our hearts be cold to these sacred truths which are our own salvation, while they rejoice in them only on the general principles of piety and benevolence.

11 All that is done in the prosecution of the glorious design of our redemption now, is the result of those counsels of peace which God from eternal ages formed in his own compassionate mind. To that source, after the example of the apostles, let us frequently trace all with the most exalted gratitude; recollecting

12 that we receive this adoption in Christ, who is the great Mediator of our access unto God. Let us therefore on the one hand, take all our encouragements in prayer from views to him; and on the other, having such a foundation for it, let us come with

an holy boldness to the Divine throne, that so we may obtain the mercy and grace which we daily and hourly need.

SECT.  
VI.

SECT. VI.

*The apostle represents the earnestness with which he prayed for their establishment in Christianity, as the best wish the most fervent affection could dictate for them. Eph. III. 13, to the end.*

EPHES. III. 13.  
WHEREFORE I desire that ye faint not at my tribulations for you, which is your glory.

EPHESIANS III. 13.

SUCH and so great are the privileges to which the gospel raises us; *wherefore*, as I have been the happy instrument of bringing it among you, though (as I said before, ver. 1), I am now a prisoner for you Gentiles, yet *I desire*, my dear brethren, *that ye faint not*, or be in any degree discouraged at my affliction for you, which when it is thoroughly considered upon what account I endure these sufferings, must be acknowledged to be so far from any reason to dishearten you, that it may rather serve for the encouragement and confirmation of your faith, and is indeed *your glory*: for it is really an honour that God does you, in employing his faithful servant to lay out his time and strength, and even to sacrifice his liberty in your cause; and that courage and cheerfulness in which God is pleased to support me in the midst of all these hardships, shews his farther regard for you, and may justly be esteemed as intended by him, not for my comfort only, but for an additional honour to you.

SECT.  
VI.  
Ephes.  
III. 13.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

*For this cause*, that the great work in which I am engaged may more successfully be carried on, and that the purposes of these my sufferings may be answered in your consolation and the Divine glory, while I am here in the retirements of my prison, I am daily pouring out my soul to God on your account, and, with the most affectionate concern for your establishment, *I bend my knees to the Father of our Lord Jesus Christ*; Even of that great and glorious Redeemer, *of whom the whole family both in heaven and on earth is named*, by whom angels

15 Of whom the whole family in heaven and earth

\* Of whom the whole family in heaven and earth is named | As Christ is the person last mentioned, immediately before the words *of whom* it seems more

SECT. and men are incorporated into one society, and

VI. as well those who are gone before to the pos-

session of the heavenly inheritance, as those

who are here on earth, receive a more excellent

name than that of children of Abraham, and are

united in one happy family, of which he is the

16 Head. And the great petition I am addressing

to his Father and ours, is this; *that he would*

*grant you, according to the riches of his glory,*

out of those redundant stores of goodness in his

gracious heart which can never be exhausted,

*to be mightily strengthened by the effectual*

*operation of his Spirit,* invigorating and increas-

ing every grace, and carrying on his work with

abundant success, *in the inner man,* that is, in

all the various powers of your souls; so as

thereby to fortify you under every trial, and

animate you more and more to every good work:

17 And as it is from Christ as our common Head,

that all these blessings of the Holy Spirit

are imparted, I am daily importunate with

God, *that Christ may dwell in your hearts,*

that he may take up his stated residence in

your souls, *by the continual exercise of a lively*

*faith,* by means of which a constant intercourse

with him will be maintained, and an assurance

given you of your interest in him; *being also*

*rooted and grounded in love,* steadfastly fixed

and settled, not only in the knowledge of his

love to you, but in the exercise of a fervent

love to him and to each other, which will so

greatly tend both to nourish and establish the

18 soul. *That, under the influence of these united*

*principles of faith and love, ye may be enabled*

*with all saints in every place, to whom*

16 That he would

grant you, according

to the riches of his

glory, to be strength-

ened with might by

his Spirit in the inner

man;

17 That Christ

may dwell in your

hearts by faith, that

ye being rooted and

grounded in love,

18 May be able to

comprehend with all

reasonable to interpret this clause as referring to him; though others rather choose to understand it of the Father, who is indeed the principal subject of the foregoing sentence, nor would I insist upon the sense here given. Both Mr. Locke and Diodate explain it of God the Father, the Lord of the whole family, including all believers who are jointly with Christ, who is already in heaven, the son of God, in confirmation of which sense Mr. L'Enfant observes, that we are said to be *ex te* &c., and *in te* &c.; and it is certain Christians are said to belong to the family of God (chap. ii. 13) —

Mr. Boyse also goes into the same interpretation (to his Four last Things, p. 388.) and argues from hence, that *departed saints are in heaven* before the resurrection, or otherwise according to this distribution, as they are not *on earth*, they would not belong to God's family. But heaven may here be taken in a great latitude for all the regions of happiness in the invisible world, though the place in which separate spirits dwell should be different from that which they are to inhabit with Christ after the resurrection. The Jewish writers call *heaven* the upper and *earth* the lower family of God

saints, what is the breadth, and length, and depth, and height;

whether known or unknown, I wish this as the most invaluable blessing, to apprehend with greater clearness, *what [is] the breadth, and length, and depth, and height<sup>b</sup>* of the great mystery of redeeming love, and to survey with a becoming astonishment, and with some suitable conceptions, the vast dimensions of that glorious plan; that in some measure you may see how wide it extends, even to all nations and ages; how far it reaches, even from everlasting to everlasting; from what an abyss of misery it delivers us, and to what a summit of felicity and glory it exalts us.

SECT. VI.

Ephes. III. 18.

9 And to know the love of Christ, which passeth knowledge,<sup>c</sup> that ye might be filled with all the fulness of God.

This is my earnest and importunate prayer<sup>19</sup> for you and for all the rest of my Christian brethren; that ye may thus be enabled with greater admiration to contemplate, *and more abundantly to know, the love of Christ, which*, after all we can say or think of it, *surpasses* by infinite degrees the most advanced knowledge,<sup>e</sup> even of the angels themselves, and how much more of mortal men in this imperfect state: but I wish you more enlarged apprehensions of it, *that so ye may be filled with all the fulness of God,*<sup>d</sup> that your expanded hearts, being dilated more and more, may be rendered capable of admitting

<sup>b</sup> *The breadth, and length, and depth, and height.* It has often and very justly been observed, that this text is wonderfully emphatic! Bodies are well known to have only three dimensions, *length*, and *breadth*, and *thickness*; but the apostle Paul divides this last into its *depth* downwards, and its *height* upwards, measuring from the middle point; and so makes use of it to express the *depth* of misery from which the love of Christ delivers us, as well as the *height* of glory to which it exalts us. See Blackwall's Sac. Class. Vol. I. p. 350.

<sup>c</sup> *To know the love of Christ which surpasses knowledge.* I can conceive no imaginable reason, with Mr. Locke, to confine the interpretation of this text merely to the love of Christ in calling the Gentiles. Well may we recollect on this occasion all that love which Christ has displayed in redeeming his church out of every nation and kingdom under heaven, Gentiles as well as Jews, from final misery, and exalting it to eternal glory. And this is so remarkable and admirable, that the most

extensive explication of this text must certainly be the most proper.—Nor can the phrase of *its surpassing knowledge* merely signify its exceeding the Jewish dispensation, (which is seldom, if ever, called knowledge,) but its exceeding our most elevated conceptions. The *catachisms* here used, greatly enhances the beauty of the expression on this explication, whereas otherwise it must appear very dry and jejune.

<sup>d</sup> *That ye may be filled with all the fulness of God.* It is rightly observed by the learned and pious Professor Franckius (Manud. ad Sac. Script. legend. p. 121.) that there is in these two verses an allusion to the temple; expressing his wish that the foundation might be so extensively and deeply laid that a superstructure may be raised extending itself to such a magnificent length and breadth, and height, as to be fitted to receive and lodge the sacred Guest, that he might dwell as it were uncrowded in their hearts. And in this view it will indeed appear a noble train of thought.

SECT. larger degrees than ever of Divine love, and  
 YI. more ample in-dwellings of Divine consolation;  
 Ephes. till at length ye arrive at that happy state in  
 III. 19. which ye shall attain to a full perfection in the  
 knowledge and enjoyment of God, where that  
 which is perfect shall come, and ye shall know  
 even as also ye are known.

20 With these prayers am I softening the sorrows  
 of my own imprisonment, and endeavouring to  
 do what I can towards supplying to you and  
 other Christians, the deficiency of those public  
 services which my present confinement forbids:  
 and I doubt not but these humble petitions will  
 come up in remembrance before God. Me-  
 thinks I see them even *now* descending in bles-  
 sings on my head and on yours, from the ador-  
 able Source of all good; and therefore I cannot  
 forbear adding, *To him that is able to do all*  
*things for us, not only to the utmost extent of*  
*our petitions, but abundantly exceeding all that*  
*we [can] ask or conceive, according to the power*  
*which is already so illustriously displayed, and*

21 *worketh so efficaciously in us; To him [be]*  
*glory in the whole church both of Jews and Gen-*  
*tiles, the happy society which he hath so won-*  
*derfully redeemed, and so bountifully enriched*  
*by Christ Jesus its glorious Head, through whom*  
*all his blessings descend to us, and our praises*  
*ascend to him: and may they ascend throughout*  
*all the most distant ages and periods while*  
*earth with its successive generations continues;*  
*and may they resound from all his redeemed in*  
*the mansions of glory, far beyond the limits of*  
*time, even for ever and ever, Amen. Let*  
*your hearts with mine consent to it; and in that*  
*consent anticipate something of that pleasure,*  
*with which we hope for ever to render these*  
*praises.*

20 Now unto him  
 that is able to do ex-  
 ceeding abundantly  
 above all that we ask  
 or think, according  
 to the power that  
 worketh in us,

21 Unto him be  
 glory in the church  
 by Christ Jesus,  
 throughout all ages,  
 world without end.  
 Amen.

\* Throughout all generations for ever  
 and ever. This is one of St. Paul's self-  
 invented and most expressive phrases,  
 ὡς αἰῶνες αἰῶν ὡς αἰῶνες αἰῶν αἰῶν,  
 which a learned critic justly decries any  
 version whatsoever fully to express. (See

Blackwall's Sacr. Class. Vol. I. p. 83.)—  
 Through all the successions of an endless  
 eternity may come something near it;  
 but even this, emphatical as it may seem,  
 falls vastly short of the sublimity and  
 spirit of the original.

IMPROVEMENT.

LET our eyes be frequently directed to the God and Father of our Lord Jesus Christ, and our knees be frequently bowed before him, invoking him under this amiable and delightful character as the great Father of that one family which he hath been pleased in infinite mercy to form to himself; a family consisting not only of those who were originally the inhabitants of heaven, who were born in his house, and have never offended him, but of many who have been, and many who are the inhabitants of earth, once the children of the curse, and the heirs of death and destruction. SECT. VI. Ver. 14. 15

Let us all remember it is now the family of Christ, our great elder Brother, who, though the Lord of heaven, disdains not to own that humble relation while the angels are adoring him as standing at the head of the society, and esteem it their honour to be related to him. Let us be more affected with the grace extended to us, and consider our relation to him as a bond of union among ourselves. While we are of this family, let not the different garbs we wear, or the different apartments in which we are lodged, alienate our affections from each other; but let us often be thinking of that blessed day when the whole family shall meet above, and let us in the mean time endeavour to behave as worthy members of it, and have its common interests at heart.

And from that eminently faithful and honourable branch of the family, the blessed apostle, whose words we have been reading, let us learn *what to wish* for ourselves and our brethren: even that God, *according to the riches of his grace*, would *strengthen us with might by his spirit in the inner man*; that we may attain great degrees of vigour and confirmation in religion, by the vital and powerful operations of the Holy Spirit of God in our hearts; that we may be strong to discharge every duty, to resist temptations, to conquer our enemies, to assist our brethren, and to glorify our Father and our Saviour. Let us earnestly desire, that Christ may not only now and then visit our hearts, but by the habitual and lively exercises of faith may even dwell in them; that we may be thus continually conversant with him as our most honoured and beloved Guest; and that love may take deep root in our hearts, and be solidly grounded there. Let us earnestly pray that, under Divine illuminations, we may be enabled to form more exalted and suitable conceptions than we have ever yet attained, of the *breadth, and length, and depth, and height, of this unfathomable, this inconceivable love of Christ, which surpasses the perfect knowledge* even of saints in glory. And O that by these contemplations

SECT. VI. we may find ourselves daily filled with all the fulness of God, so that our hearts may even overflow with the abundant communication of his gifts and graces!

What shall we say in return for the knowledge he hath already given us, for the love which he hath already wrought in our hearts, if we are so happy as to know the grace of God in truth? What! but that believing his power to out-do all it

SECT. 20. hath already wrought for us, yea to do for us exceeding abundantly above all we can ask or think, we will still confide in him and call upon him; and will humbly endeavour to bear our part with the whole church, in ascribing to our Redeemer, our Sanctifier, and our Father, *glory throughout all ages, and even world without end. Amen.*

## SECT. VII.

*From the consideration of his own sufferings, as well as of the many important respects in which all true Christians are united, the apostle pathetically exhorts them to mutual love, and to steadiness in religion, by representing to them the glorious foundation which Christ as the great Head of the church hath laid for it. Eph. IV. 1—16.*

### EPHESIANS. IV. 1.

SECT. VII. [ I HAVE mentioned my bond but a little while ago, and I shall mention them now again; for nothing can tend so much to soften them as to find them the occasion of honour to Christ, and good to his church; and nothing surely can more powerfully move you to regard the exhortations I would offer to you: I therefore call upon you to consider me while you read this, as in confinement, not for any crime that hath deserved such treatment, but as the prisoner of the Lord Jesus Christ,<sup>a</sup> in bonds for my fidelity

EPHES. IV. THEREFORE, the prisoner of the

<sup>a</sup> *The prisoner of the Lord.* Some have observed of this epistle, and of the others which were written by the apostle Paul in his imprisonment, (namely, those to the Colossians and the Philippians, as well as the 1 to Philemon, and the second to Timothy,) that they are more especially remarkable for their excellence, and discover a peculiar *seign* of the things of God; by which it may be seen, that while his afflictions did abound, his consolations also did abound much more. It is however manifest, that this epistle, as it is forth, is the perfect part of it, the grace

design of God in the gospel dispensation, and represents the benefits and privileges that belong to all the faithful in Christ Jesus, as well to Gentiles as to Jews, is cast into a strain of thank-givings and prayers, and written, (as it were) all in a rapture, in a sublime and elevated style, as flowing from a mind transported with the consideration of the unsearchable wisdom and goodness of God in the work of redemption, and of the amazing love displayed in Christ towards the Gentile world. And the remaining part of it is no less admirably in the engaging manner

Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

to that gospel he hath committed to my charge. And I beseech you by the memory of my chains that ye make it your great care and daily labour, to walk worthy of the high and holy calling wherewith ye are called: let there be nothing in your temper and conduct beneath the dignity to which you are raised, and the illustrious hopes which are set before you; but shew that the crown of glory is ever in your eye, and that your hearts are duly impressed with it: And particularly 2 as you have received the pardon of your sins, and are adopted into the family of God, let the remembrance of it engage you to behave with all humility and lowliness of heart, under a sense of your former guilt and misery, and your unworthiness of that mercy which God hath magnified towards you; and thus to carry it with meekness towards those who may have troubled you by their frowardness, tenderly passing over their infirmities and indiscretions, as sensible what great offences have been forgiven to yourselves. And should you meet with injuries from any of your brethren, as it is to be feared that even among professing Christians this will sometimes happen, do not think much to hear with them; but let me entreat you, that ye endure them with long suffering and patience without seeking revenge, and forbear one another in such circumstances, in the unfeigned exercise of mutual love: <sup>b</sup> And not on this occasion only, but 3 with respect to your whole carriage to each other, how different soever your sentiments and practices may be in matters of an indifferent nature, be still endeavouring, so far as in you lies, to keep the unity of the Spirit, that unity of heart and affection which becomes those who are regenerated by one Spirit acting on them all, and forming them into one body; joining

SECT. VII.  
Ephes. IV. 1.

2 With all lowliness and meekness, with long suffering, forbearing one another in love;

3 Endeavouring to keep the unity of the

in which he improves what he had before delivered, urging the duties which became their character, with the greatest tenderness, in expressions full of love and endearment, adding the strongest arguments to enforce them, and making mention of his bonds to recommend the exhortations that he offered to them.

<sup>b</sup> With long suffering, forbear one another

in love.] As there is no copulative between *in love*, and *long suffering*, it seems most natural to connect the latter with the following clause: and if the exhortation be thus rendered, it will prevent the solecism which would arise from connecting *αγαπᾶτε* with *ἐν αὐτῷ* in the verse before, to which we should be led by our translation. See Blackwall's Sac. Class. Vol. I. p. 97.



138 *And presses them to mutual love and unity of Spirit.*

SECT. VII. them thus together *in the bond of peace,*<sup>c</sup> and Spirit in the bond of peace.  
 VII. sweetly engaging them, not only to the most  
 Ephes. IV. 3. *peace,* but to the most affectionate conduct to each other.

4 For this is indeed the case with regard to all that have truly and cordially embraced the gospel, and nothing can be stronger than the motives to this union, when it is considered, that with respect to the whole church [*there is*] only *one body*, of which ye all are members, and should as such have the same care for one another, (1 Cor. xii. 25 :) *and* in this body there is *one Spirit* that enlivens, actuates, and fills it, under whose influence it should be your concern to act in such a way as to resemble him who is the Spirit of love and peace; and there is one inheritance that ye are waiting for, *as ye are also called in one blessed hope of your calling*, and should live therefore as inspired with the same joyful expectation of being all brought to the same blessed end, to one glorious abode in the heavenly world: There is also *one Lord*

4 *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

5 and Head of all, even Jesus Christ, who hath come down from heaven and died for our salvation; that he might incorporate us all into one society, that he might instruct us all in *one faith*, and might unite us all in *one baptism*,<sup>d</sup> in the name of the Father, the Son, and the Holy

5 One Lord, th, one baptist

6 Ghost: And thus he introduces us all into the knowledge and favour of the *one God and Father of all* true believers, *who*, in the infinite perfections of his essence [*is*] *above all*, governing all without exception as the supreme Ruler of universal nature; who animates and operates *through all*, by the diffusive influence of his vital presence; *and who* is particularly *in you all*, by that special residence which he holds in those that are the temples of his grace.

6 One God and Father of all, who is above all, and through all, and in you all

7 Such are the great engagements we are under, to the strictest and most affectionate union; and howsoever we may be distinguished from each

But unto

<sup>c</sup> To keep the unity of the Spirit in the bond of peace. See an excellent discourse on this subject, in Mr. Baxter's Practical Works, Vol. IV. p. 638, & seq.

<sup>d</sup> One baptism. It is mere trifling object from hence against water

since there can be no room to oppose to the baptism of the Spirit; and it is very plain that the apostle, while he declared that there was but *one baptism*, pronounced that of water

one of us is given grace according to the measure of the gift of Christ

other, by the variety of our gifts. or by the difference of our stations, these several distinctions ought to be regarded by us, not as matter of emulation and contention, *but* rather as an additional obligation to love, when we consider the great source and design of all: for *grace is given* and dispensed in different degrees *to every one of us* in particular, not for the merit of one above another, but, *according to the measure of the free gift of Christ;* in such a measure as seems best to him, the great Sovereign of the church, to bestow it; whose distributions we always know to be guided by consummate wisdom and goodness, so that we all have the highest reason entirely to acquiesce in them. For we

8 Who before he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

receive whatever gifts we have from Christ, and they are all bestowed by him; *wherefore* the words of David may be considered as applicable to this,<sup>1</sup> where he says, (Psal. lxxviii. 18.) "*When he ascended on high, he led captivity captive,<sup>2</sup> and gave gifts unto men;*" for na-

\* *grace* to *rye* of us, &c.] That though in some respects, although many, might not be urged as any plea for self-esteem, or neglect of others, who wanted such distinguishing advantages, the apostle persists upon it, that all is communicated by way of free gift and sovereign bounty.

The words of David may be considered applicable to this.] I cannot undertake to prove that the passage here referred to is exactly speaking, a *prediction of Christ's ascension*, and of his *shedding* the gifts and graces of the Spirit. The Psalmist celebrating a late victory, came back in rapturous meditation to Goshen, the victory over the Egyptians, and the spoils with which he enriched the Israelites, ungrateful and rebellious as they had been. I by which he prepared for himself in the course of his providence a dwelling among them; for the tabernacle was built principally with those spoils. And the apostle beautifully accommodates the words to the triumph of an ascending Saviour, and to the royal dominative of the Spirit; which he shed down on his church, into which many who had been once most rebellious were admitted, and whereby it was fitted to be his habitation. We render the clause quoted, "Thou hast led captivity captive;" but the

Hebrew word signifies, *Thou hast taken*, and may either express taking from the enemy, or taking out of his own royal treasures.

\* *He led captivity captive.*] This is a phrase that signifies the leading on a *train of captives*, but may with greater emphasis be applied to those who of *conquerors* and *oppressors* are made *captives*; (compare Judg. v. 12.) And thus it may be properly understood of the *triumph of Christ over sin, Satan, the world, and death*, by whom such multitudes were conquered, and enslaved.—Mr. Pierce indeed has taken great pains to prove that these words are to be interpreted of the *good angels*, as if the meaning were, "that Christ led in triumph the *angels* who voluntarily subjected themselves to him, after having been before his fellow-guardians in pressing over other countries, as he was God's *vicegerent* in Israel." And to establish this, he largely pleads, that neither the *levites*, nor the *souls of departed saints*, ascended with Christ into heaven, and consequently that these words must refer to the *train of attendant angels*. But Christ might poetically be said to *lead captivity captive*, when he triumphed over those that had subdued his people, and a prince such a power over the *internal* as a conqueror has over a captive he drag at his chariot

SECT VII.

Ephes. IV. 7.

secretly may our devout meditations rise from that glorious pomp with which God went up from mount Sinai, when he had triumphed over the Egyptians, and poured down blessings on his people, to that illustrious ascension of our blessed Redeemer, when he had vanquished our enemies on the cross, and returned to his Father, poured down his royal donatives like a triumphant conqueror<sup>a</sup> upon his faithful subjects, yea gifts, in which those who had long been rebellious, and had but lately laid down their weapons,

were to share. Now this [expression] that he ascended, what is it, or what does it imply, but that he also descended first into the lower parts of the earth;<sup>i</sup> having come down from heaven and dwelt in this earth of ours, yea, and submitted even to lie in the caverns of it for a while under the power of death? For to this low humiliation our thoughts may naturally be conducted, the subject being so familiar to our mind, and the phrase so capable of suggesting

these ideas to us. And on the other hand, it leads us to reflect, that he who descended to such forms of humble abasement is also the very same glorious and triumphant Person who ascended far above all heavens, beyond the regions of the air, into the heaven of heavens; going up, as the Psalmist elsewhere speaks, with a shout and with the sound of a trumpet, (Psalm. xlvii. 5.) received with the acclamations of all the hierarchy of heaven, and seated on a throne of glory, that he might fill all things with his influence, and direct and overrule all by his wisdom and power.

Accordingly he hath shed down a rich variety

<sup>9</sup> (Now that he ascended, what is it, but that he also descended first into the lower parts of the earth?)

<sup>10</sup> He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

whence. In this view it may also be observed, that the Egyptians, over whom God is represented as triumphing in the passage quoted from the lxxiii Psalm, though they might seem to be taken prisoners in the Red Sea, Exod. xiv. 28—29, were not, in strictness of speech, led in triumph procession, but immediately destroyed by the Divine vengeance.

<sup>a</sup> His royal donatives like a triumphant conqueror. Many have observed that here is an allusion to the custom of conquerors, who used to give largesses to their soldiers after a triumph; see Lamborch Theolog. lib. iii. cap. 25, sect. ii.

And though the Roman instances of this custom are perhaps the most familiar to our minds, yet all who are acquainted with antiquity, know that it was not peculiar to them. Compare Judg. v. 24—30.

<sup>i</sup> Into the lower parts of the earth. Bishop Pearson, on the Creed, p. 229, has shewn how very precariously this is urged as a proof of Christ's descent into hell; the phrase being such as other scriptures plainly lead us to refer, either to his incarnation, Psalm. cxxxix. 15, or his descent into the grave. Compare Psalm. lxxiii. 9 and Mat. xii. 40.

And he gave

some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

of gifts and graces from his triumphal seat at the right hand of the Father to qualify and endow his servants for those various offices in the church which he hath wisely and graciously instituted for the advancement of his interest and Kingdom: and thus, among the gifts which he bestowed to be employed for the advantage of his people in their respective situations, he gave some to be apostles, whose offices should be personal, but should extend in its effects to the remotest generations, sending them forth to preach the gospel unto every creature as his special witnesses, and forming them, under the plenary and most abundant influences of his Spirit, to the fullest knowledge of that scheme they were to publish to the world (compare Mark xvi. 15, and 1 Cor. xii. 28); and some he gave to be prophets, who were to explain the mysteries of faith, and to foretel future events, by virtue of the extraordinary revelations made to them; and some to be evangelists, who were to travel from place to place, and to fulfil such particular commissions as the apostles should give, in settling and establishing the churches they had planted (Acts xix. 22,) being furnished with such miraculous powers as were necessary for that purpose: and, besides these extraordinary offices, he also gave some to be settled pastors and teachers\*, who were to be of standing use, to provide in the several congregations of the saints, taking the stated oversight of them in the Lord, and to instruct them both in public and private, as their respective circumstances should require; nor were these left destitute of proper assistances, though not distinguished by such eminent endowments as the former. Now the intent of all these institutions, offices, and

scrip-  
vii.

Ephes.  
iv. 11

12 For the perfect-

12

\* And some pastors and teachers. I shall not take upon me to determine whether two different offices are intended here, of which the former were intrusted with the care and oversight of particular churches, whereas the latter only were employed in instructing the people by way of exhortation, without being called to the pastoral office; though, if this were the case, it seems most probable they would have been expressed distinctly as the others are; and some pastors, and some teachers.—But

I cannot forbear saying, it has been justly observed, that if Diocesan bishops were the very remedy by which the Holy Ghost designed to prevent, or to heal those schisms of which the Ephesian church was in such apparent danger, (Acts xx. 29, 30.) it is very strange there should be no mention of them amidst all these ecclesiastics which are here enumerated, though some of them inferior to the supposed bishop in dignity.

scr. gifts, was for the perfecting of saints, or finishing the character of holy men who should be destined to the work of the ministry<sup>1</sup>, in subordination to the great view that is still to be maintained, of building up and edifying of the church, which is the *body of Christ*, that its numbers may be increased, and each member advanced in knowledge and in grace; Till we all arrive at the unity of the faith, and of the knowledge or acknowledgment of the Son of God, in such entire harmony and agreement as will cement us together in still dearer bonds; and setting above that infant-state in which so many of us now are, we shall grow up to the maturity of a perfect man, even to the full measure of the spiritual stature, so as to reach what may be called the standard of the fulness of Christ<sup>m</sup>, attaining to those eminent degrees of grace and goodness which will fit us to become his stated everlasting residence, and to be filled with the most glorious tokens of his presence and favour.

- 14 In the mean time, it is the design of God by these means to give us greater firmness and establishment in religion, *that we may be no longer like little children tossed to and fro as waves of the sea, and borne about as a vapour in the air, with every wind of doctrine, and every vain puff of breath, uttered with violence and eagerness, and as it were mechanically managed by the cheating sleight of designing and interested men, [and] by their various subtilty in every method of deceit<sup>n</sup>, which some insinuating teachers will*

ing of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

For the perfecting of saints to the work of the ministry. Bishop Burnet understands the former clause, of their being initiated into the church by the holy ordinance of baptism. (See Burnet on the Articles, p. 432.) Others would render it, *for the compacting, &c.* as if it signified their being brought together and united into one society whether they had been formerly Jews or Gentiles. But I rather think, with Dr. Marshall, the clauses are to be connected, and may more properly be rendered (as in Blackwall's Sacred Classics, Vol. III. p. 174.) For the fitting of holy men to the work of the ministry; which strongly implies by the way, that no unholly man should be employed in it. And thus there can be no necessity to suppose a transposition of

the words with Grotius, as if the meaning were, *For the work of the ministry which is to perfect the saints, and to edify the body of Christ.*

<sup>m</sup> To the measure of the stature of the fulness of Christ. The sense given in the paragraph is so obvious, and suits and illustrates the peculiarity of the phrase so well, that I cannot but wonder at the impertinence of those who (as Dr. Lightfoot tells us in his Remains, p. 289) have inferred from this text, that the saints should be regarded at the last day exactly of the age of Christ when he died, and that their stature should be just the same with his; referring to the ambiguity of the word *stature*, as signifying both stature and age.

<sup>n</sup> By the cheating sleight of men, [and] by

15 But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ:

not fail to exercise upon you, though I hope you will be able to discern and defeat it: *But maintaining the truth in love,* or steadfastly adhering to the doctrines of the gospel with that candid and charitable temper which it indicates, and without which our clearest and most extensive knowledge will do us but little good, *may we grow up in all things,* from an infant to an adult state, *into him who is the Head [even] the Lord Jesus Christ,* the great Centre of union, as well as the original Source of life and motion:

16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

Add by the constant exercise of mutual affection may we be more and more united to him, *from whom,* as from the head, conveying influence and nourishment to every member, *the whole body of Christians, being harmoniously joined, and strongly cemented together in the closest union by the supply of every joint through proper channels of communication* (as by the veins and arteries, the nerves and sinews, in the natural body,) *according to the energy which is proportionable to the necessity of every part, and properly adapted to its respective place and function, makes an uniform and happy increase of the whole body,* by the regular growth and nourishment of each member, *to the edifying of itself in love:* or, in plainer terms, the whole church, by the exercise of faith in Christ as its glorious Head, is edified and supported, and each part of it grows in mutual love in proportion to the degree of its regard to him.

#### IMPROVEMENT.

If Divine grace have taught us to know the hope of our calling; it will surely add great weight to these pathetic exhortations of this faithful servant and prisoner of Jesus Christ, to walk worthy of it; to walk as it becomes those to do who have been fa-

their subtilty in every method of deceit. [The word *subtil*, as many critics have observed, properly signifies the office of those infamous gamblers who knew how to cog the dice. Some would render the last words, *et wavens in hoc, et in positione, et in manu, by craft and wavering according to the subtle method of imposture;* but I think the rendering above is more literal, and am in part obliged to Mr. Blackwall for the

version and paraphrase here. See his Sacred Classics, Vol. 1. p. 305.

[*Maintaining the truth in love.*] It is to be hoped that no reader, and especially none of the sacred order, will fail to observe what the apostle here so plainly asserts, namely, that it was the design of the ministry to preserve peace and charity, as well as orthodoxy, regularity, and discipline in the church.

11. *1* *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105* *106* *107* *108* *109* *110* *111* *112* *113* *114* *115* *116* *117* *118* *119* *120* *121* *122* *123* *124* *125* *126* *127* *128* *129* *130* *131* *132* *133* *134* *135* *136* *137* *138* *139* *140* *141* *142* *143* *144* *145* *146* *147* *148* *149* *150* *151* *152* *153* *154* *155* *156* *157* *158* *159* *160* *161* *162* *163* *164* *165* *166* *167* *168* *169* *170* *171* *172* *173* *174* *175* *176* *177* *178* *179* *180* *181* *182* *183* *184* *185* *186* *187* *188* *189* *190* *191* *192* *193* *194* *195* *196* *197* *198* *199* *200* *201* *202* *203* *204* *205* *206* *207* *208* *209* *210* *211* *212* *213* *214* *215* *216* *217* *218* *219* *220* *221* *222* *223* *224* *225* *226* *227* *228* *229* *230* *231* *232* *233* *234* *235* *236* *237* *238* *239* *240* *241* *242* *243* *244* *245* *246* *247* *248* *249* *250* *251* *252* *253* *254* *255* *256* *257* *258* *259* *260* *261* *262* *263* *264* *265* *266* *267* *268* *269* *270* *271* *272* *273* *274* *275* *276* *277* *278* *279* *280* *281* *282* *283* *284* *285* *286* *287* *288* *289* *290* *291* *292* *293* *294* *295* *296* *297* *298* *299* *300* *301* *302* *303* *304* *305* *306* *307* *308* *309* *310* *311* *312* *313* *314* *315* *316* *317* *318* *319* *320* *321* *322* *323* *324* *325* *326* *327* *328* *329* *330* *331* *332* *333* *334* *335* *336* *337* *338* *339* *340* *341* *342* *343* *344* *345* *346* *347* *348* *349* *350* 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May we all experimentally know the sweetness which attends a constant care to keep the unity of the Spirit in the bond of peace; that we may labour earnestly to maintain it, and with the utmost diligence may guard against those things which might lead us in any degree to violate it!

To engage us to this; let those arguments which the apostle suggests, be familiar to our mind. Do we not all indeed belong to one body, however called by different denominations? Have we not all, so far as we are truly Christians, received one Spirit? Is there not one hope of our common calling, even that of dwelling together in one and the same blissful world, with God, and with each other? Have we not one Lord, even Jesus Christ, to whom we all equally profess subjection? who hath taught us one faith, who hath instituted one baptism, and who hath introduced and consecrated us to one God and Father of all? And what are the considerations which should prevail so far as to divide us, when compared with such bonds of union as these?

Let us all therefore, in the name of this God, who is over all, who operates through all, and in us all, in the name of this one Saviour, and one Spirit, (awful and endearing names, into which we were all baptized,) charge it upon our own souls, that we not only do nothing by a factious and uncharitable temper to divide his church, but that we study what we can do to heal its breaches, and to promote its growth and edification. And let us pray, that God would guide and succeed our endeavours for that purpose, and preserve our hearts in such a situation and temper, that we may stand continually willing to give up every temporal interest that may interfere with such a design; yea, and even to make our own blood, if such were the will of God, the cement of those wounds, at which a body so intimately united to Christ has so long been bleeding almost to death.

Were we actually to give such a proof of our regard to it, we could but very imperfectly repay the condescension and love of that Saviour, who for us descended to these low regions of the earth, and dwelt for a while among the dead; and then triumphantly rising and ascending on high, led those enemies that had before held us in captivity themselves captive, as at his chariot-wheels; and having received gifts for men, scattered them down with such royal munificence, that he might fill all things, and fit his ministers for the offices to which he had destined them.

These his ministers we are taught by this passage to regard

as the special gift of his love to the church, and as such let us adore him for them; not only for apostles, prophets, and evangelists, but also for pastors and teachers. And let us earnestly pray, that through the continued influences of that Spirit which he hath sent down from on high, holy men may in every succeeding age be so perfectly and completely fitted for the work of the ministry, that the body of Christ may be edified, that by this means we may all come to that union, to that strength, to that full maturity, to which by calling us into the fellowship of the gospel he intended to raise us.

In the mean time, while we are advancing towards it, may we rise above that childish weakness which would make us the sport of every wind of doctrine, and a prey to every artifice of designing men. Let us ever maintain a due regard to the united interests of truth and love, that our union with Christ may be secured, and our growth in him more happily and abundantly advanced.

## SECT. VIII.

*The apostle urges the converted Ephesians to distinguish themselves from the Gentiles, by the holiness of their behaviour, as they were so much distinguished from them by knowledge and grace, and particularly presses upon them the duties of veracity, meekness, and purity* Eph. IV. 17—30.

EPHES IV 17

**THIS** I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

EPHESIANS IV 17

**THIS** I say therefore, for your further instruction how to walk worthy of your calling, and most earnestly and affectionately testify it to you in the name of the Lord, that now ye are so happily brought into the Christian church, and made partakers of such privileges and advantages, ye no longer walk, as alas, ye have so long done, and as the rest of the Gentiles who remain unconverted still continue to walk, in such a course as plainly shews the vanity of their mind, amused with the poor empty trifles of this world, and engaged to low and mean pursuits, utterly unworthy of their rational nature. *Having the understanding darkened* with respect to spiritual things, by the influence of the prince of darkness upon them, and being alienated in affection as well as in their practice from the life of God,

18 Having the understanding darkened, being alienated from the life of God,

\* *The life of God* } I apprehend this God to his people, as Mr Locke understands it, but that it intimates a life com-



from that noble principle of true religion which is indeed the Divine life in the soul, forming it to the service and imitation of him by whom it is implanted; to which they are wholly strangers, and have indeed an utter aversion to it; *by reason of the ignorance of truth and goodness that is in them; yea, because of the absolute blindness and obstinacy of their heart<sup>b</sup>*, the evil passions of which turn it into a kind of chaos, which will not admit the rays of Divine truth shining around them in the works of creation and providence, by the observation of which they would be formed to much better notions, even on natural principles, if they would but do justice to themselves. But alas, what can be

through the ignorance that is in them, because of the blindness of their heart:

expected from wretches who have debauched their consciences with such a course of profligate immoralities, as to have lost all sense of shame? *who being grown quite callous (as it were) and insensible to all goodness, have abandoned themselves to every kind of enormity, and especially to the grossest lewdness, so as to work all uncleanness with insatiable greediness; transgressing the bounds, not only of virtue and decency, but even of natural appetite, and shamefully soliciting their own lusts, under a sad incapacity of nobler and more rational enjoyments.*

<sup>19</sup> Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness;

<sup>20</sup> Into such profligate and brutal sensualities as these, the heathen world are sunk; *but ye have not so learned Christ<sup>c</sup>*, as if his religion were a

<sup>20</sup> But ye have not so learned Christ;

sisting in a righteous and holy imitation of his perfections, and a constant devotedness to his service; and perhaps it may also intimate its being originally derived from him. Compare ver. 34.

<sup>b</sup> *Because of the blindness of their heart.*]

This is explained by Chrysostom, Dr. Whitby, and other commentators of note, both ancient and modern, as referring to their Gentile state: but though there is no doubt but it refers to that, yet I see no reason to limit such a description only to the dark and ignorant heathens: it is, as Dr. Owen observes, too just a representation of the natural blindness of men in their unregenerate state.—How the words *ver, darkness and raging*, which all come into this description; are to be distinguished, is matter of much debate. It is certain they are used in different

senses, not only by different writers, but by the same writers in different places: but on the whole, it seems most probable to me, that *ver* here signifies the mind in general, comprehending *darkness* the intellectual faculties, and *raging*, the affections and passions; by the irregularity and obstinacy of which the understanding is often obscured, and led into the falsest and most irrational judgments. See below, note a on ver. 34.

<sup>c</sup> *Ye have not so learned Christ.*] This may perhaps intimate that there was a manner of learning Christ, which might seem more consistent with such irregularities, and may glance on some teachers who called themselves Christians, and yet took very little care to inculcate practical religion. Many passages in the apostle's writings shew this to have

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus :

mere system of speculation, that might leave you practically attached to such abominable vices. Its precepts inculcate upon you lessons of the strictest purity, and I am persuaded that you feel the genuine tendency and design of it in your hearts, powerfully inclining you to act upon them; *seeing ye have in effect heard him,*<sup>d</sup> even the Lord Jesus Christ himself, speaking to you in his word by us his authorised ambassadors, *and have been instructed in him* and his religion, *as the uncorrupted truth is in Jesus*, and not in that imperfect and adulterated form in which some presume to deliver what they call his gospel.

22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;

Give me leave therefore to urge and entreat 22 you, according to the many good instructions you have already received, *to put off*, and entirely to lay aside, *with respect to the former conversation*,<sup>e</sup> or to those sinful habits and practices which were the scandal and dishonour of your Gentile days, *the old man*,<sup>f</sup> which is depraved and corrupt in every part of it, and whose actions are directed, not by the rules of reason, and a regard to the will of God, but *according to those deceitful lusts*<sup>g</sup> which generally prevail in the world, and once prevailed in you likewise,

been actually the case, though it seems these teachers had not much footing at Ephesus. Compare 2 Tim. iv. 3.

<sup>d</sup> *Seeing ye have heard him.* That the participle *ἰδόντες* may be thus rendered, has been observed before in note on Eph. iii. 2 p. 125. So that no conclusion can be drawn from hence that this epistle was not written to the Ephesians, with whom he had long been conversant, but to some other church that he had never seen, and with whose circumstances he was not so well acquainted.

<sup>e</sup> *To put off*, &c.] As the verbs *ἀποβαίνειν*, *ἀναρτῶσαι* and *ἐκφορεῖν* are all in the infinitive mood, it shews how they are connected with the preceding words, and that the sense of them is, *ye have been instructed to put off the old man, and to be renewed in the spirit of your mind, and to put on the new man* : accordingly I have preserved this connection in the version, but, to avoid such an excessive length in the paraphrase as would have made it both disagreeable and obscure, I

have here, as in many other places, broken one sentence into several.

<sup>f</sup> *The old man.* As particular dispositions of mind are sometimes expressed by particular garments when a man appears in them, so the whole of a good or bad character may be represented by a complete dress, yea, by the body in which he appears; and *our* *old* *man*, being the natural, and getting the first possession, whereas goodness, if it ever succeeds at all, is adventitious, the former may well be called *the old*, and the latter *the new man*.

<sup>g</sup> *According to the lusts of the flesh.* Some have explained this of the lusts into which they were led by the artifices of the heathen priests, who represented them as not disagreeable to their established deities; or by the sophistry of their philosophers, who found out so many fallacious excuses for the worst vices. But the sense given in the paraphrase seems most certain, and of the most general importance; considerations which I have always endeavoured to keep in view in the whole of this work.

- and sunk you into so degenerate a state, lusts, which could lead you to no rational and solid happiness, but deluded you by vain appearances and fallacious hopes, which always ended in your disappointment and shame. *And labour more and more, by cultivating every motion of the good Spirit of God upon your hearts, to be renewed in the spirit of your mind,*<sup>b</sup> that your rational power, being duly directed by his illumination, may maintain a proper command over all the inferior faculties of your nature, and unite them in the prosecution of that great end which you ought continually to be proposing to yourselves. *And thus, let it be your care to put on the new man, to clothe yourselves with every habit of virtue and goodness, with every pious principle and disposition, belonging to the character of such as are renewed, even that new man, which is created by Divine grace, according to [the image of] God, the great Standard of perfection, and is so formed as to resemble him in universal righteousness and true evangelical holiness, which, so far as it prevails in the human soul, is indeed the likeness of God, drawn upon it in the most amiable lineaments.* (Compare Col. iii. 10)
- 25 *If her fore, on these great principles, beware of every vice to which you have been formerly addicted, and in particular, putting away every lie,<sup>c</sup> whatever any of the heathens may have taught or practised, speak every one of you with the greatest simplicity and strictness, the exact truth to his neighbour, for we are all (as I ob-*

23 And be renewed in the spirit of your mind,

4 And that ye put on the new man, which after (is created in) righteousness and true holiness

2 When I am sitting away lying speak every man truth with his neighbour, as we are inwardly one of another

<sup>b</sup> In the spirit of your mind | The word seems here to be put for the whole of the mind, as it is used, for the rational and leading faculty, in which the Spirit of God might chiefly operate, yet not exclusive of some influence on the inferior powers. See I Thess. v. 23, and compare note 1 above on ver. 18.

<sup>c</sup> True holiness | As before, it is used in a beautiful opposition to the unholiness of the flesh, I have therefore with our translation, to render it in a similar manner. But Archbishop Tillotson would translate this clause, the holiness of truth, (vol. II p. 14,) and Dr Owen also prefers this rendering, by truth understanding the gospel and so explaining it of evangelical holiness in opposition to such mere moral virtues as might be found in the heathen.

dering, by truth understanding the gospel and so explaining it of evangelical holiness in opposition to such mere moral virtues as might be found in the heathen. See Dr Owen on the Spirit p. 325.

<sup>d</sup> Every lie | This is added to express, and lying is so opposite to that sincerity which becomes a Christian that what is said against it may be best taken in the most extensive sense.—Dr Whitby has well shewn, in his notes on this passage, that several of the best of the heathen moralists thought lying might in many cases be justified, and I wish that more but heathens had ever taught so loose and dangerous a doctrine.

served above,) by virtue of our union to Christ our common Head, *members one of another*, and therefore it would be very indecent and improper, for the sake of any little separate advantage of our own, to injure or deceive a fellow-member, which indeed the common bond of humanity might lead us to detest, if the peculiar engagements of our holy profession were not considered.

26 Be ye angry, and sin not let not the sun go down upon your wrath

If any occasion arises which obliges you to be *angry*, which indeed may, and often will be the case, let not your anger discompose your spirits, and *sin not* in the excessive indulgence of that turbulent and dangerous passion,<sup>1</sup> but see that there be justifiable cause for the resentment you express, and that your anger do not then rise beyond its proper degree, nor err in its continuance: and in this view, *let not the sun, however, go down upon your wrath*,<sup>2</sup> lest it grow into inveterate malice and habitual spleen: *Neither* in this respect *give place to the devil*, who labours as much as possible to possess and enflame the spirits of men with mutual enmity; and to induce them to give ear to slanderous reports and accusations, that he may make their characters deformed, and their state miserable like his own.

27 Neither give place to the devil.

28 Let him that stole, steal no more

*Let him that, while he was in his heathen condition of ignorance and vice, stole from others what was their just property, or in any other method defrauded his neighbour, steal and defraud no more,*<sup>3</sup> knowing that God is the avenger

<sup>1</sup> *Be ye angry, and sin not* ] It is evident that this is not a command to be angry, but a *caution* only, with a caution to be aware of *sinning* in it (Compare Isa. viii 9, 10, and Nah iii 14, 15.) It must however imply the thing to be possible, for to imagine, as a celebrated divine does, that it is as if it were said, *Do if you can be angry without sin*, seems beneath the dignity which the apostle always preserves in his writings.

<sup>2</sup> *Let not the sun go down upon your wrath* ] Many have observed that this was agreeable to the Pythagorean practice, who used always, if the members of their particular society had any difference with each other, to give letters of mediation before the sun went down

(See Dr. Scott's Christian Life, Vol I p. 326, and Dr. Whistler's note on this place.) Were family prayer always practised in the evening, it might have an happy tendency to promote the observation of this excellent precept, intended (no doubt) to prevent persons going to sleep in anger, or being kept awake by such thoughts as continued quarrels especially between near relations and friends, will be apt to occasion. Gloomy meditations in the silence of the night inflame the sense of the supposed injury, and cherish fiercer resentments, till perhaps at length purposes and counsels of revenge succeed. See Ambrose lib v cap 12, sect vi

<sup>3</sup> *Let him that stole, steal no more* ]

sect. of all such injuries. (compare 1 Thes iv. 6) but rather let him la-

viii. *But rather let him labour diligently, working with [his] hands in some honest employment*

Lphes.  
IV 28.

Lect.  
iv 88. *with [any] names in some honest employment that which is good and creditable, that he may not only support himself, without trespassing upon society, or being in any respect a burden to it, but that he may have [something] to impart to the necessitous, and may be capable of sparing somewhat out of what he gains by industry in his calling, for the relief of such as stand in need of it.*

29 Let me exhort you also to take heed that *no corrupt discourse*, no putrid, filthy, and offensive speech, *proceed out of your mouth*, to debase the minds of those that are about you, and to irritate those irregular dispositions of the heart, which it may in many instances, even without such incentives, be so difficult to restrain *but embrace every opportunity* that may conveniently be taken of introducing *any thing that is good,*<sup>p</sup> and which may tend to *useful edification*, that you may thus by your discourse promote the spiritual benefit of those that you converse with, and *it may* rather serve to *minister grace to the hearers*, than to check any good, or encourage any evil and irregular thoughts.

50 And on the whole, be very careful that you do not, by any such immoralities as I have cau- 50 And grieve not

*Sliding* (as Dr. Whitby has well shewn here) was a very common vice among the heathens; but how justifiable is the false testimony law relating to it might be in a political view, (of which see Rollin *Man de l'Esquise*, Vol III p. 41, & seq.) I fear it tended to abate the horror persons should have if involved in any respect in the property of each other, and to corrupt the minds of young people, by forming them to a subtle and knavish turn, which, however it might tempt them for plundering their enemies in war, (to which the genius of that commonwealth was too much directed,) would certainly tend to make them bad children, servants, and citizens.

and subdiefv refers to *obscene talk*, which is with each party called *corrupt* or *put d* as the w rd *can* signifies, in direct opposition to that which is *sanctified with talk*, and is recomended,

(C 1 iv 6) is tending to preserve fr m  
suc<sup>h</sup> putrefaction and rottenness. It is  
strange that such indecencies as are here  
censured should ever prevail especially  
among persons whose rank in life re-  
quires a politeness of behavior which  
would engage them to guard against this,  
much more than against any thing of  
offense in their person or dress.

*V* Any thing that is good | This seems the proper import of *ut magis* &c. which is literally, *if any thing be good*, intimating that if any useful thought arise on an occasion may be fitly taken to graft an edifying remark on any thing that passes in conversation there should be a readiness to improve it, that so every one may furnish out his quote, without unprofitable and disagreeable chaffs of silence or the necessity of having recourse to any thing that is ill to prevent them, which, alas! is too often the case.

the Holy Spirit of God, whereby ye are sealed unto the day of redemption

tioned you against, *grieve that Holy Spirit of God*, and provoke him to withdraw his gracious and comfortable influences from your minds, seeing it is this Spirit *by whom ye are sealed unto the day of redemption*<sup>a</sup>. His operations are the mark of God set upon you, by which you may be known to be his property, and may be assured that he will remember you as such, in that great day when he makes up his jewels, even then when he completely redeems and delivers all his people till which blessed time, you are preserved in your adherence to religion by this Spirit, in the midst of all the dangers and difficulties which surround you, and consequently are obliged always to conduct yourselves toward him with the greatest respect and veneration

SLC R  
VIII  
Ephes  
IV 30

#### IMPROVEMENT

THAT we are all naturally so much *alienated from the life of God*, through the ignorance *that is in us*, that our minds are naturally so *dark*, and our hearts so *hard*, is indeed matter of the justest lamentation. But since we have learned Christ, since the light of his blessed gospel hath been imparted to us, and we 20 are no longer numbered among the heathen nations, let us not abandon ourselves to those irregularities of temper and life, for which even their ignorance will not be a sufficient excuse, since even natural light might teach them to condemn and to abhor such courses

There are deceitful lusts, according to which the old man is 22 corrupt. Let us be always on our guard against them, and labour after such a renovation as becomes our profession, and, in order to its being effectual, let us be earnestly solicitous to obtain it in the spirit of our mind, that we may shew its influence upon us, 23 not merely by ceasing to do evil, but by learning to the utmost of our power to do good. Thus let it be our care to put on the 24 new man, to be partakers of a new and holy nature, and to be brought to the whole of that temper in all its branches, by which

<sup>a</sup> *By whom ye are sealed unto the day of redemption*. This term of sealing seems to be a metaphor taken from merchants putting some mark upon their commodities, by which they may be known to be theirs. One of the ancient writers says, "Dei ratio est Spiritus Dei." It is, if we may so express it, a divine influence in the Spirit of God, which should engage those who desire his influence, solicitously to guard against every

approach to what might be grossly offensive to him.—The day of redemption in this connection must signify the resurrection (compare Rom viii 23), which is here mentioned with the greatest priority as the time when they, who in consequence of this sealing, should be finally devoted as the property of God, shall be gathered into his bosom.—To which passage of scripture is so emphatical, that it seemed best to insert it that I might not forget it.

SECT. we shall resemble the blessed God, the bright Original of universal righteousness and holiness, and the great Model of perfection.

VIII. In consequence of this, remembering our relation to each other; let us speak the truth from our hearts; and upon all occasions let us treat others with the same candour and integrity with which we would ourselves desire to be treated.—If anger rise, let it be on just occasions, and in due proportion; and let us take care that it rest not in our bosoms, lest by indulging it we give place to the devil, and become like that malignant spirit.—Let us be upright in our dealings, and, conscientiously avoiding the iniquitous practice of defrauding others, let generous and charitable sentiments always possess us; nor let those whose circumstances in life may constrain them to maintain themselves by their own labour, think they may violate the strictest rules of honesty, or are dispensed with from all obligations to relieve others, more necessitous than themselves.—In short, whenever we engage in conversation, let us avoid every thing that may have the remotest tendency to corrupt discourse; and let us study what may improve and edify the minds of our hearers; embracing every opportunity of suggesting any thing that is good, and that may tend to minister grace, or to promote the more abundant exercise of it in the minds of those in whom it is already implanted.

Thus will the Spirit of God, that sacred Agent by whom we are sealed to the day of redemption, be delighted, instead of being grieved, as he so frequently is by the vain and foolish discourses of those who would be thought his temples, of those who indeed are so. For his influences let us look, to dispose us to every good word and work, and seasonably to remind us of these plain but weighty admonitions, which, alas, are so little remembered by the generality of Christians, that one would imagine they had scarce ever read them.

## SECT. IX.

*The apostle pursues the practical exhortations given in the two former sections, and especially insists on those to mutual love, which he enforces by the consideration of the Divine compassions as displayed in the gospel, and strongly cautions them against the gross impurities of the heathens. Eph. IV. 31, to the end. V. 1—14.*

EPHESIANS IV. 31.

AS I have been exhorting you to take heed that you do not grieve the Holy Spirit of God, I cannot but particularly caution you

EPHES. IV. 31.  
LET all bitterness.

and wrath and anger, against those malignant passions which do most directly oppose his benign influences. And therefore let all bitterness, and indignation, and wrath, and clamour, and evil speaking, and all contentions and ungovernable passions, be put away from you, and removed to the greatest distance, together with all malice.

do not passionately resent every trifle, nor bitterly inveigh with all the licentiousness and keenness of satire against those who have greatly injured you, nor let your anger be noisy in its language, venting itself in clamorous reproaches and abusive railings, or be deeply treasured up in the mind to wait for opportunities of revenge; for all these things are most contrary to the nature of God, the genius of Christianity, and the character of its great Founder. But, on the contrary, be courteous and obliging to each other in your daily deportment, and tenderly compassionate towards those that are in any affliction and distress, freely forgiving one another whatever imagined or real injury may be in question, even as God in Christ, and for his sake, hath freely forgiven you<sup>b</sup> such inexcusable and heinous injuries and affronts, as are infinitely greater than any which it is possible for you to receive from your fellow-creatures.

And be kind one to another, tenderly, faithfully, in one another, even as God for Christ's sake hath forgiven you.

Be ye therefore, in the exercise of kindness and forgiveness towards one another, imitators of that God<sup>b</sup> to whom ye are under such un-

<sup>a</sup> Let all bitterness and indignation, and wrath &c. ] If a hindrance would this be in the use of it, I suppose the explication given in the paraphrase may illustrate its signification. You perhaps after all, it might only be the apostle's design, in using so many almost synonymous expressions together to show that he would have them be upon their guard against all heinous passions and those outcries of speech and expression which they tend to produce.—The like remark may be applied to many other passages of scripture, and particularly to those where all kind of Jewish and carnal enmities are mentioned in such a variety of phrases and language.

<sup>b</sup> For as did I talk freely for-  
get &c. ] This plain text shows that

the great doctrine of the atonement or satisfaction of our blessed Redeemer is always to be explained in such a manner as may leave room for the honour of God's free grace and mercy in the pardon of our offences consequent upon it.

<sup>c</sup> Be ye therefore imitators of God ] This as it is an inference from the last verse of the preceding chapter, ought by no means to have been separated from it, and, as the apostle is pursuing here the exhortation which he there began to mention, and to go on, and does not finish it till the end of the next verse, it had been much more proper that the two last verses of this chapter should have been connected with what goes before, and that it is chapter should have been with verse 1 of the following.



SECT  
IX.  
Ephes.  
v. 2.

speakeable obligations, as his *beloved children*, whom he hath not only forgiven after so many and great offences, but adopted into his family, and raised to such glorious privileges. And, as a demonstration of your readiness to please and honour so gracious a Father, see that ye *walk in love*, and steadily pursue the paths of benevolence and goodness; which ye are under additional engagements to do, as *Christ also hath loved us* in so wonderful a degree, and hath manifested his love to us at so expensive a rate, that he *hath even given himself up for us*, voluntarily surrendering himself up to those cruel enemies whom he could with infinite ease have destroyed, (compare John xiii. 6.) and, having submitted to become their captive, he yielded up his life upon the cross, and was there made an *offering and sacrifice to God*; for it is evident, that in this view his death was intended by himself, and was regarded also by the Father, who was well pleased, not only with the variety of virtues and graces which he exercised in it, but with the atonement that was made by it, and gratefully accepted it for a *sweet smelling savour*, or as a fragrant odour that was far more delightful than any of the victims, or any of the perfumes, which had been offered of old, whether on the brazen or the golden altar: and through him also will your acts of liberality, beneficence, and goodness, come up before God as a grateful memorial, and draw down upon you the most valuable blessing.

- 3 But, as you expect this, you must make it your care to maintain a due consistency of character, avoiding not only all malignant passions, but every kind and degree of impurity and li-

† And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour

- 3 But fornication,

\* A *offering and sacrifice to God*] Dr Bates (in his *Harmony of the Divine Attributes*, p. 254) thinks, that the different word *ἑσθία* and *θυσία*, are used in reference to the *peace offering* and the *sin-offering*, as the truth of both is in the *sacrifice of Christ*, which appeased God, and obtains the blessings consequent upon his favour. But I cannot lay much stress on this distinction, as *ἑσθία* is used in a multitude of places in the Septuagint for *presenting any victim* unto God, as it is likewise in the

New Testament (Mat. v. 23, 24,) for *bringing a gift, and offering it on the altar*, and when distinguished from *θυσία* (Psalm xl 6, Septuagint) it answers to *מנחה*, the *mincha*, or offering of *fine flour*, with a proper quantity of *wine, oil, and frankincense*, with which the sacrifices of animals were to be attended, and thence to be presented as an *offering made by fire of a sweet savour unto the Lord*. (Lev. ii 1—9, and Numb. xv 3—14)—It may here be used in conjunction with the former, to signify the *completeness* of the sacrifice.

and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints . . . centiousness and therefore let not fornication, nor any kind of uncleanness, or insatiable desire of sensual gratifications or of the means of procuring them, be so much as named, or heard of, among you; but abstain from these evils, and whatever might lead to them, as it becometh saints, who are conscious of the sanctity of their name and profession, and dread the thoughts of debasing it. And in this view let there be neither filthiness, or any shameful indecency in conversation, found among you, nor foolishness of speech, nor those lewd turns and ambiguities of expression, which though they are practised by the heathens, and may not seem so evidently criminal, yet are by no means convenient for Christian converts but rather abound in the language of thanksgiving and devotion, to which we have so many obligations in every circumstance, and which would give a pleasure so much more sublime than any animal indulgences and delights

SECT. IX  
Ephes. V. 3

4 Neither filthiness, nor foolish talking nor jesting, which are not convenient but rather giving of thanks

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, See then that you be cautiously and resolutely on your guard against all such enormities, for ye well know, and have been taught this, as ye have learned Christ, that no fornicator, nor unclean person, who habitually gives himself up to any kind of pollution, nor any covetous man, who is greedy of those things which minister to his sensual appetite, and who is therefore an idolater of the worst kind, desiring as it were the

\* *ἢ ὅτι ἡ ἀκαθάρτης* [uncleanliness] This is beyond all controversy, the meaning of *καθάρτης* as I had I been more literal, and rendered it *let not all sort of uncleanness be mentioned* the sense had not been given so exactly and occasion might be taken for grounding an evasion on it, for which the different genius of the Greek language lays no just foundation See the original of Acts ix. 23, and note on that text, Vol III. p. 303

† *ἢ ὅτι ἡ ἀκαθάρτης* [uncleanliness] This is certainly a very literal rendering of the Greek word *καθάρτης* which plainly signifies the desire of having more of any thing what order it be And as there was nothing indecent in the mention of covetousness, in the usual sense of it, as expressing a greedy desire of riches and gain many good commentators suppose

it refers to that inordinate desire of *unnatural lust* for which the Gentiles were so infamous, and to which the Epicureans were so much addicted, as being in consequence of their riches a very luxurious and debauched people Compare Ezek. xli. 28, 29

‡ *ἢ ὅτι ἡ ἀκαθάρτης* [uncleanliness] This seems the natural import of the word *καθάρτης*, on which many might value themselves as what they apprehend of a *delicate turn* given to some ambiguous expression, and Aristotle in his *Ethics*, using this very word recommends it as what renders conversation agreeable — Diogenes thinks it included wantonness, profaneness and keenness of satire See his Inquiry after Euphronia Vol III. p. 307

§ *ἢ ὅτι ἡ ἀκαθάρτης* [uncleanliness] Nor covetous man who is an idolater In whatever sense the word is used, as

# 136 They were once darkness, but now made light in the Lord

SECT. vilest idols, hath or can have any inheritance in the holy and happy kingdom of Christ and of God. Let no one then, in this respect, amuse and deceive you with vain words and sophistical arguments, by which it is well known that many, and especially some that call themselves philosophers; attempt to vindicate some of these things, or at least to extenuate the evil of them; for I am divinely commissioned to assure you, that on account of these things, and such as these, the wrath of God cometh even on the Gentiles, the children of disobedience and infidelity: now if heathens are punished for them, much less can we suppose that professing Christians, who have so much greater advantages for purity and virtue in all its branches, and are under such peculiar engagements to cultivate it, shall escape with impunity in these shameful practices.

7 Be ye not therefore partakers with them in these abominations now, if ye would not finally partake in that dreadful condemnation and misery which they are bringing on themselves by them.

8 For ye were once indeed in a state of gross and heathenish darkness, in which it is no wonder you were abandoned to such practices, as you had no just discernment of the sinfulness and danger of them; but now [ye are] light in the Lord, and are brought into a clear evangelical day, as being instructed by the word of God, and savingly illuminated by his Spirit: see therefore that you walk in such a manner as becomes those who are children of light, and desire to do an honour to that light of which they are born, and to that celestial family to which they now belong. For ye cannot pretend to be ignorant of the duties becoming such a birth and relation; as the fruit of the Holy Spirit, by which you are regenerated, [is] most evidently manifested in the practice of all goodness, and

6 Let us not deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be ye not therefore partakers with them.

8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.

9 (For the fruit of the Spirit is in all goodness, and righte-

note above.) It may be called idolatry; as it is setting up something else, and (be it what it will) something comparatively very base and contemptible, and pursuing it, as if it were something that could be to us, as in the place of God, a supreme happiness.

The fruit of the Spirit.) It may be sufficient briefly to observe, that for un-

equal; some copies read *unto*, the fruit of the light. The sense is the same, but the number of varying manuscripts seems not sufficient to confirm that reading. Yet I have had some regard to it in the paraphrase, as in some other instances of a like nature.

ousness, and truth,) righteousness, and truth; the operations of it on the soul being attended with such light and influence, as to teach men of all ranks, orders, and conditions in life, invariably to observe the strictest rules of benevolence in their tempers, integrity in their dealings, and sincerity and veracity in their words. Be careful therefore to cultivate these dispositions, *proving* thereby *what is well-pleasing to the Lord*, and making the experiment how happy they are who in all things govern themselves according to his injunctions. 1X. 1 phes V. 9

10 Proving what is acceptable unto the Lord  
 • 11 And have n fellowship with the unfruitful works of darkness, but rather reject them  
 Walk then, as I have said, in such a manner as becomes children of light, *and be not joint partakers* with any about you *in the unfruitful works of darkness*,<sup>k</sup> works which, far from being in any respect profitable or advantageous, are in their consequences most pernicious, tending to involve the soul in the gloom of guilt, and to lead it down to everlasting darkness: and therefore how excusable soever these things might be accounted in your heathen state, they are apparently most unbecoming in the midst of Christian knowledge and privileges, and, as you would not practise them yourselves, see to it that you do not countenance or encourage others in them, or by any means make yourselves accessory to the evil they occasion, *but rather reprove them* with plainness, though at the same time with all meekness and humility, and more especially express your detestation of them by your good conversation in Christ. There is <sup>10</sup>

I think him  
 events speak of those  
 things which he does  
 of them in secret

indeed a great deal you will meet with to reprove, and in some instances the reproof is better given by actions than by words: *for it is really a shame even to speak particularly of those things which are done by them in secret*, and sometimes in what they call their religious mysteries too,<sup>l</sup> many of them being of such a nature,

<sup>k</sup> [4. *works of darkness*] It is well known, that *anagnō* in Greek, and *revelo* in Latin, are sometimes used to express not only *unprofitable*, but *mischievous* things; and this is undoubtedly the meaning of the original word here. Compare Rom. 1. 28, and xi. 31.

<sup>l</sup> *A shame to speak of those things which are done in secret*] See Dr. Whitby's note

on this text concerning the impure and abominable nature of some religious nocturnal mysteries of the heathen. The quotations there brought, with many others which might be added to them, plainly prove, that if (as the learned Mr. Warburton supposes,) the lower sort of mysteries among them were first introduced by the magistrates to impress the minds of the

that the very mention of them has a tendency to taint the mind, as well as to shock all chaste and modest ears

1 pbes  
V 10

But to you that are light in the Lord, the vileness of these works of darkness is abundantly discovered, as *all things which are* such as ought to be *reproved*, have their iniquity laid open, and *are made manifest by the light*, since where the light of the gospel comes, even though they are not particularly mentioned and described, yet they are exposed and condemned, and the soul which receives it is inspired with an abhorrence for what might any way lead to them *for whatsoever doth make objects manifest in their proper forms and colours, is light*, and therefore the gospel well deserves that name, as teaching those who are instructed in it to judge rightly concerning the moral nature of actions, and inculcating such general principles as will be of use to them in every particular case that

can possibly arise *Wherefore* when God is speaking in the prophecies of the Old Testament of the calling of the Gentiles, and of the light which they should have by Christ, *he says* in effect to those who are yet in darkness, though not exactly in these words, *Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light*, and this particularly is the most natural import of those well known words in Isaiah, (chap. lx. 1) "Arise, shine, for thy light is come, and the glory of the Lord is

1 But all things that are reprov'd are made manifest by the light, for whatsoever doth make manifest, is light

14 Wherefore it saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light

people with the belief and sense of future rewards and punishments and the great sort of them to instruct persons in reflection and penetration than the rest in the knowledge of the true God, and the other great principles of *eternal religion*, they were long before the apostle's time greatly corrupted and degraded to the most detestable purposes, so that some persons in public characters by no means remarkable for the purity of their own moral thought it absolutely necessary, in order to prevent the most scandalous and flagrant disorders, to prohibit the celebration of them — Moses Saurn has observed a sarcasm in this clause *old men and little*, as if it were insinuated here, they are called *a people* *thing not to be* *not*, true, says the apostle, they are

properly so, thins not to be so, but to *reproves* to be in mind See the Sermon, Vol VIII p 198

15 *Awake, thou that sleepest, &c* Some think this passage is taken from an apocryphal book ascribed to Jeremiah which says the learned and eloquent Men Saurn historically contain some prophecies delivered by him, and so by the way be quoted by Matthew, (chap xxviii 9) who might know that the prophecy recorded by Zechariah, (chap xi. 12) was originally spoken or written by the elder prophet Saurn, Sermon Vol X p 291 But the sense of the passage before us is so fully deducible from the words of Isaiah quoted in the paraphrase, that I do not see any necessity of having recourse to this supposition

“risen upon thee,” that is to say, The Messiah, <sup>secr.</sup> represented by the glory of the Lord, shines in his church, shines upon the souls of particular <sup>18</sup> persons, and then they arise as from the dead, <sup>Expos</sup> and shake off their deep sleep, they rejoice in the light, they walk in it, and reflect it all around them, so that many others are awakened and transformed by it <sup>V 14</sup>

#### IMPROVEMENT

THE obligations which as Christians we lie under to cultivate benevolence and purity are common to all countries and to all ages. Let us therefore frequently read over these plain exhortations, and solemnly charge our souls with their Divine authority and importance.

Let it not be enough to us that we carefully avoid *all bitterness* <sup>chap</sup> *and wrath, clamour and evil speaking*, but let us cherish all <sup>18</sup> the kind affections of *mutual love and tenderness*, and practise even the most difficult duties of *charity*, freely *forgiving* those that have injured us, as sensible how much greater offences *God* <sup>chap</sup> *forbear* <sup>11</sup> *to punish us* always remembering whose children we are, and what engagements we are under to imitate our heavenly Father, and always setting before our eyes *the love of Christ*, who <sup>11</sup> *gave himself for us*, and thereby *offered a most pleasing sacrifice to God*. Through him shall our sacrifices proceeding from the same principle be acceptable also to him, even the sacrifices of *prayer*, and of *praise*.

Let us not only abstain from the grossest sensual indulgences, <sup>3,</sup> but from every thing indecent in our words and actions: and that we may do so, let us make a covenant, not only with our eyes (Job xxxi. 1), but with our hearts, remembering, that it is holiness in the sight of God to set our hearts upon the gross delights of animal nature, to the neglect and forgetfulness of his blessed Majesty, remembering also, that the kingdom of Christ and of God is intended only for those who by purity of heart are qualified to see and enjoy him.

Many false and sophistical reasons men have invented to palliate and excuse their vices, but if the wrath of God fall upon the children for these things, let us not imagine that we can practise them with impunity, and upon no account let us presume to be partakers with them in their sins, that so we may not share with them in their punishment.

We are called from darkness into light, from the darkness of sin into the light of grace, let us remember then the happy state into which we are brought, and walk as children of light, having our conversation such as may be suitable to the character we

SECT 18  
 18 beat, and to the obligations we are under by the advantages we enjoy, and searching diligently what is acceptable to the Lord, let us discover and make known to all, that we approve it upon trial, by our conforming to it, and bringing forth the fruits of goodness, righteousness, and truth, under the light and influence of the Holy Spirit, as those who have been savingly enlightened by him

11 Let us avoid the works of darkness, not as unfruitful only, but as mischievous and destructive, and be careful that we do in no degree partake of them, not even so much as by a sinful silence, when Providence calls us to reprove them: but let us earnestly pray for wisdom and grace, to order the reproofs in the wisest

13 and happiest manner, that so we may, like that light of which we are the children, not only condemn ourselves unshined in the midst of pollution, but manifest in their proper co-

12 lours, and discountenance those offences, the shame of which will make the very mention of them odious to the renewed soul, while those that practise them are so far conscious of their vileness, as to endeavour to conceal them from the light, and draw a veil of darkness over them

14 And O that the almighty voice of God may rouse up and awaken sinners from their sleep, and engage them to arise from the dead, that Christ may give them light! He is the only source of light to sinful creatures, by whom it is sprung on those who deserved to be consigned over to chains of everlasting darkness. Let us hail the rays of this Sun of righteousness: let us reflect them to his glory: and let it be our concern that, being raised by him from the sleep of sin, we may spring up to his service with vigour, and prosecute it through all the remainder of our days with becoming gratitude and zeal

## SECTION

*The apostle farther pursues his exhortations to a life of circumspection and usefulness, and to the constant exercise of temperance and devotion. Eph. V. 15—21*

### EPHESIANS V. 15

18  
 15 **I** HAVE been urging you to consider yourselves as children of light, and upon this account to ~~have~~ <sup>bring</sup> your conversation such as becomes those who have been happily awakened from the sleep of sin by Christ: and to pursue the exhortation, as ye thus are brought from darkness into light, see to it therefore that ye walk as accurately and circumspectly as possible, taking the most atten-

EPHES. V. 15  
 SEE then that ye walk circumspect

1 phet  
 15

ly, not as fools, but as wise men, who consider not what they are doing, but as wise men, who know that they have pressing dangers to avoid, and most important ends to secure. And in particular, let your wisdom be discovered in *redeeming the time*, endeavouring to recover and buy back as far as possible what has been lost, by diligently making use of what remains, and studying to improve it to the best and most valuable purposes, for which you should be careful to embrace the present opportunity, *because the days we live in are evil*, in which we are on every side surrounded with persecutions and perils, and God only knows how soon our liberty or our life may be taken away. If it for while these precarious blessings are continued, employ them for the honour of God, and the good of mankind, and be not inconsiderate and thoughtless as you formerly were, but be concerned to have a right discernment of your duty, and to be understanding what [is] the will of the great Lord to whom you are devoted. endeavour to know your duty in all its extent, and knowing it to act agreeably to the obligations of it, declining those unnecessary dangers to which it is not his will that you should expose yourselves (Mat. x. 23), and not laying hold on every opportunity of sinning.

To Redeem the time, because the days are evil

When the blessings are continued, but the days are evil

Let, that you may neither be insensible of the Lord's calls on duty, nor negligent of a due compliance with them, be continually careful that you be not even before you are aware, drunk with wine,

\* *Redeeming the time* ] Grotius and many other commentators explain this of the *time* to be used in *redeeming* the time, that so they might draw out their time as long as possibly they could, and not provoke their enemies to cut them off. compare Dan. ii. 6. — This to be sure was their duty, and it had been well if the zeal of some primitive Christians had regarded the precept in this sense. But I am persuaded this interpretation expresses only a small part of that Christian diligence and prudence to which the apostle is intent to direct and exhort us — Moses saith observes with his usual accuracy, that the word *redeem* has a peculiar force, and implies (as the French word *racheter* and the English *redeem* direct) the *redeeming* what has been lost (compare Gal. iii. 13, iv. 5). And he apprehends there is an allusion to the enormities of their heathen life in which so much former time had most unhappily been lost and thrown away. See his Sermons, Vol. VIII. p. 196, 197.

b *Be not drunk with wine* ] It is highly probable, that here may be a particular reference to those dissolute ceremonies called the *Bacchanalia*, that were celebrated by the heathens in honour of Bacchus whom they called the *god of wine*. While these rites continued, men and women





ways for all things unto God and the Father in the name of our Lord Jesus Christ, lives, and let the mental songs, if I may so express it, that issue from the grateful sentiments of your hearts, be perpetual and uninterrupted, maintain a most affecting sense of the abundant matter which you have for praise, that, as new mercies are every hour descending upon you, ye may be *always giving thanks for all things*, for all the favours of God imparted to yourselves and others, and make it your employment at all times, not excepting your most afflicted moments, but filling even these with praise, and taking occasion from the tribulations and distresses with which a wise and gracious Providence may exercise you, to acknowledge the Divine goodness which directs all these painful dispensations by views to your truest advantage and, on the whole, let all your praises; in order to their being acceptable, be offered *in the prevailing name of our Lord Jesus Christ, to God even the Father*, who hath appointed him to sustain the character of the great Mediator, and is ready to receive the services we perform only in and through him

1 Submitting ourselves etc to that in the fear of God  
And while you are thus careful in the duties of devotion to God, be not negligent in those which you owe to your fellow creatures, but in all the various relations in which you stand, in the respective stations in which you are placed, be subject to each other in the fear of God & let

(*in the fear of all things*) Dr Barrow has given an important sense to these words, rendering them *for all things*, as if the meaning were, "Consider your lives as appointed to render tribute to God his tribute of praise due to him the *halleluia*, and address your daily thanksgivings to him for the blessings he is continually scattering down on your *fellow-creatures* in general" (See his Work Vol I Page 27) I have therefore in my words hinted at this general and noble thought, which is suitably expressed in that excellent form of general thanksgiving in the English liturgy

1 Peter 1:12 *ther in the fear of God* The apostle offers here a general exhortation to the conscientious discharge of general duties, in which he afterwards proceeded to the particular consi-

deration of the several relations of husband and wife, of parent and child, and of masters and servants, which he might rather choose to insert as one were ready to imagine that Christian converts were released from any farther obligations to those who still continued in a state of heathenism, and might consider the relation as dissolved between them (compare 1 Cor vii 10—24, and 1 Tim vi 1, 2) The apostle therefore presses it upon them, in whatever situation they were placed, to show a due regard to *their duties*, and to remember that Christian privileges did by no means excuse them from the duties resulting from *natural* and *civil* relations of life, but rather did enforce the obligation they were under to observe them And if these duties were incumbent upon Christians towards others of all kinds, even though they but thought of them

every one of you, whether he be a superior or an inferior, endeavour to accommodate himself to the infirmities of those that are about him in a kind and respectful manner, so that if he be a superior, he may not oppress, or if an inferior, he may not rebel. This I shall farther illustrate by descending more particularly to the duties of husbands and wives, of parents and children, of masters and servants, upon a regular attention to which, so much of the order and comfort of society, and so much of the credit of Christianity with respect to its professors, apparently depends

## IMPROVEMENT

WHO can read the exhortation which we first meet with in this short but important section, without seeing cause for the deepest humiliation on account of his own careless and inconsiderate behaviour? Alas, the wisest have their intervals of folly, and they who walk the most accurately, are not without their heedless steps. In how many instances are our thoughts dissipated, and how frequently are we quite forgetful of ourselves and our God! neither watching for opportunities of doing good, nor guarding against temptations to sin, but suffering the one to pass by us unimproved, and the other to seize us unprovided for resistance

That precious time, on the right management of which eternity depends, and in the improvement of every day and hour of which, it is manifest, that at least the degree of our everlasting happiness is interested, that time which thousands on a dying-bed in the invisible state, would gladly redeem at the price of the whole world, how little do we think of the value of it, and to what trifles are we daily sacrificing it! Yea, to what trifles do we not sacrifice it! In the several divisions of it, when we come seriously to reflect on the morning,—the forenoon, the afternoon, —and the evening,—how remiss are we in the proper business of each! So that if the *great business* for which we were sent into the world, to *understand what is the will of the Lord*, and to act according to it, be not, as there is reason to conclude in many instances it is, *entirely neglected*, it is performed in a manner *shamefully remiss* and indifferent

If we are not drunk with wine, in which there is an excess, (from which, to the shame of Christianity, the followers of Ma-

unbelievers, much more were they engaged to practice them towards such as are the more endearing bond of union, not only by the ties of natural or of civil institution, but by the more endearing bond of friendship

homet totally abstain with resolute self-denial, far more easily than Christians keep themselves within the limits of sober temperance,) yet how frequently are we quite intoxicated, with pleasure, in which we forget the dignity of our nature, and the rules of our profession! And how seldom are we breathing after that quickening Spirit which alone can effectually remedy these disorders!

If our voices are employed in singing the praises of God in our public assemblies (where, nevertheless, so many are constantly silent,) or if we practise it in our families, how little are our hearts engaged!—How seldom doth God receive any cheerful sacrifice of praise from us, even in our most prosperous circumstances? And how much less in every thing!—Where is the person that can say, “*In the night is my song un’to thee*”? 20 “amidst the darkness and distress of affliction I still praise thee, “*though thou correctest me, yet because thou correctest me*” “with such paternal wisdom and love”

And, to conclude these melancholy reflections, How little subjection is there to each other in the various relations of human life! and where there is any of it, how much more frequently doth it proceed from other considerations than from the fear of God, and a religious regard to his injunctions! Yet these that have been mentioned are commands established by a Divine authority, and there is not a Christian in any age, country, or station, who is not by his profession solemnly obliged to observe them.

What shall we say then on the whole, but this? *We lie down in our shame, and confusion covers us, because we have sinned against the Lord our God*; (Jer. iii. 25.) And what counsel can be given to remedy these things, but this! *If any man lack wisdom, of which these are some of the most important precepts, let him ask it of God, who giveth to all liberally, and upbraideth none* with those instances of former folly which they sincerely lament, and which they labour to amend. (James i. 5.)

## SECT. XI.

*The apostle recommends it to husbands to love their wives, in imitation of Christ's love to the church, and presses upon wives the correspondent duty of conjugal subjection. Eph. v. 22, to the end.*

EPH. v. 22. I PHILIPPIANS V. 22.  
WIVES, submit I HAVE been recommending to you a mutual subjection to each other in the several relations of life, as a general precept of the holy

SECT religion in which you are instructed by the gos yours lives u te  
 XI pel, and I shall now proceed to illustrate it by your o u h t i l  
 unt) the Lord

1 phea  
 V 22 descending to some particulars And, to begin

I would first exhort you that are *wives*,<sup>a</sup> that ye be *subject* with all humility and gentleness of submission *unto your husband*, not only from a principle of love and respect to them, but as a proof of your fidelity and regard *unto the Lord* who has seen fit to place you in a state of subordination, and commanded you to be under

3 obedience (1 Cor xiv 34) *For the husband is by Divine constitution the head of the wife*, and so is invested with the superior character, *even as the Lord Jesus Christ is the Head of the church*, which is committed to his care and government and, standing in this near relation to it, he has shown the greatest concern and affection for it, and is become *the Saviour of the body*, employing his authority for the most important and benevolent purposes, not only to deliver us from evil, but to supply us with all good, in such a manner as to make it manifest that our salvation and happiness depend upon our union with

4 him and subjection to him And this may hint at the kind purposes to which the superiority of the husband over the wife should be improved, in manifesting a concern for the defence and safety, and for the benefit and comfort of the wife but I now mention it in the former view and *therefore as a church is subject unto Christ*, and with a cheerful willingness submit to his authority, *so also ought ye [be] subject to their own husbands in every thing* in which their commands are not inconsistent with those of Christ who is the Head of both

25 Yet far be it from me to insinuate any thing that should encourage tyranny and usurpation in

2 For the husband  
 1 the head of the  
 wife even as Christ  
 is the Head of the  
 church which is  
 committed to his  
 care and government

4 The reference to  
 1 the head of the  
 wife even as Christ  
 is the Head of the  
 church which is  
 committed to his  
 care and government

25 Husbands, love

<sup>a</sup> I would first exhort you that are *wives* It is observable that in the several exhortations even here to the practice of *religion* duties (as likewise in Col iii 14 at the end, and iv 1) the apostle first mentions the beloved relations of *husband* and *wife*, before he proceeds to the more general instances to those of *children* and *parents*

as it is probable he meant, because the duties of inferiors are usually most apt to be neglected what we thought most difficult to be implied with and where these are well understood the precept of the *parent* duties upon us will be more readily attended to and more effectually carried

your wives even as the husband, that equitably kind and generous  
 Christ also loved the church, and himself sanctified it, —

model, hath by his own example taught a very different lesson. And therefore, on the other hand, I would exhort you that all *husbands*, that ye be sure to *love your wives* with constant tenderness and fidelity, *even as Christ also hath loved the church*, and () how astonishing is that love, and how delightful is it to reflect upon it! For such is the affectionate regard that he hath manifested to the church, that he hath been pleased, when it was in a state of slavery and misery, to purchase it to himself at the most expensive price, and hath even *given himself* as a ransom for it, That, having paid the price of its redemption by his blood, he might sanctify it by his Spirit, and cleanse it with the washing of water in baptism, and so having purged it from the guilt and pollution of sin, might train it for himself, and train it up in the exercise of every grace, by the discipline of his word. That, being thus purified, educated, and adorned, as a bride prepared and adorned for her husband, (Rev. xxi. 2) he might in due time receive it unto glory, and present it in his own immediate presence, a glorious church, arrayed in perfect righteousness, and free from all remains of sin, not having spot or wrinkle, or any thing of that nature which could be called a blemish, but that in every part and member of it it should be holy and without blame, and he might thus survey it completely pure, beautiful, and perfect, in that great day, when the whole number of his elect shall be gathered together, and the

that the washing of water by the word  
 I apprehend here is an allusion to the  
 methods taken in eastern countries to  
 purify the virgins that were to be presented  
 to the king to embrace (compare Esai.  
 vi. 10, 12, and Ezek. xvi. 12-14) And  
 no doubt proper care was also taken to  
 cultivate their minds, and form them to  
 such knowledge as might render them  
 more fit to become the dignity intended  
 for them, which was the more necessary  
 as some of these who appeared as virgins  
 dates in such a manner of Jewish  
 tradition

that the washing of water by the word  
 of God is the spiritual purification  
 thus given of the virgin plan and design  
 of Christianity, to train all the members  
 of which the church consists, to have  
 of purity and glory that when the  
 penetrating of Christ, its great and  
 holy Image shall reveal it, it  
 shall not be one of those who are  
 like it, in the least degree of  
 beauty, offend his sight. And so  
 a scheme is thought to be laid out in the  
 world, but in the New Testament  
 it will have been true, that

SECT. marriage of the lamb shall be celebrated amidst  
 XI the acclamations of the heavenly legions, to  
 Ephes whose blissful world his bride shall be conduct  
 V. 27 ed in triumph

28 But to return to the subject from which this  
 pleasing digression hath led me such is the  
 nearness of the relation I am speaking of, that  
*husbands ought so to love their wives as they*  
*love their own bodies* and when we consider  
 that the bond of marriage makes them both one,  
 and remember what an inseparable community  
 of interests it establishes, we may truly say,  
*That he that loveth his wife loveth himself*, and  
 he that permits his affections to be alienated  
 from her, knows little of his own true happi-

ness. And this must surely have its weight with  
 every considerate person *for no man in his*  
*senses ever yet hated his own flesh*, whatever its  
 infirmities, or imperfections were, *but nourisheth*  
*and cherisheth it*, providing not only for the  
 sustenance of it, but for its comfortable accom-  
 modation *even as the Lord nourisheth and cher-*  
*isheth the church*, supplying it with all things  
 that may conduce to its welfare and happiness,  
 with a tender concern for its infirmities, looking

upon it as one with himself *For it is a most*  
 certain, as well as delightful truth, that he re-  
 gards it in this view, and that *we are* esteemed  
 by him as *members of his body*, united to him by  
 one spirit, and therefore considered like I ve,  
 which was taken out of Adam's side, (Gen ii.  
 23) as making a part of *his flesh, and of his*  
*bones*, whom therefore he would no more per-  
 mit to be separated from him, than a man would

31 be willing to lose a vital part of himself Now  
*unspeakably so this*,<sup>d</sup> it is undoubtedly fit, that  
 (as Adam was divinely inspired to declare  
 on the first view of that delightful relation of which  
 I now speak,) all other ties should yield to this;  
 so that, according as it follows there, (Gen ii.  
 24) "*A man shall leave his father and mother,*

28 9, ought men  
 to love their wives as  
 their own bodies  
 He that loveth his  
 wife, loveth himself

29 I a no man  
 ever yet hated his  
 own flesh but n  
 ousheth and cheris  
 eth it, even as the  
 Lord the church

30 I a e a  
 members of his b  
 dy  
 of his flesh and of  
 his bones

31 For the cause  
 shall a man leave his  
 father and mother,  
 and shall be joined

<sup>d</sup> Ansac bly to Ins ] This is the exact  
 import of the phrase *avvetai* which  
 might also be considered [on the other hand]  
 that is, taking the matter in a different,  
 but correct, manner

3d I a e a dely inspired o de-

chre ] See note d on Mat xiv. V. 1  
 II p 118 as to the reason there is to  
 conclude that Adam spake this in conse-  
 quence of some extraordinary Divine  
 Illumination

unto his wife, and they two shall be one flesh

“and be inseparably joined to his wife, and they, though originally and naturally two persons, shall for the future be one flesh, shall be considered as one person, and, as it were, one soul in two bodies.”

SECT. XI.  
Ephes. v. 31

32 This is a great mystery, but I speak concerning Christ and the church

This is indeed a great mystery,<sup>1</sup> which was long unknown, and now it is in some measure discovered, is a matter of much admiration, but you will easily perceive, that in saying this, I speak not of the union between a man and his wife, but of that between Christ and the church; for that the Son of God should unite himself to a society of mortal men, and regard them as making a part of himself, on account of the intimacy with which they are joined to him in a community of Spirit and of interest, can indeed never be sufficiently admired. Nevertheless, you will not, I hope, forget the occasion which led me to touch upon this pleasing subject. I therefore renew the exhortation, and say, *Let every one of you in particular so love his wife, even as himself*, with such a cordial and sincere affection as he bears to himself, and let the wife [see] that she reverence [her] husband, and be subject to him, not only as a necessary duty, but as led to it by affectionate choice, regarding him with inward respect and esteem, as well as paying him the honour of external obedience.

33 Nevertheless ye let every one of you in particular so love his wife, even as himself, and the wife that she reverence her husband

# IMPROVEMENT

Let the love of our blessed Redeemer to his church be daily celebrated with the most cordial gratitude, and that infinite condescension adored, by which he hath been pleased to unite

[This great mystery] Dr Whitby thinks this refers to a tradition among the Jews, that the marriage of Adam with Eve was a type of the union between the Messiah and the church, and several remarkable passages of that kind have been produced.—I hope Burnet interprets this expression as it were designed to signify, that this was a mystical argument of the main point the apostle was intent upon proving, that is, the union of the Jews and Gentiles in one church, since otherwise Christ being conjoined to the church seem in a state of unity.—(See Burnet on the Article, p. 11.) But this conceit is so far from

aid and the interpretation given in the paraphrase is so easy, that one would wonder so many difficulties should be raised on so obvious a point. The mystery certainly was, that the eternal Son of God, receiving the degenerate race of men into an union with himself should have loved them with an affection equal to that which is to be found among the most intimate human friends. This sublime doctrine had long been concealed and cannot now be perfectly comprehended, and therefore may with the greatest propriety be called a mystery in every sense of the word.





S L C T XII

The apostle urges the mutual duties of children and parents\*, and of servants and masters, enforcing each of them with proper arguments I ph. VI 1—9

THIM. VI 1  
CHILDREN, obey  
your parents in  
the Lord for this is  
right

EPIHISTANS VI 1

HAVING spoken of the relative duties of husbands and wives, I now proceed to mention other relations arising from them, and particularly that between parents and children

SEC I  
VII  
I phe  
VI 1

And here I would exhort you that are *children*, that with becoming duty and respect ye *obey your parents*, attending to the instructions of your father, and not forsaking the law of your mother (Prov. 1 8), out of regard to the subjection that you owe them *in the Lord*, and in compliance with the authority of Christ for this is *right* and reasonable in itself, as a just debt to those who are the instruments of your being, and to whose care and kindness you are so much obliged, and will be also beneficial in its consequences, as it is certain that parents in general are more capable of directing their children than they are of governing themselves And as it is proper and expedient in itself, so it was also expressly commanded by God in that short summary of moral precepts which he uttered on mount Sinai, and engraved with his own finger on the tables of stone, where you know it was said, *Honour thy father and [thy] mother*, enjoining you to regard them as your superiors with all duty and obedience, and cheerfully to afford them relief and maintenance if they should stand in need of it, *which*, by the way you may observe, is *the first commandment* that is attended with a special promise For it is added there,

II 1 1 thy fa  
the in ther  
al the in  
numm ent with  
remis

\* If the first commandment thence argue, that the church of Rome would from which forbids the worship of images has in a promise added to it of God's showing mercy to them that love him, and keep his commandments, can be no manner obligat under the gospel, to those who bind themselves to honouring pa-

rents is said to be the first commandment with promise But it is easy to discover the falsity and weakness of this argument, is what is annexed to the second commandment apparently relates to the whole law, and is a reward de la loi on the mercy of God would shew to those who kept not only *law*, but all his commandments, while the first which is the ap-

SECT. that it may be well with thee, and thou mayest  
XII. be long-lived upon the earth<sup>1</sup>; which words

express the peculiar care of the Divine Providence for the continuance and comfort of the lives of those who should observe this precept, the benefit of which those children might generally expect, who were dutiful to their parents and though under the gospel the promise of temporal blessings be not so express and peremptory, yet even now it may be cheerfully expected that God will bless such children in a very visible manner, and he assuredly will do it, so far as temporal prosperity may on the whole be subservient to their truest and highest interest.

4 And, on the other hand, ye parents, and more especially, ye fathers, let me beseech you, that ye provide not your children by a rigorous severity, and be particularly careful not to exasperate their angry passions by an overbearing and tyrannical behaviour, lest by this means you should excite them to such a secret indignation, as may make it difficult for them to restrain those expressions of wrath which in such a relation would be very indecent, and, among other ill consequences of such a conduct, there is great reason also to conclude, that it would naturally prejudice them against Christianity, and thus would bring upon yourselves a share in the guilt of their disobedience and their ruin; but, on the contrary, let me exhort you to educate them in the nurture and admonition of the Lord<sup>c</sup>, under

3 That it may be well with thee, and thou mayest live long on the earth

4 And ye fathers provide not your children to wrath but bring them up in the nurture and admonition of the Lord

as this is really the first and only precept of the dialogue that has a positive effect annexed to it, peculiar to itself.

<sup>1</sup> That it may be long-lived upon the earth. It is observed by Dr Whitby and others, that the apostle does not say, *upon the land which the Lord thy God giveth thee*, that he might not encourage a vain hope in the Jews, of continuing in the land of Canaan. But when it is considered, that those to whom he was writing were chiefly Gentile converts, the clause would very properly be omitted in this view, as it might better suit the case of the whole church to express the promise in a general way.

<sup>c</sup> In the nurture and admonition of the Lord. By the word *nurture*, which we render *nurture*, as distinguished from

*γρεκαγογη*, that is, *instruction*. Some think may be intended such a collection of books, men, and things as may fit them to appear in life with honour and usefulness. But as they stand connected, and the word *κατα* may refer to both, it seems more reasonable to explain these terms of such a course of discipline or instruction as properly belongs to a religious education which ought to be employed in forming them for the Lord, by laying a restraint upon the first appearance of every vicious passion, and nurturing them in the words of faith and of good hope (1 Tim iv 6), in which respect I cannot but take this occasion to say catechising has been found to be of excellent use, though it be now so nearly neglected.

such discipline and instruction as may lead them to the knowledge of the religion of Christ, and most effectually dispose them to profess and practise it; which it is certainly of great importance that you should attend to in their earliest years, and before ill habits render them stubborn and intractable

SECT.  
XII.  
I phes,  
VI. 4

There is yet another relation between masters and servants, concerning which I shall proceed to advise you—and as I would not neglect those of the lowest character in life, on whose conduct much of the credit of religion may depend, I would exhort you therefore who are servants,

I would exhort you therefore who are *servants*, whether of the meanest rank, such as bondmen and slaves, or in the station only of hired servants, that ye *be subject* and obedient to those who are [your] *masters* and proprietors, though they be only so *according to the flesh*, while there is still a superior Lord of your spirits, whose authority is to set bounds to theirs, and never must in any case be violated to please them, or even to preserve your own lives, when most in their power: but in all lawful things whatever, see that you maintain a becoming subjection to them, performing what they order you *with fear and trembling*, as those who would be cautious of giving offence, or of bringing a reproach on your profession, by any unfaithfulness or negligence in their affairs; discharging your duty to them *in the simplicity and uprightness of your heart, as unto Christ*, with that sincerity and uniformity of conduct which a regard to Christ will require and produce. Acting in all things, *not with eye-service* only, without attending to their business any farther than while their eye is upon you, as if it were your only aim to be *en-pleasers*<sup>d</sup>, and to secure the favour of your masters; *but as those who are the servants of Christ* by your Christian profession.

of a man with ex-  
perience, is an in-  
fluence, but it is the  
servant of Christ.

ἡ δὲ τὴν ἐξουσίαν αὐτῶν ἀντιπαρατίθεται  
 Crinitus takes notice of the elegance of the  
 compound words made use of here in  
 the original *ἡ δὲ τὴν ἐξουσίαν αὐτῶν ἀντιπαρατίθεται*  
 ἡ δὲ τὴν ἐξουσίαν αὐτῶν ἀντιπαρατίθεται  
 endeavoured to imitate. But in the Greek  
 words more in such compound words  
 than in any other language, so the apostle

Paul has frequently introduced them in his writings with a peculiar elegance and beauty, of which it is apparent that the best translations must in many instances fall very short. Compare Rom. ii. 11, 2 Cor. vi. 14, Col. ii. 4, 1 Tim. i. 1, 1 Tim. i. 6, ii. 15, Gal. and see Blackwall's *Sac. Class. Vocab.* p. 139.

and required by him to serve your masters with  
 fidelity, *doing the will of God from the soul*, with  
 a sincere desire above all things of approving  
 yourselves to his all-seeing eye. And thus let  
 it appear that you make conscience of your  
 duty, and apply to it with a willing mind; per-  
 forming all the business of your station with a  
 cheerful readiness and *good-will*, and *doing ser-*  
*vice* with a benevolent alacrity, in such a man-  
 ner as to shew that you respect and love your  
 masters, and have then interest at heart, as be-  
 ing ultimately influenced by a view to the ap-  
 probation and honour of *the Lord*, and not by  
 regard to those tokens of favour you may receive  
 from men: *Knowing* assuredly, and making  
 it the governing maxim of your lives, *that what-*  
*soever good any man doeth*, in one station of life  
 or another, *he shall receive* a proportionable,  
 though infinitely gracious reward for *the same*,  
 from the hand of *the Lord* as his final Judge,  
 and this, *whether [he be] a slave or a freeman*,  
 whether he be the meanest servant, or the  
 greatest prince: for he is the universal Guar-  
 dian and Protector of his people, and esteems  
 men, not according to their stations in the  
 world, but according to their behaviour in those  
 stations, whether high or low.

And, on the other hand, ye that are lords and  
 masters, let me exhort you, that ye *do the same*  
 to them, and always act on the same equitable  
 principle, not only with respect to those who  
 are your hired servants, but even to them that  
 are your slaves, and belong to you as your abso-  
 lute property, so that according to human laws  
 you may dispose of their persons and their lives  
 as you please. but howsoever mean and low their  
 station be, remember the common bond of hu-  
 manity, by which you are united to them; re-  
 member the peculiar obligations of Christians to  
 distinguished benevolence and goodness, to all  
 with whom you have to do; and therefore go-  
 vern them with moderation and gentleness of  
 temper, *forbearing*, not only cruel and dangerous  
 blows, but all severe and rigorous *threatening*,

doing the will of God  
 from the heart.

7 With good will  
 doing service, as to  
 the Lord, and not to  
 men

8 Knowing that  
 whatsoever good  
 thing any man  
 doeth the same shall  
 he receive of the  
 Lord, whether he be  
 bond or free

9 And, masters,  
 thus, do it unto them,  
 forbearing their in-  
 couragements

c [for a new threatening] To explain this, as some have done, as if it only signified remitting the evil threatning, falls short of the apostle's meaning, if I at all

my, knowing that and every thing of an over hasty and tyrannical conduct, and treat them in the same generous and upright manner as you would have them act towards you, as *knowing that ye yourselves also have a superior Lord and Master in the heavens*, whose authority over you is much greater and more absolute, than yours over any of your fellow creatures *and, whatsoever difference there may be in your stations, there is no respect of persons with him* but he will administer the most strict and impartial justice, and shew that he remembers the cry of the oppressed, though men may consider them, on account of the inferiority of their circumstances, as below their regards

scrip.  
xii.  
1 phes.  
vi. 9.

#### IMPROVEMENT.

It is matter of thankful acknowledgment, that God condescends in his word to give us particular instructions, suited to the circumstances in which we are respectively placed. Children and servants are not forgotten. Let them attend to those gracious lessons which are here given by the supreme Parent and Master, who while he teaches them, pleads their cause, and impose his high authority to vindicate them from oppression.

Much of the happiness of society evidently depends on the temper and conduct of those who are placed in these lower relations. Let children therefore learn to be subject to their parents with all dutiful and humble respect, from a sense of the verity and blessedness of the command, and of the goodness which has annexed such a promise to it—a promise which shall still be efficacious, so far as long life would be indeed a blessing to a pious child.

Let servants, with all godly simplicity and uprightness of heart, reverence the authority of Christ in them that are their masters according to the flesh, and exercise a good conscience towards them upon all occasions, not only when under their eye, but in their absence, well knowing that God is always present, and always attentive to the conduct of every rational creature in whatsoever rank. Let them cherish that inward good will and benevolence of heart, which renders every act of service uniform and steady, and make it in a degree obliging, even when performed by those from whom authority might have extorted it. And let the corrupt and important reward that will assuredly follow every good

and understand it, as a charge given to forsake all passion and care of the world, and to follow Christ, and call for a reward in heaven, and not to put it there as a reward to be desired before judgment day.

**SECT.** action, whether great or small, and whether performed by persons in more elevated or inferior stations of life, animate us all to a zealous diligence in well-doing, whatever discouragement may at present attend us

**Verse 4** And as to those who bear the superior relations in life, let them remember, that the command of a much higher parent and lord requires also of them a tender regard to their inferiors. Let parents therefore govern their own passions, that they may not terrify and oppress the tender spirits of their children, or if they are otherwise than tender, may not teach them an evil lesson against themselves, and by their own example strengthen them in those excusses which may be a disgrace and detriment to the family, and may, when age has broken all the vigour of the parents, bring down their grey hairs with sorrow to the grave. A conscientious care to educate and train them up in the nurture and admonition of the Lord if duly attended to, will teach a better conduct, and the meekness and gentleness of Christ will have an happy influence on both.

9 And, finally, let the thought, of that great impartial Master in heaven, awe masters on earth, and the expectation, the certain expectation of giving an account to him, engage them to make the yoke of servitude, which God has been pleased to lay on those who are nevertheless their brethren, as light and easy as they can, choosing, even when they might command with authority, rather with love to entreat, not doing or saying any thing unnecessarily rigorous or severe, not threatening, reviling, or reproaching, but treating their servants as those whom they consider as partakers with them in the same hope, or whom they earnestly desire by all prudent condescension and tenderness to lead into the way of salvation.

## S E C T    X I I I

*The apostle concludes the epistle with urging them to prepare for a strenuous combat with their spiritual enemies, by putting on the whole armour of God, and earnestly exhorting them to fervency in prayer, he recommends himself to their remembrance at the throne of grace. 1 ph VI 10, to the end.*

### EPHESIANS, VI 10

**SECT.**

**XIII**

**I** HAVE been exhorting you to a faithful performance of relative duties, and as to what remains, my brethren, since every relation in life brings along with it correspondent duties, and will require vigour and resolution in the discharge of them, whatever therefore be the circumstance

**EPH. VI 10**

**FINALLY** my brethren, be strong

**Ephe VI 10**

in the fold and in  
the power of his  
might

or situation you are in, let me beseech you, not to rely on your own strength, but *be strong in the Lord, and in the power of his might*, confide in his omnipotent protection, and fix your dependence on the grace he is so ready to communicate to us, to support us in every service and struggle to which we are called. And since it is a strenuous warfare in which you are engaged, *put on the complete armour of God*,<sup>a</sup> that glorious dress so necessary for you, and so conducive to your ornament and safety; *that ye may, in consequence of it, be able to stand against all the subtle methods and artifices of the devil, against all the ambushes he may lay for you, and all the rage and fury with which he may attack you*

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vi. 10

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world,

For, in the warfare we are carrying on, *our struggle and contention is not with flesh and blood alone*; not merely with human adversaries, however powerful, subtle, and cruel; not only with the remaining corruptions of animal nature, which often give us such painful exercise, but we are called to wrestle and contend with sagacious and mighty spirits, once ranked among celestial *principalities*, though now degraded by their apostasy to be chiefs in hell, and *with powers*, that employ their utmost strength to ruin us, and that still keep their regular subordination, that their efforts of mischief may be more effectual. We contend with those who are *the rulers of the darkness of this age and world*,<sup>b</sup> who have long usurped a dominion over it, and who in the present age hold men in the chains of hereditary superstition and destructive errors, which have been delivered down to them through many

<sup>a</sup> The complete armour of God ] The word in the original is *panoplia*, which includes all sorts of armour, whether offensive or defensive, consisting in the exercise of all those Christian graces which we are furnished with by God, to be made use of in his strength, as well to annoy the enemy as to defend ourselves. And it appears by the particular description which the apostle here proceeds to give of it, to be a suit of armour every way complete, and properly adapted to the defence of every part, though, as some observe, none is provided for the back,

as we must always face the enemy, or we shall presently lie open and have no defence from danger.

<sup>b</sup> The rulers of the darkness of this world ] This and the following clause Dr Whitby explains in his paraphrase, 'of those evil spirits that rule in the heathen nations which are yet in darkness,' and 'of those that have their stations in the regions of the air.' But I do not see any foundation for such a distinction, and therefore have not intimated it in the paraphrase.



SECT. succeeding generations; and *with spirits*, who against spiritual  
 201. became authors and abettors of *wickedness* even wickedness in high  
 places while they abode in *heavenly [place, c]* where  
 Ephe. they rebelled against the God of heaven, and  
 VI 12 they rebelled against the God of heaven, and  
 died in multitudes, who were before holy and  
 happy spirits, to take part with them in their  
 ungateful and impious revolt. With these are  
 we struggling for that great celestial prize which  
 they have for ever lost, and their nature, expe-  
 rience, and situation, gave them most formid-  
 able advantages against the weak children of  
 men, surrounded with so many examples of evil,

13 and with such powerful temptations to it. *On* 13 Wherefore take  
*this account* then let me pursue my exhortation, 14 you the whole  
 that ye would *take unto you the complete armour* 15 of God that  
*of God, that so ye may be able to withstand* all 16 may be able to  
 these strong and malicious enemies *in the evil day* 17 withstand in the evil  
 of extreme danger, *and having done all*, having 18 day in having done  
 excited yourselves to the utmost, which indeed 19 all, to stand  
 it will be absolutely necessary for you to do, ye  
 may be found at last, when your warfare is ac-  
 complished *to stand victorious and triumphant*

1 Stand therefore in a constant readiness for the 11 Stand therefore,  
 encounter, as good soldiers of Jesus Christ, hav- 12 having your lions  
 ing your loins girded about with the strictest 13 girded about with the  
 truth,<sup>d</sup> uprightness and sincerity of heart, 14 which will give a  
 which will give a steadiness and uniformity to 15 your conduct, and  
 your conduct, and serve, as a girdle does, to 16 brace on the other  
 brace on the other parts of your armour, and

55 3 joined us, then only [aces] 1  
 that is somewhat peculiar in the form  
 of the expression in the original, and is  
 from the Greek word *συνεχόμενοι* which  
 Mr Locke has paraphrased, "the spiri-  
 tual managers of the opposition to the  
 kingdom of God." There is no doubt  
 that it refers to those revolting spirits  
 who are continually employed in  
 propagating *deceits*. But Dr Goodwin  
 would understand the last words, *of things*  
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1 Having your loins girded about with the shield 1  
 of truth. It has often been observed, that 2  
 the military girdle was not only an ornament, 3  
 but a defence, as it held the capin, 4  
 joints of the arms, and kept them close 5  
 and steady, as well as fastened the limbs 6  
 of those that wore it, and rendered them 7  
 more vigorous and fit for action. — The 8  
 chief difficulty here is to know, whether 9  
 truth refers to the true principles of reli- 10  
 gion, or to integrity in our conduct; and 11  
 how, on the latter interpretation to keep 12  
 it distinct from the breast-plate of righte- 13  
 ousness, or on the former from the shield 14  
 of faith. But it seems probable to me 15  
 that it may rather signify some virtue of 16  
 the mind, as all the other parts of the ar- 17  
 mour enumerated do, and then it must 18  
 refer to that *uprightness* and sincerity of 19  
 intention, which produces rightness, or 20  
 in holy and equitable conduct, as its 21  
 proper fruit

and having on the breast plate of righteousness,

keep them all in their proper places, and putting on the breast plate of universal righteousness, or a constant regard to the practice of holiness in the sight of God, and of justice and integrity in the whole of your dealings with your fellow creatures, which, like the breast plate, will defend your vitals against many a dangerous thrust of the enemy. And he that

15 And your feet shod with the preparation of the gospel of peace,

shod with the preparation of the gospel of peace, with that peaceful and benevolent temper which is so much recommended by the gospel as an essential part of the Christian character, and which, like the boots worn by soldiers, will bear you unhurt through the many difficulties and trials which, like sharp pointed thorns, may lie in your way, and dangerously obstruct your progress. And upon all [these] taking to yourselves the impenetrable shield of a steady faith in the great promises and principles of the gospel, whereby, if it be kept in lively exercise, ye shall be able effectually to quench all the fiery darts of the wicked one, those furious suggestions which he many times discharge into the mind, like so many envenomed arrows or darts, which kindle by the

It above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked

\* The preparation of the gospel of peace [Mr. Lloyd] understands by this, "in his but it is to walk in the way of the gospel peace" as if it were intended to represent in mention to obey all its precepts. But it more clearly appears to be designed in a particular manner to point out the preparation which the faithful make for defence by that peace itself, which it so often teaches and results of which I take it to be the strength place, I have explained it in the paraphrase, though others choose to understand it of that confidence which is inspired by the gospel in consequence of the peace it establishes between God and the soul.

[Upon all [these] taking the shield of faith.] Our translators read it [above all,] but a [pon] answers best to the particle here used, as it best expresses the allusion to the situation of the shield, as covering the other pieces of armour, which has here a beautiful propriety, as truth, righteousness and peace, are sheltered (as it were) by faith, from the assaults which otherwise might overbear them.

so that the fiery darts of the wicked

clon.] Dr. Goodwin and many others suppose that the simile here refers to an ancient custom still prevailing among the Indians and other barbarous nations to dip their arms in the blood of gall of apes and others or other fierce preparations, which into the blood of those who are wounded with them, cause an exquisite pain and make the last agonies mortal and some Greek writers tell us that it was usual for soldiers to have shields made of raw hides, which were hastily quenched them (See Goodwin's Ch. Hist. p. 101.)—It is also certain that some arrows were discharged with so great velocity, that they fired in their passage but though in common use this could seldom happen, now would there thus be much probability of their reaching the mark, yet I have hinted at it in the paraphrase in allusion to the sudden and surprising violence of spiritual suggestions.—His armour with burning flax wrapped about them were like use sometimes used, (see 1st Phil. ex. Herd in 1.) but this is chiefly to fire place a fire in the heart of persons as a

swiftness of their passage *And take also the helmet of salvation*, that cheerful hope of complete deliverance and eternal happiness, which will cover your head in the day of battle, and give you a well grounded boldness and confidence, which will greatly conduce to your success and brandish in your hands *the sword of the Spirit, which is the word of God*, those declarations of his word and gospel which his Spirit has inspired, and by a firm confidence in which you will be able, not only to defend yourselves, but to repel your adversaries.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God

18 And, finally, to add efficacy to all these, be continually praying, make it a constant part of your daily work, and be frequently amidst all your labours and cares lifting up your hearts to God in holy ejaculations, joined with all kind of prayer and supplication in the fervency of your own spirits, under the influence of that Divine Spirit which resides in you, to quicken your hearts, and which will engage you never to rest contented in outward forms of unmeaning and hypocritical devotion, and as you desire it may be effectual, be still waiting thereunto with all perseverance, and importunate ardour of mind, joining to these petitions such earnest intercession and affectionate supplication for all the saints, as the principles of our religion dictate, and as may suit the relations, in which we respectively stand.

18 Praying always with all prayer and supplication in the Spirit, and waiting thereunto with all perseverance, and supplication for all saints,

19 And particularly let me entreat your prayers for me your faithful minister and apostle, that, being loosed from my bonds, a door of utterance may be opened, and free liberty of expression given to me, that I may open my mouth with all confidence and boldness in that important cause wherein I am engaged, so as to make known in

19 And for me that utterance may be given to me that I may preach in with boldness, so make

<sup>h</sup> *Waiting thereunto with all perseverance* ] Bishop Wilkins explains this (in his Treatise on Prayer, p. 29) of continuing the exercise of prayer by continual exercise, and gathering up fit materials for addresses to God by reading, conversation, meditation &c.—Compare note <sup>d</sup> on Phil. iv. 1.

<sup>i</sup> *And for me* ] Mr Blackwell observes that the participle sometimes signifies *for me*, or *especially*, and <sup>h</sup> *for me* is used to this purpose

from proper authorities Sacred Classics, Vol. I. p. 145.

<sup>k</sup> *That utterance may be given to me* ] This may perhaps refer to some impediment in his speech, or other imperfection, in the manner of his address which might be a discouragement to Paul in his preaching, and seem to have an allusion to the success of it. Compare note <sup>i</sup> on 2 Cor. xiii. 7, Vol. II. p. 42, and note <sup>h</sup> on Gal. iv. 14 p. 5.

known the mystery of the gospel: the most effectual manner the mystery of the gos- SECT. XIII. Ephes. VI. 19.

pet, by going on to preach the unsearchable riches of Christ, and stedfastly maintaining what I before have taught, of the Gentiles being called to all the privileges of the gospel-covenant;

20 For which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak. For which, through the resentment of the Jewish zealots, I am now a prisoner at Rome, where I discharge my embassy in a chain;<sup>1</sup> that, howsoever I may seem to be entirely in the power of my enemies, and have already suffered so much for my zeal for the truth, I may have further opportunity to speak boldly therein, as I ought to speak, in order to approve my fidelity to God, and my sincere affection to the souls of men. (Compare Col. iv. 3, 4.)

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother, and faithful minister in the Lord, shall make known to you all things: But I will not insist largely on my own personal concerns; for that ye also may know the things that relate to me, [and] what I am doing here at Rome, Tychicus, a beloved brother, and faithful minister and fellow-servant in the work of the Lord,<sup>m</sup> shall by my direction fully inform you: Whom indeed I have sent with this

22 epistle to you for this very purpose, that ye might more particularly know from him what relates to us, and that, by the report which through the Divine goodness he will be able to make, he may comfort your hearts as to the grief and trouble you are under for me, and may encourage you to steadfastness in the gospel.

23 Peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ. I conclude with my most affectionate and ardent prayers, that peace and all prosperity in soul and body may [be] with all the brethren that are with you; and that the love of God in Christ, attended with a fervent love to one another, may be shed abroad in your hearts, together with a plentiful increase and confirmation of faith and every other grace from God the Fa-

<sup>1</sup> I discharge my embassy in a chain.] Some would render *προσδεδεμένος*, I grow old in a chain, (compare Plilem. ver. 9. where Πάωλο; *προσδεδεμένος* signifies Paul the aged;) but it is certain, that the common version of this passage may be justified.—Few need to be told, that it was usual among the Romans to chain the prisoner's right-arm to the left-arm of the soldier that guarded him; but as the persons of ambassadors were always sa-

cred, the apostle seems to refer to the outrage that was done to his Divine Master in this violation of his liberty.

<sup>m</sup> Tychicus, a beloved brother, &c.] He was one of Paul's friends and fellow-labourers, and had been his companion in the last interview he had with the elders of Ephesus, when he sent for them to come to him at Miletus. See Acts xx. 17, and note <sup>2</sup> on ver. 4, Vol. III. p. 296

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## IMPROVEMENT

111 the heart of every Christian soldier be at once awakened, and animated, by the important charge which the apostle here is (as it were) still sounding in our ears. He knew the weakness of the Christian, and the dangers of his way, how insufficient for the spiritual warfare we are in ourselves, and that our only strength is in the Lord, and in the power of his might, by whom alone we can be kept in safety, and may be made even more than conquerors in all things and therefore pointing us to this, at the same time that he sets forth the difficulty of the combat, and sounds a charge to the battle, he shows us the provision made for our defence, and calls us to put on the complete armour of God, an armour that will save for every part, that will supply us both with offensive and defensive weapons, and help us to withstand, and even to surmount, the greatest opposition. Let us see to it then that we put on, and that we use it all.

And have we not enough to engage us to it, when we consider that our enemies are great and many, that they are restless and unwearyed in their malice, and that their subtlety is inconceivable? Flesh and blood hath too frequently worsted us. How then shall we stand against principalities and powers, against the rulers of the darkness of this world, and against spirits of wickedness who make it still their business to draw others into that spiritual wickedness which they were first so daring as to show in heavenly places? It will be impossible we should at any time be free from danger, if every direction here given be not diligently attended to, and having such numerous and mighty host of enemies combined against us, we never shall be able to withstand and overcome them, if the girdle of truth be loosened, if the breast-

n *I ha' l e o r I r d J e s u s C h r i s t i n s i n c e r i t y* Ver 1 c k explains the word *sincerity* such as would prevent in n *i a a p t h i n g* with the g p e l which was not *g e n u i n e*, and might render it intellectual (Compare Gal v 1) But it seems rather to express that *r i g h t e o u s n e s s* of the *e t h i c s* is opposed to p e t

t i n g o n f a l s e p r o t e n c e s a n d m a y w i t h g e n e r a l p r o p r i e t y u n d e r s t o d a s a g e n e r a l d e s c r i p t i o n o f a t r u e C h r i s t i a n A n d i t i s m a n i f e s t i n d e e d t h a t w h e r e s o e v e r t h i s *i n s e r i e d l e t* C h r i s t p r e v a i l s t h e r e w i l l o f c o u r s e b e a l l t h e r i e s e s s e n t i a l p a r t o f t h e C h r i s t i a n c h a r a c t e r

place of righteousness, be not put on, if the preparation of the gospel of peace do not secure our steps, if the helmet of salvation do not guard our head, if the shield of faith be not our shelter, and the sword of the Spirit our weapon. And vainly shall we labour to obtain this armour by any other method, if fervent prayer and supplication in the Spirit, under the aids and influences of his grace, be not addressed to the God of heaven, whose work and whose gift this celestial armour is so that if ever we would have it, and would use it right, let us persist in seeking it with holy importunity and perseverance, and the desired answer shall not always be denied.

To conclude, Let us often think of the apostle Paul, as discharging his embassy in a chain, that we may learn to submit to whatever affronts and injuries, whatever hardships and sufferings, we may be called to endure on the account of religion; concerned about nothing so much as that we may approve our fidelity in the sight of God, and loving the Lord Jesus Christ in sincerity, may be partakers of the blessings of his grace, with all that have a true affection to him. All that appear to be of such a character, let us ever most affectionately love, whatever their particular sentiments or forms of worship may be, and a share of this mercy and favour, with all the blessed fruits of peace and prosperity, of love and faith, shall be infallibly our own, and be communicated in a rich abundance to us from God the Father, and from the Lord Jesus Christ Amen.



THE  
**FAMILY EXPOSITOR:**  
OR,  
**A PARAPHRASE**  
ON THE  
**EPISTLE OF PAUL THE APOSTLE**  
TO THE  
**PHILIPPIANS;**  
WITH CRITICAL NOTES  
AND A PRACTICAL IMPROVEMENT OF EACH SECTION





A

GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

ON THE

EPISTLE TO THE PHILIPPIANS.

**T**HE Christian religion was first planted at Philippi by the apostle Paul, about the year of our Lord 51: who, having (as the history of the Acts informs us, chap. xvi.) made a progress through Galatia and Phrygia, and intending to pursue his tour through Bithynia, was admonished in a vision to go over to Macedonia. And being arrived at Philippi, which was a city in the first part of that province, and a Roman colony (see vol. III. § 36, note *g* and *h*, p. 235), he, with his companions, Timothy, Luke, and Silas, spent some days there in preaching the gospel. During his stay here, he converted Lydia, and cast out a spirit of divination from a damsel; which so enraged her masters, who made a considerable advantage of it, that they stirred up the inhabitants, and threw Paul and Silas into prison: from whence however they were miraculously delivered, and the jailor with all his house converted to the Christian faith. Though the apostle soon after left the city, Luke and Timothy continued there some time longer, to carry on the work he had so successfully begun; and this no doubt was one reason that induced him to fix upon the latter, as the most proper person to visit the Philippians in his absence, of whose affection for them, and concern for their interests, he takes particular notice, (chap. ii. 19—22.)

That the apostle himself made these Christians a second visit, is plain from Acts xx. 6, though we are not informed of any particulars relating to it; and it is at least highly probable, (for reasons to be given below), that he saw them again after this epistle was sent: indeed the peculiar affection and respect they seem to have discovered for the apostle, as well as the sufferings to which they had been exposed, by their faithful adherence to the gospel, (chap. i. 28—30.) entitled them to some distinguished regard; for, besides the present acknowledgement to have received from them by the hands of Epaphroditus (chap. iv. 18), they had more than once before generously contributed to his support, even during his residence amongst larger and richer societies, (ib. v. 15, 16.) And from some hints that are dropt in this epistle, we may gather, that they had taken an opportunity of expressing, in the strongest and most affectionate terms, their sympathy with the apostle under his confinement, and their concern lest it should affect the interest of religion, and prevent the spread of the gospel. It is no wonder if such proofs of the sincerest friendship, and the discovery of so excellent a temper, should deeply affect so pious and benevolent a heart as St. Paul's; and accordingly his epistle breathes throughout, the warmest gratitude and most disinterested affection.

As to the date of this epistle, it appears from the apostle's own words (chap. i. 7, 13; iv. 22), that it was wrote while he was a prisoner at Rome; and, from the expectation he discovers (chap. ii. 24), of being shortly released and restored to them again, compared with Philem. ver. 22, and Heb. xiii. 23, where he expresses a like expectation in yet stronger terms, it is extremely probable that this epistle was wrote towards the close of his first imprisonment; and sent about the same time with the Epistles to the Colossians, the Ephesians, and Philemon, which (as has been already shewn in the Introduction to the Ephesians, p. 89.) was in the year of our Lord 63, and the 9th of the Emperor Nero. (See also Vol. III. § 60, note g, p. 401.)

The apostle's design in this epistle (which is quite of

the practical kind,) seems to be, “to comfort the Philippians, under the concern they had expressed at the news of his imprisonment; to check a party spirit that appears to have broke out among them, and to promote, on the contrary, an entire union and harmony of affection; to guard them against being seduced from the purity of the Christian faith, by *Judaizing teachers*; to support them under the trials with which they struggled; and, above all, to inspire them with a concern to adorn their profession, by the most eminent attainments in the divine life.”

The apostle, after his usual salutation (in which he joins Timothy's name with his own,) begins with assuring the Philippians, in the most expressive language, of his affectionate regard for them, and solicitous concern for their religious interests; acknowledging, with the utmost gratitude, the goodness of God in calling them to partake with him in the blessings of the gospel, and praying for their farther improvement in knowledge and holiness; chap. i. 1—11. And, to remove the apprehensions they were under from the news of his imprisonment at Rome, which seemed to wear so fatal an aspect on the interest of religion, he informs them, that even this event had, under the direction of Providence, been over-ruled for the service of the gospel; while the honest zeal of some, and the envious, contentious spirit of others, both concurred in advancing the same cause; and, notwithstanding all the opposition that was made to him, he declares his cheerful hope and confidence, that in every situation of life, and even in death itself, he should be still honoured as the instrument of promoting this great object of his wishes; ver. 12—20. In this connection it was natural for him to express the strong desire he felt of being with Christ in that better world, where he should receive the blessed fruits of his labours: and, after describing the struggle he found within himself, between his earnest longing after that felicity, and his solicitude for their farther establishment in religion, he declares his readiness to continue here for the service of his Master, and their spiritual

advantage; and entreats them, that, while he did so, he might have the joy to hear that, though he was absent, they maintained the honour of their Christian character, both for piety and courage; ver. 21—30.

The apostle, having given the Philippians these general admonitions to maintain a conduct worthy of the gospel, proceeds to exhort them, in the most solemn and pathetic manner, to the particular exercises of unanimity and candour, and a tender care for the interests of each other; which he enforces by the generous and condescending love of our blessed Redeemer, on whose humiliation and exalted state he expatiates with great warmth and energy, urging them to a due improvement of these sublime discoveries by a holy caution and circumspection in their whole deportment, and a life of the most exemplary virtue; which, as it would most evidently conduce to their own happiness, and the honour of their religion, would also make a glorious addition to his joy and triumph at the great day, by affording so convincing a proof of the success of his labours; chap. ii. 1—16. And, as a farther instance of the strength of his affection and concern for their happiness, he assures them, that he should even rejoice in the view of sacrificing his life for their advantage: and since, for the present, his circumstances would not allow him to gratify the earnest desire he felt of administering personal consolation and instruction to them, he promises to send Timothy very soon to supply his place; who, on account of the particular affection he had discovered for that church, and the assiduity with which he assisted the apostle in his first preaching the gospel there, was of all others the most proper to be employed in such an office. Yet he intimates a strong persuasion, that he should himself be soon released from his imprisonment, and have the pleasure of seeing them once again: however, as they stood in need of present support; and Timothy could not immediately undertake the journey, he tells them he had commissioned Epaphroditus, by whom he sent this letter, to assure them of his kind remembrance; and to induce them to pay the greater re-

gard to his messenger, he gives an affecting account of his late sickness, and ardent love to the brethren ; ver. 17, to the end.

Having thus sufficiently testified the sincerity of his regards for them, the apostle goes on to guard them against the influence of some factious, turbulent persons, who had disturbed the peace of the church by their furious zeal for the observance of the Jewish ritual ; and exhorts them in opposition to all such pretences, to fix their whole dependence on Christ and his gospel ; which he assures them he himself had done, though he had more to glory in with respect to Jewish privileges and advantages than most of those who valued themselves so highly upon them ; animating them, from his own example ; continually to aspire after higher attainments in piety and virtue, as the only means of securing that complete felicity which the gospel promises to all its sincere votaries ; chap. iii. 1—14. And as they had not yet attained to the perfection of the Christian character, he urges upon them, from the glorious hope of the resurrection, a holy and blameless temper, and heavenly conversation ; cautioning them against the bad example even of some professing Christians, who brought destruction on themselves, and reproach on religion, by the unsuitable manner in which they acted, ver. 15, to the end ; iv. 1.

The apostle, having in the former part of the epistle recommended mutual forbearance, peace, and concord, now descends to some particular charges relating to the same subject ; and then proceeds to give more general exhortations to Christian cheerfulness, moderation, prayer, a behaviour universally amiable and praiseworthy, and an imitation of the good example he had endeavoured to set before them ; ver. 2—9.

Towards the close of the epistle, he makes his acknowledgments to the Philippians for the seasonable and liberal supply they had sent him ; which he declares he rejoiced in principally on their account, as it was so convincing a proof of their affection for him, and their concern for the support of the gospel, which

he preferred far above any private secular interest of his own; expressly disclaiming all selfish, mercenary views, and assuring them, with a noble simplicity, that he was able upon all occasions to accommodate his temper to his circumstances, and had learnt under the teachings of Divine grace, in whatever station Providence might see fit to place him, therewith to be content. After which, the apostle, having encouraged them to expect a rich supply of all their wants from their God and Father, to whom he devoutly ascribes the honour of all, concludes with salutations from himself and his friends at Rome to the whole church, and a solemn benediction; ver. 10, to the end.

# PARAPHRASE AND NOTES

## ON THE

### EPISTLE OF PAUL THE APOSTLE TO

### THE PHILIPPIANS.

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#### SECT. I.

*The introduction with the general salutation, suited to the views with which the apostle wrote. Phil. I. 1—11.*

PHIL. I. 1.  
PAUL and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus, which

PHILIPPIANS I. 1.

*PAUL and Timothy,*<sup>a</sup> being now providentially together at Rome, both through Divine grace *the faithful servants of Jesus Christ,*<sup>b</sup> and desirous to promote his interest by their writings, where their other labours cannot reach, do hereby send their most affectionate Christian salutations *to all the saints*, their holy brethren, *in Christ Jesus, which are at Philippi*, whom

SECT. I.  
Phil. I. 1.

<sup>a</sup> *Paul and Timothy.*] Paul might here choose to join Timothy with him, as he not only had attended the apostle in his general travels into these parts, but had assisted in preaching the gospel at Philippi. Compare Acts xvi. 1, 3, 12.

<sup>b</sup> *The servants of Jesus Christ.*] Some have inquired why Paul does not style himself an apostle here, and in his two epistles to the Thessalonians, and that to Philemon, as he does in all the other epistles that bear his name; and have

accounted for it, by observing, that no objection had been made to his character at Thessalonica or Philippi; and that having received a present from them, he might not seem to be *burdensome* as an apostle of Christ. Perhaps it rather was because Timothy or Silas, who were neither of them apostles, are joined with him here, and in the epistles to the Thessalonians. But I think the question seems to have its foundation in curiosity rather than use. See Pierce in loc.



SECT. God hath united to them in the bonds of one common faith. And they greet *with particular* respect *the bishops and deacons* of the society,<sup>c</sup> to whom the oversight of it in the Lord is so peculiarly committed; wishing abundant success to their labours in their respective and important offices; and wishing to every private Christian under their care, whether personally known or unknown, *grace even to you all, and perpetual peace, with every attendant blessing from God,* who is now become *our* covenant-God and reconciled *Father, and from the Lord Jesus Christ, through whose blood, righteousness, and intercession, we are brought into so happy a relation to him.*

Phil.  
I. 1.

2 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

3 When I Paul am addressing a church dear to me by so many bonds, and to whom I am under so many distinguished obligations, it is fit I should assure you, that *I give thanks unto my God, for such he is, and I recollect it with unspeakable delight in every mention of you; whether before the throne of grace, or when conversing with my fellow-Christians. And the former occasion of mentioning you often occurs: for I am always in every prayer of mine making humble supplication for you all, and mingling those intercessions with joy and praise, when I reflect on that honourable profession which you make, and that steady and exemplary conduct by which you support and adorn it.*

I thank my God upon every remembrance of you,

5 Yes, my brethren, though several years are since passed, I think myself obliged to bless God, with all the united powers of my soul, *for your participation in the blessings of the gospel,*<sup>d</sup> from

4 (Always in every prayer of mine for you all, making request with joy,)

5 For your fellowship in the gospel

<sup>c</sup> *The bishops and deacons.*] As this proves there must have been more than one bishop at Philippi, it has been apprehended, by many pious and learned men, to be an intimation that there was then no difference between bishops and presbyters; all the presbyters of this church having (as they suppose) the title given them here of bishops, overseers, or superintendants; for this is what the word *ἐπίσκοπος* beyond all controversy imports. Dr. Whitby (in his note on this place) solemnly asserts this interpretation, and concludes that which would give the words

a contrary, and, I think, a very unnatural turn. Some think the deacons are mentioned as having been particularly concerned in the liberal supply that was sent from this church to the apostle, which had been probably collected by them.

<sup>d</sup> *Participation in the gospel.*] Some by *κοινωνία* *τῆς τοῦ εὐαγγελίου* understand their communicating something for the support of the gospel, and particularly to the supply of the apostle's necessities, referred to chap. iv. 16, and 2 Cor. xii. 9; but *to partake, and to communicate*, are words of different signification, and it is evident that the

from the first day until now:

*the first day of my preaching it among you, though soon attended with menaces and insults, scourging and imprisonment; and to praise him for that establishment and increase which he hath been pleased to give to the seed that was sown, and which his grace maintains even until*

SECT.

I.

Phil.

I. 5.

6 Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ:

*now. And he will still maintain it, for [I am] confident of this very thing, that he who hath begun a good work in and upon you, and which I have now the pleasure of seeing so far advanced, will not finally forsake the production of his own grace, but will finish [it] in your souls, until he raise it to full perfection, in the day of Jesus Christ, when he shall appear in all his glory.*

7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

*Such are the sentiments of my heart with respect to you, and such the concern I have upon your account; as it is indeed just in me to be thus affected towards you all, because I know you have me in your hearts, both in these my bonds for the sake of Christ, and in my defence and confirmation of the gospel, while I am pleading its cause in the midst of so much opposition and danger: as you are all partakers with me in the grace of that gospel, which establishes a community of interests between us; and, as you so tenderly and faithfully shew your sense of it, I cannot but return it. Thus I say it ought to be, and thus it is, for God who discerns all the secret recesses of my heart, is my witness, how earnestly I long for you all in the bowels of Jesus Christ. He knows that I long to see you, with that peculiar tenderness of affection which nothing but these bonds of mutual faith and love, centering in him, can be capable of producing, and which greatly resembles the compassion which Christ himself feels for those whom his grace has made the members of his body.*

8 For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

*And, in the mean time, this I continue to pray for in your behalf, as the best blessing I can*

original word generally signifies the former rather than the latter. Compare 1 Cor. i. 9; 2 Cor. viii. 4; xiii. 13; Phil. iii. 10; Philem. ver. 6; 1 John i. 3. 6, 7.

[As you are all partakers with me.] Perhaps the grammar of this sentence would have been better expressed, if I had rendered it pretty agreeable to what Dr. Whitby would propose, "You who are all

"partakers of grace with me in my bonds, for the defence and confirmation of the gospel." But the sense is nearly the same, and the order in which the words lie in the original is much more convenient for paraphrasing than that to which they would be reduced by such a transposition.

- sect. ask of God for you, *that your love to one another, and to all the saints, may abound yet more and more*; and that it may be a rational and truly Christian affection, founded in a thorough knowledge of the principles which tend so much to endear us to each other, *and in all that inward feeling and perception of these sacred ties which nothing but true experimental religion* 10 *can give.* So as to prove by experience things which differ, and know by trial, how incomparably excellent the Christian character is beyond any other; *that ye may be found not only sincere and cordial, but altogether inoffensive* through the whole of your Christian course, 11 *even until the great day of Christ: Being filled with all the genuine fruits and effects of righteousness<sup>b</sup>, which are produced by virtue of a vital faith in Jesus Christ, and by strength and influence derived from him, to the glory and praise of God; for that great end of the gospel-revelation is never more effectually answered, than when the temper and conduct of those who profess it, is agreeable to its sacred dictates.*
- 10 That ye may approve things that are excellent; that ye may be sincere, and without offence till the day of Christ;
- 11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

## IMPROVEMENT.

- Ver. 1. AMIDST the numberless mercies with which, through the indulgence of our heavenly Father, we are daily surrounded, what can demand our humble and grateful acknowledgments 5 *more than our participation in the gospel?* To whatever afflictions it may expose us, or whatever we may be called to sacrifice to its interests, every day, in which we share its comforts and sup- 3 *ports, calls aloud for our praises, both in the enjoyment and in the recollection. And whilst we look back with these sentiments of*

[*All knowledge and perception.*] We render it *knowledge and judgment*, and the former is explained of *speculative*, and the latter of *practical knowledge*; but I think the distinction between the idea suggested by the original is much better preserved by rendering the word *αἰσθησις*, *perception*, or inward sensation. He wishes they might not only know the principles which recommend candour and benevolence, but feel their influence on their hearts; which a daily experience and observation shew us, in some great pretenders to this kind of knowledge, is a very different thing.

<sup>a</sup> Things which differ. [Mr. Howe just-

ly asserts this translation, as well as that preferred in the preceding note, and introduces this text, to shew that we need the light of the Spirit to help us to apprehend, to consider, to judge, and determine our actions agreeably to that judgment. Howe on the Spirit, Vol. i. p. 271.

<sup>b</sup> *Fruits of righteousness.*] If this have, as some imagine, a more peculiar reference to *liberty*, yet I see no reason for confining it to that interpretation; nor do I think it can properly be said, that every liberal and generous man is *filled with all the fruits of righteousness*, unless there be a prevailing uniformity of character, which is not always to be found.

gratitude, let us look forward with cheerful confidence. It is to God's having *begun a good work in us*, that we are to ascribe it, that the glorious gospel of his Son is our joy, and our wonder, rather than our aversion and our scorn. We may therefore be humbly confident, that he *will not forsake the work of his own hands*, but will *finish it*, so that it shall appear worthy of himself in the great day of the Lord. sect. 1. Verse 6

No wonder that, where this blessed work is begun, there is a great affection between those who were the instruments of producing it, and those in whom it is produced. No wonder if Paul made mention of these his Christian converts at Philippi, 4, 9 in every prayer of his, offering up requests for them, and praying for the increase of their hope and love. No wonder, on the other side, if their hearts were tenderly set upon him, and that, distant as he was, he seemed to lodge there, and their tender care followed him through every circumstance of his bonds and apology; so that his sufferings and dangers were even more painful to them than their own: while he on his part longed for them all in the bowels of the Lord, and could conceive of no greater charm in liberty itself, than that it might give him an opportunity of cultivating so endearing a friendship by personal converse.

The increase of love founded on knowledge, and attended with other sentiments of experimental religion, is to be numbered among the best of apostolic blessings. Every experience of these things will confirm our resolution of maintaining that godly sincerity, which will render our conversation unblameable, and our account in the day of the Lord comfortable. To glorify God by the fruits of righteousness, is the great end for which these rational natures were given us; and it is by the exercise of lively faith in Christ, that these dispositions are cultivated, and these fruits rendered most abundant.

## SECT. II.

*The apostle informs the Philippians how his imprisonment at Rome had been providentially over-ruled for the service of the gospel; and strongly declares his cheerful hope and confidence, that this great object of his wishes should still be promoted, whatever events might be allotted to him. Phil. I. 12—20.*

### PHILIPPIANS I. 12.

**BUT** I would ye **MY** dear friends, I am fully convinced of the tenderness of your affection for me; and, as I have declared above, I do you the justice to believe, that you have me in your heart,

# 104 Some preaching it out of love, others from contention.

SECT. while I continue under this confinement for the testimony of Jesus. *But I would have you to know, my much beloved brethren, that the things relating to me, some of which have given you so much concern, on the most friendly and generous principles, have been so over-ruled by the Divine wisdom and goodness, that indeed they have fallen out rather to the advancement than hindrance of the gospel, which ye were ready to*

Phil.  
1. 12.

13 fear. So that my bonds in Christ are manifested, and taken notice of in all the palace of Cæsar, and all other [places] in and about the city, and have seemed so remarkable, that many have been excited to inquire, much to their own satisfaction and advantage, what there was in this new and unknown religion, that could animate me so cheerfully to endure so much hardship and persecution in its defence; for they soon traced up my sufferings to this as their only

14 cause. And this had so happy an effect, that many of the brethren in the Lord, instead of being discouraged, were emboldened by my bonds, when they saw my firmness and constancy under them, so as to venture with much more undaunted courage to preach the word of the gospel, which our enemies thought, by their persecution of me, to have discountenanced and silenced.

15 Indeed I cannot say, that all who have engaged in this work have acted upon the noblest principles; for some preach Christ even from envy and contention, desirous to maintain in the church a party that shall oppose me, and willing to add as many abettors to it as they possibly can; while others do it out of [sincere] affection, faithfully intending the honour of God, the interest of the Redeemer, and the advancement of human happiness, which is so inseparably connected with the success of Christianity in the

16 world. The first indeed preach Christ out of strife, and not with purity and simplicity of intention, but on the contrary, from the unkindest

should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel:

13 So that my bonds in Christ are manifest in all the palace, and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will.

16 The one preach Christ of contention, not sincerely, sup-

\* So that my bonds in Christ are manifest.] Mr. Pierce would render it, so that it is manifest, both in the praetorium and elsewhere, that my bonds are for Christ, i. e. that I suffer only for the sake of Christianity, and not for any real crime; and he argues from the order of the words, &c.

Xp̄m̄ ȳm̄ J̄m̄, but I think this interpretation would require ȳm̄ J̄m̄ to be read twice, which would be a much greater difficulty in the construction than the latter translation he would avoid. Nevertheless in the close of the paraphrase, I have included this thought.

posing to add affliction to my bonds:

and unworthiest motive, as *desirous to add yet more affliction to my bonds*, by strengthening the cause of those, who, while they call themselves Christians, seem to place a point of honour and conscience in hurting my reputation, and abetting unreasonable prejudices, which have been so eagerly raised and propagated, to the disadvantage of my character. *Whereas others* 17

SECT.  
II.  
Phil.  
I. 16.

17 But the other of love, knowing that I am set for the defence of the gospel.

[*preach*] him out of cordial love, and amidst the many other noble and benevolent views on which they act, have some regard to that comfort which they are sure it will administer to me, as *they know that I am raised up, and set* <sup>b</sup> in the place in which I appear *for the defence of the gospel*; and that nothing can make my sorrows and distresses sit so light upon me as to see that this blessed cause is in some measure promoted by them. *What then* is the results of these at- 18

18 What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

tempts, proceeding from such different principles? It is, that I am, in one view or another pleased with them both: for though I could indeed wish that all, engaged in so honourable a work, were pursuing it from the most worthy and generous motives, *yet every way, whether it be only in pretence of pious zeal, or in the truth of it, Christ is however preached*, and the great doctrine of salvation by him has something of a wider spread. *And in this I heartily rejoice, yea, and I will continue to rejoice*: for I had much rather that some, who are converted to Christianity by my enemies, should think as ill of me as they themselves do, than that they should remain ignorant of those fundamental truths, on the knowledge of which their eternal happiness depends. Nor do I much regard 19 the opposition which may arise against me from the ill-designing teachers, or their misguided followers: for *I well know, that, disagreeable as its present effects are, even this shall issue in promoting my salvation* <sup>c</sup>, by your continued

19 For I know that this shall turn to my salvation through your prayer,

<sup>b</sup> *I am set.*] Some would render *exposit*, *The*, i. e. in bonds for the gospel, in order to make an apology for it.

<sup>c</sup> *My salvation.*] Mr. Pierce explains *salvation* as signifying deliverance from prison, and thence, that as they that preached Christ out of love made more friends for the apostle, so they that preached

him out of envy gave his friends an opportunity of representing his persecutors as proceeding upon principles of malice. But to wave other remarks, I cannot think that such an event could be said to proceed from the supply of the Spirit of Christ.

200 *And trusts that, living or dying, he shall promote this cause.*

SECT. 11. *prayer to God for me, and the supply of the* and the supply of the  
 11. *Spirit of Jesus Christ, which shall be liberally* Spirit of Jesus Christ.

PHIL. 1. 20. *dealt out in answer to it: According to my ear- 20 According to  
 nest expectations, and cheerful hope, that I shall my earnest expecta-  
 in nothing be ashamed, whatever injurious reflec- tion, and my hope,  
 tions may be made upon my conduct; but [that,] that in nothing I shall  
 by all the freedom of speech which I am still de- be ashamed of it that  
 termined to use, as it hath always been hither- with all boldness, as  
 to, [so] now also Christ shall be magnified in always, so now also  
 my body, whether by its liberty or confinement, Christ shall be mag-  
 whether in life or in death. When I consider nified in my body,  
 all possible contingencies that can arise in this whether it be by life  
 view, I find my heart most cheerfully reconcil- or by death.*  
 ed to them all, and, instead of trembling at the  
 thought of martyrdom itself, I rather rejoice  
 in it.

#### IMPROVEMENT.

How admirable is the conduct of Divine Providence! and in how beautiful a manner does it often work the purposes it wisely and graciously determines, by events which seem to have the most contrary tendency? Who could have imagined that the imprisonment of St. Paul should have been effectual to the advance-  
 Ver. 20. ment of Christianity? Thus can God animate and encourage his servants, by the extremity which their brethren suffer in his

14 cause; so that they shall wax confident by their bonds and martyrdom. Let this then reconcile us to all the allotments of Providence, and establish us in an earnest expectation and hope that Christ will be glorified in all things by us, whether by our life or death: and who, that knows the grace of God in truth, would not rejoice even in death itself, if the gracious Redeemer, who gave his own life for us, may thereby be magnified?

15 How execrable the temper of those who preached Christ out of envy and contention, and managed a ministry which should have breathed nothing but love, in a view of adding affliction to those bonds that oppressed this best of men! But how generous and amiable the disposition which the apostle expresses when he rejoices in this, that Christ was preached, though the purposes with  
 18 regard to him were so unkind! These are the wonders which the love of Jesus produces in the soul; thus doth it empty us of every malignant passion, and reconcile us to the most disagreeable events, that may advance his interests. Where such principles inspire the breast, the faithful servants of Jesus will find their own account, while they are wholly intent on his honour. All these events shall turn to their salvation; but let it be remembered, that it is  
 19 through the supply of the Spirit of Jesus Christ which sanctifies.

to us every circumstance through which we pass. That these supplies may be imparted, let us unite our prayers in favour of all who love our common Lord in sincerity: (Eph. vi. 24.)

### SECT. III.

Paul freely lays open to the Philippians the sentiments of his heart as to life and death, declaring his desire to be with Christ in a better world, but his readiness to continue here for his Lord's service; and entreats them, that while he did so, he might have the joy to hear that, though he were absent, they maintained the honour of their Christian character, both for piety and courage Phil. I. 21—30.

PHIL. I. 21.

FOR to me to live is Christ, and to die is gain.

PHILIPPIANS I. 21.

I HAVE expressed my expectation and my hope, that Christ will be glorified in me, whether by life or by death, and it is a hope which I am encouraged to form, by a consciousness of the temper I feel in my heart. *For to me to live [is] Christ;*\* he is the supreme end of my life, and I value it only, as it is capable of being referred to the purposes of his honour. And, in consequence of this, *to die [is] gain*; for as this temper argues my interest in the friendship of that Redeemer, who is the Lord of the invisible, as well as the visible world, I am well satisfied that he will make ample provision for my happiness when I quit this transitory life, and surround me with far more important blessings than any which I must then resign. And if he determines that *I live longer in the* 22 infirmities and sorrows of mortal flesh, I desire to acquiesce; for *this [is]* what I esteem the great fruit of my life and labour, and an ample equivalent for all its fatigues, that I may be capable in some measure of promoting the great end which engaged him for a while to make his abode here in this humble form of human nature. And thus, on the whole, *which I should choose*, if it were entirely referred to my-

SECT. III.  
Phil. I. 21.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

\* To me to live is Christ, &c. } Mr. Piefce would translate this clause, *Christ is gain to me living or dying.* But the paraphrase shows how it stands connected on ad-

mitting our version. Nor can I think the other version natural, as it quite destroys the antithesis in those members of the sentence which are opposed to each other.



SECT. self, *I know not*: For I am, as it were, borne  
 III. *two different ways*; <sup>b</sup> *having*, on the one hand, a  
 Phil. more earnest desire, out of regard to my own  
 I. 23. immediate happiness, *to be unbound*; to weigh  
 anchor, as it were, and quitting these mortal  
 shores, set sail for that happy world, where I  
 shall be immediately *with Christ*, <sup>c</sup> *which is bet-*  
*ter beyond all comparison and expression*, than  
 a longer abode here would be, were I to regard  
 only my own immediate comfort and happiness:

24 *But to abide in the flesh*, [is] I know more ex-  
 pedient and necessary for you and my fellow-  
 Christians, who need my farther assistance.

25 *And having this confidence, I know that I shall*  
*abide*, <sup>d</sup> and I am heartily willing; though my  
 own personal glory be delayed, *to continue*  
*with you all, in order to the advancement of*  
*your faith*, and of that joy which is supported

26 by it: *That your boasting and rejoicing in me*  
*may in and through Christ Jesus be more abun-*  
*dant*, and your Christian consolation greatly in-  
 creased, *by my coming among you again* to  
 make you another visit, when I am enlarged  
 from my present confinement; as when it has  
 answered the schemes of Providence with re-  
 spect to it, I hope I shall be.

27 *Only, let me always urge this upon you, that*

23 For I am in a  
 strait betwixt two,  
 having a desire to  
 depart, and to be  
 with Christ: which  
 is far better

24 Nevertheless, to  
 abide in the flesh is  
 more needful for you.

25 And having this  
 confidence I know  
 that I shall abide  
 and continue with you  
 all, for your further-  
 ance and joy of faith;

26 That your re-  
 joicing may be more  
 abundant in Jesus  
 Christ for me, by my  
 coming to you again.

Only let your

<sup>b</sup> *Borne two different ways*: συνεχόμε-  
 ναί τε δεο.] The original is very empha-  
 tical; and it seems (according to the turn  
 I have given it in the paraphrase,) to be  
 as allusion to a ship stationed at a par-  
 ticular place, and riding at anchor, and  
 at the same time likely to be forced to  
 sea by the violence of the winds; which  
 presents us with a lively representation  
 of the apostle's attachment to his situa-  
 tion in the Christian church, and the ve-  
 hementness of his desire to be unbound, as I  
 have rendered ἀνέλευσαι, that is, to weigh  
 anchor and set sail for the heavenly  
 country.

<sup>c</sup> *Be immediately with Christ*.] This  
 plainly proves, that the separate spirits  
 of good men are with Christ, in such a  
 manner, as that their state is far better  
 than while they continue in this present  
 world; which a state of insensibility  
 cannot possibly be. But Mr. Fleming  
 very justly observes, that it will not at all  
 disprove that large accession of happiness  
 after the resurrection, which other scrip-  
 tures plainly declare. Flem. Christ. Vol.  
 III. p. 550. Compare 2 Cor. v. 5—10.

The original phrase, συνέχεται με δεο, which we render *for better*, is so very  
 emphatical, that I cannot translate it li-  
 terally, and I know not how better to  
 imitate the sense, than by rendering it  
*better beyond all expression*, for indeed the  
 apostle seems to labour for expression  
 here, as much as in any part of his writ-  
 ings.

<sup>d</sup> *I know I shall abide*.] Probably, as  
 Mr. Howe conjectures, (Vol. II. p. 89.)  
 he had some particular revelation to ground  
 this confidence upon. I can by no means  
 think he refers to any intimation from  
 the palace how it was likely to go with  
 him. He must have known little of  
 princes and courtiers, (especially in Nero's  
 reign,) to build so confidently on such  
 a foundation.

<sup>e</sup> *The advancement of your faith and joy*.] *Your furtherance and joy of faith* is a more  
 literal translation; but as it expresses  
 nothing more than that here given  
 which is rather plainer and easier to be  
 understood, I hope I need make no apolo-  
 gy for such a liberty here, and in se-  
 veral other places.

conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand as in one spirit, with one mind, striving together for the faith of the gospel; which it will be your interest to contend for, how violently soever your mightiest adversaries may attempt to wrest it out of your hands. *And indeed I hope it will appear, that you are not in any degree terrified by all the rage and fury of your enemies, which, when duly considered, is to them an evident token of surely and quickly approaching destruction;* as nothing can be a more certain sign that they are ripe for it, than the prevalency of such a persecuting spirit among them: but to you it is a sure evidence of complete salvation, quickly to be revealed, and that from God himself, who will reward your pious fortitude with blessings proportionably distinguished. And in this view I would have you to look upon these trials, and, instead of dreading them, to be thankful for them. For it is granted to you as a favour on the part of Christ, our great Lord, not only to believe in him, but also that you should have the distinguished honour to suffer for his sake;

28 And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, I would have you to look upon these trials, and, instead of dreading them, to be thankful for them. For it is granted to you as a favour on the part of Christ, our great Lord, not only to believe in him, but also that you should have the distinguished honour to suffer for his sake;

[*See the parenthesis* Professor Fran- is the learned begins with these words to the end of the next chapter; but it appears to me neither necessary nor natural to allow it. The word *citizens* signifies, most literally to behave as *deizens* of some city or corporation; but to render it, as Dr. Scott proposes, (Christian Life, Vol. I. p. 42.) *citizen* it as becomes, &c. is making a great deal too free with the English language.

[*Not in any degree terrified, &c.*] It evidently appears from hence, and from several other passages in this epistle, that the Philippians were now in a suffering state, which is a circumstance to be borne in mind as we go on, as it illustrates several masterly strokes in the apostle's address to them.

[*Evident tokens of destruction.*] Mr. Force by interpreting it, "they think it

a proof of your being obstinately bent on your own ruin," loses the true sense and spirit of the passage.

[*Suffer for his sake.*] From this text and some parallel passages, such as 1 Thess. xi. 14; 2 Tim. iii. 2; Heb. x. 32; 1 Pet. i. 6; some may object to what Dr. Lardner has asserted, when he says, that most of the first persecutions which the Christians suffered came from the Jews. It is no wonder, if that obstinate and cruel people were peculiarly enraged against the disciples of Jesus, who so expressly contradicted many of their favourite maxims and tenets. And though, to be sure, their greatest influence was in Judea, yet it is well known, that in other places they had a power of imprisoning and scourging in the synagogues, and it is highly probable, that many of the severities inflicted by Gentile magistrates on the first preachers of the gospel, were at the instigation of the Jews who dwelt

secre.  
iii.  
Phil.  
I. 27

SECT. in consequence of which you will be entitled  
III. to the peculiar rewards of those who have been  
martyrs and confessors in the cause of his truth.

Phil. (Compare Acts v, 41.) Having in a great mea-  
I. 30. sure the same struggle with the adversaries of  
the gospel, who labour to overbear it by brutal  
violence, as ye saw to be in me<sup>k</sup> when I was  
among you at Philippi, and was stripped and  
scourged, and laid in the dungeon and in the  
stocks, and which you now hear [to be] in me at  
Rome; whither you know I was sent in bonds  
as an evil doer, having been obliged to appeal  
to Cæsar for the preservation of my life, when  
attempted by enemies who would be contented  
with nothing less than my blood, which they  
had solemnly bound themselves to shed.

30 Having the same  
conflict which ye saw  
in me, and now hear  
to be in me.

#### IMPROVEMENT.

Ver. 21 How happy must that man be, who can truly say, that to him  
to live is Christ, and to die gain! What a blessed alternative is  
before him, and how cheerfully may he leave it to Providence  
to decide which of the two shall be appointed for him! And yet  
how vain must life be, and how miserable death, to that man  
who cannot say it! He that gathereth not with Christ, scattereth  
abroad, (Mat. xii. 30:) and when death comes to such an one,  
it is the loss of all, attended with the final, and alas! the eternal  
loss of himself. While the good man pronounces it better be-  
23 yond all comparison, to depart, that he may be with Christ, and  
submits only to continue in life, as the part in which self-deny-  
24, 25 ing duty requires him to acquiesce. But, O! how unworthy the  
Christian character, to be averse to so advantageous a remove!  
22 To be unwilling, and that even on such terms, to depart and to  
be with Christ! As if any converse, any friendship, any enjoy-  
ment, any hope here, were comparable; yea, as if it were pre-  
ferable to serving him in his immediate presence, under the ever-  
lasting tokens of his acceptance and delight.

But if that Master, whom we have the honour to serve, deter-  
mine to us an abode here for months and years to come, and  
25 his church may receive advantage by it, ill shall we requite his

<sup>k</sup> in the cities over which these magistrates  
presided. Compare Acts xii. 3; xiii. 50;  
xiv. 19; xvii. 5, 13; xviii. 12; xix. 9.  
See Dr. Lardner's Cred. Vol. I. p. 417, &c.

<sup>k</sup> Saw to be in me.] I see not why this  
should be explained as referring only, or  
chiefly, to his conflicts with Judaizing

teachers, concerning which at Philippi  
we read nothing. This seems one of the  
many texts, which may be expounded in  
a greater latitude than that in which some  
late learned commentators and critics  
have taken it. It would be tedious to  
mark all instances of a like kind.

love who quitted heaven for this sinful and wretched earth of ours, if we are unwilling for a while to wait till he shall call us up to himself. Very deficient shall we be in that gratitude and zeal which we owe him if we find not something of a heaven begun even below, in doing what may be pleasing to him, in managing his interest, with such degrees of ability as he shall be pleased to honour us with, and so training up others to a meetness for those enjoyments which he hath taught us by his grace to expect and pursue.

What ever our stations may be, whether in public or private life, let it be our care, in every circumstance and relation, that our conversation may be as becometh the gospel; that we may adorn so holy a profession, and answer so glorious a hope. If opposition arise, let it not terrify us. It will, if well supported, be a token of salvation, and that of God. Let us account it an honour, and the gift of the Divine favour to us, to be called and strengthened to suffer for his sake. So were the prophets, so were the apostles, dignified. We have heard of their noble contentions, that we might emulate them: and well may we do it, since we have the same Author, Finisher, and Support of our faith, and hope to partake of the same exceeding and eternal weight of glory. (2 Cor. iv. 17.)

#### S E C T. IV.

*The apostle exhorts the Philippians to unanimity and candour, and a tender care for the interest of each other; which he enforces by the generous and condescending love of our blessed Redeemer: of whose humiliation and exalted state he discourses in a very affectionate manner; pressing them to a due improvement of it, as what would most highly conduce to their even happiness and his comfort. Phil. ii. 1--10.*

#### PHILIPPIANS II. 1.

**PHIL. II. 1.** **I**F there be therefore any consolation in **I** HAVE been expressing my concern, that your conversation might be worthy of the gospel; and, as nothing can conduce more to it than the exercise of mutual love, permit me, my dear brethren, to enforce it farther upon you, by every pathetic consideration which our common faith and most holy religion can suggest: and particularly by the affectionate remembrance of my sufferings and your own. (Compare i. 30.) If therefore [there be] any consolation in Christ himself, the great Source of all our enjoyments and hopes, for whose sake we have endured so

SECT.

IV.

Phil.

II. 1.

many extremities; if there be *any comfort* and delight in the exercise of the most tender and endeared *love*; if there be *any communion* of hearts, founded upon the *communication* of one and the same *Spirit*, working in all our souls; if there be on the whole *any bowels* in human nature, and any *compassions*, either manifested by God to us, or wrought into the constitution of our being by the great Author of it: In

a word, if there be any affectionate bond, by which you are united to me, who have been by Divine grace made your spiritual father, and by whose ministry you have been made acquainted with these engaging views; *complete ye my joy*, and endeavour to fill my heart with the most exalted pleasure, while I lie in these bonds, for my fidelity to God and to you. Now in this view I am desirous beyond expression, *that ye may all be unanimous*, maintaining the same love, however your sentiments, and, in some instances, your practice may be divided, still *having your souls joined together*, and all their ardour combined in attending to the one great thing, which ought to be the leading concern of every Christian, the advancement of vital, practical holiness: by attending diligently to which, you will be diverted from those undue attachments to smaller matters, which so often divide the affection of Christians, and take them off from the pursuit of the noblest objects.

3 And in this view especially guard against pride, and [*let*] *nothing* [*be done*] or said out of a spirit of contradiction and contention, or from vain-glory, to draw the eyes of others upon you, and make yourselves the subjects of discourse and admiration; but in unaffected simplicity and lowliness of mind, esteeming others as more excellent than yourselves; which, on

Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies

2 Fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.

Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem other better than themselves.

\* [Unanimous, &c.] It is difficult to translate or paraphrase these words so as to avoid some appearance of tautology. In my third letter to the author of Christianity not founded on Argument, p. 43, I had given a translation in the main the same with this; but on farther examination, whereas I had there united the second and third clause, as an explication of the first, *let your souls be joined together in*

*the same love*, I here (as in my Sermon on Christian Candour, p. 8) join the two former and two latter clauses, *to act*; *unanimously*, *in loving the same love*; *having your souls joined together, in attending to the one thing*. An improvement, for which I am obliged to my learned, accurate, and worthy friend Mr Daniel Scott.

SECT.

IV.

Phil.

II. 4.

4 Look not every man on his own things, but every man also on the things of others.

one account or another, you may know almost every one to be. *Do not every one aim at his own separate interests, profits and conveniencies, but aim each of you also at promoting the interests of others:* be always ready to deny yourselves for the general good, and to condescend to one another, as the happiness of every particular brother and friend may require.

5 Let this mind be in you, which was also in Christ Jesus.

In this respect, and in every other, *let the same mind be in every one of you, which was also in so eminent and amiable a degree in Christ Jesus, whom we call our Master and our Lord; Even in that illustrious and adorable Person, who, being, long before his appearance in human flesh, in the form of God,<sup>b</sup> and having been from eternal ages possessed of Divine perfections and glories, when manifesting himself to the patriarchs and prophets of old, thought it not robbery and usurpation to be and appear as God, assuming the highest Divine names, titles, and attributes, by which the supreme*

6 Who being in the form of God thought it not robbery to be equal with God;

<sup>b</sup> *Who being in the form of God.* Few of my readers can be ignorant of the pains learned men have taken to establish two very different translations and senses of this important text, and of the contrary uses which have been made of it in the controversy relating to the Deity of our ever blessed Redeemer. The critics, who would render *ὁμοεικὸς* *homoios*, &c. did not eagerly catch at a likeness to, or equality with God, built a great deal of their argument on the opposition of the two clauses, and the force of the particle *καὶ*. He did not affect this equality, but humbled himself. I have often wondered at the stress laid on this, since every one must know that *καὶ* often signifies *nevertheless*, and accordingly it is frequently rendered so in our version, particularly Mark xiv. 56; John xi. 13; 1 Cor. xv. 12; Gal. iv. 30; 2 Tim. i. 12. And, which is especially to the present purpose, it is sometimes thus rendered, when preceded by the particle *οὐκ*; see Rom. v. 13, 14; 2 Cor. xii. 16. I have given such an interpretation of the passage as appeared to me, on mature deliberation, most agreeable to the text itself, in comparison with other scriptures; and the learned reader cannot be at a loss to find the opinion of the most celebrated writers on each side of the ques-

tion relating to it: I hardly recollect any that have discussed it with more accuracy than Bos, in his Exercit. 2d ed. p. 196—203; and Sir Richard Ellys, in his Fortuita Sacra, p. 178—228. Bishop Burnet well observes, that the Socinian interpretation is extremely cold and insipid, as if it were a mighty argument of humility that, though Christ wrought miracles, which they strangely think signified by the phrase of *being in the form of God*; yet he did not set up for supreme deity. See Burnet on the Art. p. 46.

<sup>c</sup> *To be and appear as God.* So *ὡς Θεὸς* is most exactly rendered, agreeable to the force of *ὡς* in many places in the Septuagint, which Dr. Whitby has collected in his note on this place. The proper Greek phrase for *equal to God* is *ὡς τῷ Θεῷ*, which is used, John v. 18. Mr. Pierce thus paraphrases the clause before us, "He was not eager in retaining that 'likeness to God,' of which he was before possessed; and he observes, that, had it referred to what was considered as future, the expression would have been *ὡς τῷ Θεῷ* not *ὡς*, and farther pleads, that the apostle's design here is not to caution the Philippians against coveting what they had no claim to, but to engage them, after the example of Christ, to give up their own right for the advantage of others.

208 *Who, though in the form of God, humbled himself to death,*

sect. Being has made himself known, and receiving  
17. from his servants divine honours and adorations:

Phil  
II. 7.

*Nevertheless, in his infinite condescension and compassion to us miserable sinners, emptied himself of all this glory, taking [upon him,] instead of the splendours which he had been used to wear as the Sovereign of angels, the humble form not only of a common man, but even of a servant, when made in the likeness of men, which itself had been a most astonishing stoop, even though he had appeared in the pomp of the greatest monarch. And yet even this condescension to the rank of low life among sinful mortals, wonderful as it was, did not content him: for, being found in fashion and appearance as a man, and having put on all the innocent infirmities of our nature, he humbled himself still farther, becoming obedient even unto death; and indeed to no common and gentle form of dissolution, but to the ignominious, as well as painful death of the cross, on which he expired, as you well know, like one of the vilest and most accursed of mankind.*

9 Therefore God his Father, to whom such a course of filial obedience, proceeding from such noble principles of piety and charity, could not but be most acceptable, hath exalted him to the most eminent dignity,<sup>a</sup> and granted him a name, the honours of which are superior to those of every other name that can come in comparison

10 with it. So that in the name of Jesus, in humble subjection to his authority and command, every knee should bow, and every spirit submit, of celestial [beings,] in their various orders of dignity and glory: as well as of those upon and under the earth: angels and men, the liv-

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

That at the name of Jesus every knee should bow, of those in heaven, and of those in earth, and of the things that are under the earth;

<sup>a</sup> God hath exalted him to the most eminent dignity [This seems a more natural translation of the word: *υψωσις* than what Mr. Perkins propose who would render it, *exalted him higher than before*. I think nothing can be more evident, than that he who was exalted was humbled, and consequently, that there was a proper change made in the state and condition of Christ, by that emptying himself spoken of, ver. 7.

<sup>e</sup> Those upon and under the earth.] There can be no doubt but the former clause

relates to Christ's being made Sovereign over the angelic spirits, Eph. i. 10. But whether this latter phrase, *Things upon, and under the earth*, may not relate to the living and the dead, rather than men and devils, some have queried; compare Rev. i. 18; Rom. xiv. 9; and it is certain that the word *υψωσις* sometimes in the Greek classics signifies the dead. But on the whole, as the expression is ambiguous, I have, as I usually do in such cases, included both in the paraphrase

sect.  
iv.  
Phil.  
II. 10.

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, *work out your own*

ing and the dead, yea, devils themselves shall do him homage; and he be ever adored as the Saviour of his redeemed people, as the Head of all holy and happy spirits, and the Sovereign and uncontrollable Lord of all those whose rebellion against him and his heavenly Father, hath made them the worthy objects of perpetual displeasure and punishment. And thus hath God taken effectual measures, that every tongue may confess that Jesus Christ, his anointed Son, [is] indeed Lord of all, to the glory of God the Father, in whose name he administers his mediatorial kingdom, and to whose honour he professedly refers it.

Therefore, my beloved Christian brethren, as God hath, in the person of his Son, so gloriously rewarded that bright assemblage of virtue for which he was so incomparably illustrious, and particularly, that condescension, humility, and benevolence, which I have so earnestly been recommending to you; let it be considered by you, as an engagement to tread in his steps, with diligence and resolution, so far as the feeble powers of human nature may admit. And, as justice requires me to acknowledge that ye have always been obedient to my instructions and exhortations, while I have had the pleasure of being with you, be solicitous, that not only in my presence, but now much more in my absence,\* (which though it deprives you of some advantages, yet, as it is owing to my bonds in your cause, ought to increase the tenderness of your concern for my comfort,) you may work out your own salvation;† with great earnestness and assiduity; yea,

\* *Much more in my absence.*] Though there be an ambiguity in the connection of this clause, if the grammar only be considered, I think the sense obliges us to join it with the following, rather than with the preceding words. The paraphrase suggests the reasons why his absence should make them more eagerly solicitous in working out their salvation: but I know no reason to apprehend that they were less obedient to Paul when he was with them, than to any messages they might have received in his absence, and the word now in this view seems decisive.

† *Work out your own salvation.*] Mr. Puffe has advanced a very peculiar in-

terpretation of this text: for he would render it, "promote the welfare of each other" urging that *each other* sometimes signifies the same with *everybody*; compare Eph. iv. 22. But not to insist on the expression, *with fear and trembling*, as greatly favouring the common interpretation, it is obvious, that *each* is three times in this chapter put for *one's own* things, ver. 3, 4, 21. And whereas it is pleaded on the other side, that the phrase given above is most agreeable to the connection, it seems to me that this turn in the expression farther suggests, that, by following those generous maxims the apostle had been recommending, they would



210 *He exhorts them to be meek and blameless in a degenerate age,*

SECT. considering its infinite importance, *with holy* salvation with fear  
 IV. *fear and trembling.* I say your own salvation, and trembling.  
 for that will be most-effectually secured and  
 11. promoted by the temper I have been now re-  
 12. commending. Seize that happy opportunity  
 13. of doing it which Divine grace affords; *for God*  
*is he who worketh in you,<sup>h</sup> both to will and to*  
*perform of [his own] good pleasure.* You ought  
 therefore to consider every good affection and  
 purpose which arises in your heart, as suggested  
 by his grace, which waits upon you, to enable  
 you to bring it into perfection. And remem-  
 ber, that he operates with such sovereign free-  
 dom, that if these condescending favours be  
 slighted, they may in righteous displeasure be  
 withdrawn; and I leave you, my dear brethren,  
 to reflect how fatal the consequence would then  
 be.

13 For it is God  
 which worketh in  
 you, both to will and  
 to do of his good plea-  
 sure.

14 Go on therefore resolutely in your whole  
 Christian course, and *let all things be done with-*  
*out those murmurings and disputings* which so  
 ill become the relation in which you stand to  
 each other, and that community of interests in  
 which, as the servants of this compassionate Sa-  
 viour, you are united.

14 Do all things  
 without murmurings  
 and disputings:

15 On the whole, let me, by every most affecting  
 consideration, urge it upon you again and again,  
*that ye may be blameless and ingenuous,* and act  
 up to the dignity of your relation as *the children*  
*of God,* maintaining an *irreceptionable* charac-  
 ter, *in the midst* of all the malignity which you  
 must expect to encounter from *a perverse and*  
*crooked generation,* with which you are surround-  
 ed; *amongst whom,* be concerned that ye may  
*shine as elevated lights in the dark world* about

15 That ye may be  
 blameless and harm-  
 less, the sons of God,  
 without rebuke, in  
 the midst of a crook-  
 ed and perverse na-  
 tion, among whom  
 ye shine as lights in  
 the world.

also most effectually secure their own  
 salvation; which instead of detracting  
 any thing from the force of the argument,  
 as the words are usually understood,  
 greatly increases it

<sup>h</sup> *He who worketh in you.*] The origi-  
 nal is very emphatical, as Mr. Howe  
 beautifully observes, (Howe's Works,  
 Vol. II. p. 21.) for it asserts, on the one  
 hand, that God is actually or continually  
 operating; and on the other, that thus to  
 work in the heart for such noble purposes,  
 is the prerogative of God, and an effect wor-  
 thy his Divine attributes and perfections

I can, by no means think with Dr. Clarke,  
 that this merely signifies, that God hath  
 given us a power to choose and to act,  
 (Post. Sermon vol. VI. p. 69.) but that it  
 refers to the operation of Divine grace, as  
 is strongly intimated by the concluding  
 clause, *of his own good pleasure*; which Mr.  
 Howe finely explains, not so much of his  
 goodness in general, as of his sovereign  
 freedom in these operations; he work-  
 eth in you, *freely*. Compare Mat-  
 thew. 23, which suggests the notion ex-  
 pressed in the paraphrase.

<sup>i</sup> *Shine as elevated lights,* 5. 1. 1 and

**J** Holding forth the word of life, that I may rejoice in the day of Christ; that I have not run in vain, neither laboured in vain.

you; that you may direct those that sail on this dangerous sea, and secure them from suffering shipwreck on those fatal rocks which every where lie in their way. Thus must you, as you tender the lives and the souls of your fellow-creatures, be continually *holding out* to them, for their guidance and instruction, *the word of life*, by which you have been directed to steer safely for the blessed haven of glory and immortality, and whereby they may receive the same benefit. A variety of important considerations concur to inspire you with so happy a resolution, and I doubt not but you will allow some weight to this among the rest, that it will greatly tend to promote *my rejoicing in the day of Christ*, that it may appear *I have not run through the course of my apostolic office in vain, nor laboured in the duties of it in vain*; but that the great end of it has been at least in part answered, in the glory of God, by your salvation and usefulness.

#### IMPROVEMENT.

WE know the grace of the Lord Jesus Christ. Few Christians are unacquainted with the remarkable phrases in which it is here expressed. But how few seriously pause upon it, and labour to affect their hearts with its important meaning! Who can conceive the dignity and glory of Christ, when *in the form of God, and accounting it no robbery or usurpation to be as God*? Who can conceive of that mysterious act; of that (if we may be allowed to say it,) more than mysterious love, by which he emptied himself of this glory, that he might assume the humble *form of a servant, being found in fashion like a man*, and then might stoop yet lower, so as to become *obedient to death, even the death of the cross*? Often let us contemplate this amazing object: often let us represent to our admiring, to our dissolving hearts, the man Christ Jesus extended there, and pouring forth his soul in agony and blood. As often let us remember his high original, his Divine glories, the bosom of the Father, the throne of God. With

indebted to the learned and eloquent Mons. Saurin for this version and paraphrase. He has justly and beautifully observed that the word *φωσ* has this energy, and alludes to the buildings which we call *light-houses*; the most illustrious of which was raised in the island of Pharos, when Ptolemy Philadelphus built

that celebrated tower, on which a bright flame was always kept burning in the night, that mariners might perfectly see their way, and be in no danger of suffering shipwreck upon the rock which they were to pass in their entrance into the haven at Alexandria. *Saur. Sermon, Vol. IX. p. 460.*

## 212 *Reflections on the humiliation and exaltation of Christ.*

SECT. pleasure let us reflect, that he is returned to it, and that, having  
 IV. ennobled this low nature of ours by so intimate an union with  
 Verse the Divine God his Father, hath in that nature *exalted him, and*  
*given him a name above every name*, human or angelic, *visible,*  
 9 *or in all the distant and different regions of the invisible*  
 10 *world.* Let our knees gladly bow to so amiable a Sovereign,  
 and let us with pleasure view the approaching day, when every  
 11 knee shall submissively own his authority, and *every tongue con-*  
*fess him Lord, to the glory of God the Father.*

In the mean time, let us never forget the purposes for which  
 the apostle hath here called our meditations to these wonderful  
 and instructive truths. It is to inculcate upon us (O may we  
 5 ever inculcate it upon ourselves!) that the same mind may al-  
 ways be in us that was also in him. That, if there be any conso-  
 1, 2lation in such a Saviour, any comfort in such love, as he teaches,  
 any bowels of tenderness in human nature, any endearing fellow-  
 ship in the one Spirit which we derive from him, we may with  
 united hearts and hands be carrying on the one great business of  
 12 his servants, *working out our salvation with fear and trembling;*  
 avoiding every thing that may grieve and injure others, every  
 thing that may discredit our holy profession. And being now  
 15 made by him *the children of God*, may we *shine* with a bright,  
 steady flame, as *lights in the world*, and hold out, for the benefit  
 16 of all around us, *the word of life*, as the gospel which redeems us  
 from the second death, and raises us to eternal life, may prop-  
 erly be called. May we spread its lustre through as wide a  
 circle as possible, and with it that happiness, which nothing but  
 a cordial belief of it and subjection to it can bring to the human  
 heart.

To conclude, let us learn, from these wise and pious exhorta-  
 tions of the apostle, at once our duty and our dependence; our  
 duty, *to work out our own salvation*; our dependence on the grace  
 Verse of him, *who worketh in us both to will and to do, of his own good*  
 13 *pleasure.* And therefore let us so seek Divine grace, and rest  
 upon it, as to exert with vigour and resolution the faculties  
 12 which are to co-operate with it; and let us so endeavour to ex-  
 ert the faculties which God hath given us, as to confide in Di-  
 vine grace, and rest continually upon it; without which we shall  
 neither will, nor do any thing pleasing to God, or available to  
 our own salvation: for in this sense *salvation is of the Lord*, and  
 through *his blessing*, which is upon his people. (Psal. iii. 8.)

SECT. V.

The apostle assures the Philippians of his readiness even to die for their advantage, but expresses his hope of being set at liberty, and restored to them in person: in the mean time, he promises them very soon a visit from Timothy, and sends Epaphroditus for their immediate satisfaction; of whose late sickness, and ardent love for them, he speaks in very affectionate terms. Phil. II. 17, to the end.

PHIL. II. 17.

YEA, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

PHILIPPIANS II. 17.

I HAVE been expressing my hope, that your temper and behaviour will be such as would prove my labours among you not to have been in vain, and afford me matter of rejoicing in the day of the Lord. But it is impossible for me fully to express the earnestness with which I desire that it may be so. For if I should even be, if I may use such language, poured forth, and my blood be shed as a kind of libation, or drink-offering, on the sacrifice and ministrations of your faith, while you are presented by my means as an acceptable offering to God, far from lamenting that I should meet with death in such a cause, I rather rejoice, and congratulate you all on that happy circumstance into which you are brought by that gospel which I have at so great an expence delivered to you.

SECT. V.

Phil. II. 17.

IS I in the same cause also I joy and rejoice with you.

And on this account, do you also rejoice, and congratulate with me,<sup>b</sup> for while suffering the last extremities in a cause like this, I am happy, and ought to be regarded as an object of congratulation rather than of condolence.

19 But I trust in

It will indeed be no surprise to me, if my

<sup>a</sup> If I should be poured forth, &c. | This is the proper import of the word *exacerpare*. Almost every reader must know, that as oil and wine made a part of the sacrifices of the table God had ordained in the Jewish ritual, that a proportionable quantity of each should attend every bullock, goat, ram, lamb, or kid, which was presented at his altar. The heathens also used such libations, and sometimes they used blood, mingled with wine, in honour of their idol deities. Compare Psal. xvi. 4. The apostle considers the faith of the Philippians as an acceptable sacrifice presented to God; and if he incurred martyrdom for his zeal to promote it, he might speak of his blood as a liba-

tion poured out upon occasion of it, with greater beauty and propriety than most commentators have observed.

<sup>b</sup> Congratulate with me. | I cannot read this heroic discourse of the apostle without reflecting on the behaviour of the brave Athenian, mentioned by Plutarch, (Glor. Athen. ap. Op. p. 177.) who returned to Athens, from the victorious battle of Marathon, bleeding to death with the wounds he had received in the action, and coming directly to the house where the magistrates were assembled, uttered only these two words *πολλὰ ἔμαρτον*, take your share at our loss, and immediately dropped down dead at their feet.

SECT. work and testimony as an apostle should end the Lord Jesus, to  
 V. in martyrdom, but, as I intimated above, (chap. send Timothy  
 Phil. i. 25.) I do not immediately expect it; and, in shortly unto you,  
 II. 19. the mean time, would omit nothing which may that I also may be  
 of good comfort  
 when I know your  
 state.

which, *I hope in the Lord Jesus*, to whose direction and controul I desire to submit all my schemes, and in whose hand the life and the ways of his servants are, that I shall *quickly* be able to *send Timothy to you*; that by him, not only you, but *I also may be refreshed*, knowing from him [the state of] *your affairs* more particularly than I can otherwise hope to do.

20 For I have no man like-minded, who will naturally care for your state.  
 My respect for you inclines me to make choice of him on this occasion, though I can ill spare him; *for I have none here with me in all respects of a like disposition, who will so naturally*, with such a genuine tenderness and concern, *take the care of your affairs*.

21 Indeed a temper like this is too uncommon; *for*, great as our engagements and obligations to a contrary disposition are, I may say it, with very few exceptions, that almost *all seek their own things*, none the things of Christ Jesus. It is hard to find, even among those that call themselves his disciples, any who have their Master's interest so affectionately at heart as not to neglect it, in some degree at least, out of regard to their own secular interest and pleasure.

22 ease and safety. *But you know the experience of him*, who was with me as well as Silas, in that memorable visit which I first made you, (Acts xvi. 1, 12.) and you had an opportunity of seeing, *that as a son with a father, he served with me in the work of the gospel*, and neglected no occasion of doing, in the most affectionate manner, whatever might lighten either my labours

23 or my sufferings. *I hope therefore to send him very quickly to you, as soon as I see how my affairs will be determined*. And though he be so useful to me, I shall be willing to spare him upon your account. Till they come to a

\* *All seek their own things*.] Perhaps the apostle may speak this in reference to the part which some Christians, and possibly some ministers, at Rome had acted to whom he might have proposed

this journey; which they might decline through too great a regard to their own ease and convenience, which laid him under the necessity of parting with Timothy

21 For all seek then own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me,

24 But I trust in

the Lord; that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick much unto death: but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow.

d *Your messenger.*] As the word is *επιστολος*, some would render it your apostle, and they have stooped so low as to draw an argument from hence, to prove that he was then bishop in the modern sense of the word, and that such bishops are the immediate successors of the apostles in their extraordinary rank and power. But the ablest patrons of diocesan episcopacy have held the modesty and prudence to spare this argument, as it is so incongruous to suppose that he should be employed as a messenger to carry the churches' alms to Paul, when he must have had such important business at home; nor does what follows by any means agree with such a supposition. See Mr. Pearce's *Anal.* p. 338, &c.

more certain crisis, I conclude it will be most agreeable to you that he should defer his journey. But I trust in the providence and care of the Lord Jesus Christ, to whose guardianship I commit the life I have devoted to his service, that I shall soon be set at liberty, and come to you myself.

Yet in the mean time, or at least till Timothy can be more conveniently spared, I thought it necessary and expedient to send to you Epaphroditus, my dear brother, and diligent fellow-labourer in the work, and fellow-soldier in the arduous combat and painful sufferings of Christ: but who was your most welcome messenger to me, and the ready minister to the relief of my necessities, by whose faithful hand I received that liberal supply which your pious friendship so cheerfully advanced.

Had I only consulted my own convenience and pleasure, I should have been glad to have detained him longer; but I now give him his dispatches, because he was exceedingly desirous of returning to you all, for whom he has a most endeared affection, and was much dejected and troubled because he knew you had heard that he was sick, and he feared lest the tidings should grieve you too much, as he could not but know how affectionately you love him. And indeed it is very true, that he was sick, and in all human appearance near to death: but God had mercy upon him, and recovered him; and I must say, in this instance, he had not compassion upon him alone, but also on me, that I might not have sor-

e *He that ministered to my necessities.* *Αποστολος των αναγκων.* Mr. Pearce follows Castellio in rendering it, "he who is now to act for me with you," supposing the apostle's intention was to appoint Epaphroditus as his representative in the church, who was to supply his place during his absence, and whom therefore he styles *επιστολος*. But the word *επιστολος* is in other parts of the epistle, as well as elsewhere, used in such a manner as to favour the interpretation given in our version. Compare chap. iv. 16, 19.

[*Not without thee.*] The journey and charge of an might contribute to his disorder, as well as the assiduity of his attendance on Paul, and dispatch his affairs in all weather, and on every day at all hours.

sect.  
v.  
Phil.  
II. 24.

# 216 Of whose sickness and recovery he speaks affectionately.

SECT. now upon sorrow; as I certainly should have

v. had, if the loss of such a beloved friend, and of  
 so useful a person, had been added to all the

Phil. other afflictions I sustain in this imprisonment,  
 11. 27. and amidst so much perverse and ungrateful

23 opposition. *I have therefore sent him away to you, with the greater diligence, that seeing him again in that comfortable state of health and spirit, to which by the Divine goodness he is now restored, ye might rejoice; and that I might be the less sorrowful, while I in spirit partake with you in the satisfaction which I know this*

29 interview will give on both sides. *Receive him therefore as in the Lord Jesus Christ, as mindful of your mutual relation to him, with all joy, in the bowels of Christian love, as well as the demonstrations of natural friendship: and hold persons of such a character, whatever their station of life may be, in high estimation. For it was, in a great measure, on account of that zeal and fervour which he exercised in carrying on the work of the Lord Jesus Christ, both in preaching the gospel, and attending my necessities, that he was nigh unto death, having disregarded even [his own] life, that he might fill up the deficiency of your service to me, and might if it were possible, perform to me in his own person all the kind offices which your whole society could have rendered me had you been with me as he was.*

28 I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me

## IMPROVEMENT.

Verse 17, 18 To what sublime heights of piety and virtue does the immortal hope of the gospel elevate the mind of mortal man! Behold this holy apostle, not only presenting himself as a resolute victim at the altar of God, but speaking of that stroke by which his blood was to be poured out as an occasion of joy, and calling for the congratulation of his friends upon it! Behold him with pleasure resigning the society of those who were dear and most useful to him, at a time when he seemed most of all to need their assistance: even of that friend, who would most naturally care

§ The deficiency of your service: To supply your deficiency, &c. [Mr. Peirce would render this, *supply the remainder of your benefice to me*, which in sense is enough the same.] The apostle considered

them as disposed to have rendered him what service they could in person; but not having an opportunity to do it themselves, the good Ephraimites was in this respect their proxy and representatives.

for their estate, when he knew none that were like-minded! And secre.  
 O that this might be the character of all the ministers of Christ v.  
 naturally, and with genuine affection, to care for the state of  
 those committed to them, taking thought for them and the  
 oversight of them, not by constraint, but from a principle of Verse  
 love, which shall make all necessary labours natural and easy! 20  
 But alas, how rare a character is it, and how much reason is  
 there to lament the prevalency of a contrary disposition among  
 all ranks of men, the sacred order itself not excepted; while *all*  
*seek their own things, none the things of Jesus Christ!*

- What ingratitude does this argue! Yea what stupid insensibi- 21  
 lity, that any thing, that every thing, should be dearer to us than  
 the interest of that Saviour who *purchased us to himself with his*  
*blood!* Happy they, who are distinguished by their fidelity and  
 their zeal, in a time of prevailing apostacy! which we are not  
 to wonder if we discover in these latter ages, *when the apostles*  
*found cause to speak thus in their own.* How beautiful a de-  
 scription does he here give of the piety and humility of young  
 Timothy while *serving with him as a son with a father in the*  
*gospel!* Thus let young and aged ministers behave to each other, 22  
 as fathers and sons: the young paying the elder such reverend  
 regards, the aged affording to the younger such kind and tender  
 patronage, and shewing a solicitous concern to prepare them for  
 filling up their places in the church with increasing advantage.

Some obvious instruction arises from what is here said of good  
 Epaphroditus, whose affection to his Christian friends was so ar- 30  
 dent, and whose zeal for the work of Christ had even endangered  
 his life. Great reason is there to hold such, wherever they are  
 found, in high esteem, tenderly to sympathize with them, ear- 29  
 nestly to entreat God for them, if at any time diseases threaten  
 their useful lives; and to own the *mercy of God not to them on- 27*  
*ly, but to us,* when he is pleased to raise them up, and restore  
 them to a capacity of ministering in his church. Let us go back  
 in our memories, to the days and weeks of dangerous sickness  
 which any of us have known, and humble ourselves before God,  
 that we have no better improved for his glory, and for the good  
 of his church, his mercy to us, in bringing us up from the gates  
 of the grave.



## S E C T. VI.

*Paul exhorts the Philippians to fix their whole dependence on Christ and his gospel, as he assures them he himself did, though he had more to glory in with respect to Jewish privileges and advantages than most who valued themselves so highly upon them. Phil. III. 1—14.*

## PHILIPPIANS III. 1.

SECT.

VI.

Phil.

III. 1.

*AS for what remains, my dear brethren, that I may proceed to what I farther design in this epistle, let me exhort you, whatever may become of me, or of yourselves, so far as any worldly interest and prospect is concerned, that ye rejoice in the protection and care of the Lord Jesus Christ,<sup>a</sup> our blessed Redeemer, and in the promises and hopes given us by him. I have already insisted upon them with pleasure (chap. i. 5, 6, 10, 11, 20, &c. chap. ii. 5, 11,) and to write the same things to you,<sup>b</sup> on such a topic, [is] not grievous to me, and [it is] not only safe, but necessary for you; as nothing can tend more to fortify you against the many temptations and enemies with which you are surrounded.*

And, in farther prosecution of my great design 2 for your spiritual security and edification, let me urge you to *beware of* those invidious, malignant, contentious persons, whom I cannot forbear calling *dogs*,<sup>c</sup> so much have they of a brutal and canine disposition, snarling and malicious, greedy and fierce. *Beware of evil workers*, who, while they cry up the law, act

PHIL. III. 1.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Beware of dogs, beware of evil work.

<sup>a</sup> *Rejoice in the Lord.*] Some have apprehended a contract with chap. ii. 25, 28, where he tells them, "he had sent Epaphroditus, that he might rejoice at his coming;" as if he had said, And now I add, that while you are rejoicing in him, I would have you *Rejoice in the Lord*, discerning the interposition of Christ, in his being preserved and restored to you. In this connection it might have been made the conclusion of the second chapter, but it may so naturally, as in the paraphrase, introduce what follows, that I did not choose to alter the usual division.

<sup>b</sup> *To write the same things.*] Didote thinks this an intimation that he had written a former epistle to them, which is now lost. Compare 1 Cor. v. 9; Col. ii. 16.

Mr. Fleming thinks it refers to what he had said to them formerly, and that he only gives some hints at these larger conversations in the following verses, which he thinks makes them something obscure. Flem. on the first Rom. p. 4.

<sup>c</sup> *Beware of dogs.*] This may very possibly be an allusion to Isa. lvi. 10—12. Compare ver. 19; Tit. i. 11, 12; Rom. xvi. 19; Gal. vi. 12, 13. The Jews used to call the Gentiles *dogs*, and perhaps St. Paul may use this language when speaking of their proud bigots, by way of retaliation. Compare Lev. xxv. 15. The Eunuch tells us of a custom at Rome, to chain their dogs at the door of their houses, and to put an inscription over them, *Beware of this dog*, to which he seems to think these words may refer.

ers, beware of the in direct contradiction to its most important precepts and grand design. *Beware of the con-* SECT. VI.  
 cision.

which proudly usurps the name of the circum- Phil. III. 2.  
 cision, whereas the external right they so much contend for is but an unprofitable cutting and mangling of the flesh, when performed from such principles, and imposed with such a temper: so that the bloody work of it may seem an emblem of the cruel manner in which they cut and

5 For we are the circumcison, which worship God in the spirit, and rejoice in Christ Jesus. I have no confidence in the flesh;

mangle the church. Be on your guard against them, I say it again and again, *for*, how unwilling soever they may be to allow it, *we* Christians are indeed *the circumcison, who worship God*, not with the ritual observances of the Mosaic law, but *in spirit and in truth*; *who boast* not in Jewish privileges, but *in Christ Jesus*, through whom we obtain Divine favour and acceptance, and *have no confidence in the flesh*; though we do in fact wear the mark of circumcison in it, or however else we may be distinguished by birth, education, or any external forms. *And indeed* 4

4 Though I might have confidence in the flesh. If any other man thinketh at he hath whereof he might trust in the flesh, I more

I say this, not as if I were deficient in any thing, wherein another can boast, for it is evident *I have also what might be* [an occasion of] *confidence in the flesh*, for *if any other thinks he hath whereof to trust in the flesh*, I fear not to say I [have] probably more than he. I was 5 not only *circumcised*, but that, according to the exactest institution of Moses, *on the eighth day* 6 after I was born; *of the stock of Israel*, God's chosen people, not as some circumcised families are descended from Ishmael, or Edom; and *of the tribe of Benjamin*, whose lot lay so near the temple of God, and which joined not with the ten tribes in their general revolt, but still adhered to Judah, and to the true worship of God at Jerusalem. Not only by my father's, but my mother's side, have I been from generation to generation *an Hebrew*, descended from a long line of *Hebrews* 7, so that I reckon no proselyte

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the He-

4 *Circumcised the eighth day.* It evidently appears, that the Jews did not only lay a great deal of stress on the right of *circumcision*, but on the time of performing it, *i. e.* exactly on the *eighth day*. The Septuagint have an addition to Gen. xvii.

13. which is also found in the Samaritan Pentateuch, "*the male child, which is not circumcised on the eighth day, shall be cut off from among his people.*" 7 *Hebrew of Hebrews.* It, as some have conjectured, the turbulent person to whom

SECT. of foreign nations in my genealogy; *with re-* brews; as touching  
VI. *spect to the law* I was a *Pharisee*, of a sect which the law, a Pharisee;

Phil. most strictly and vigorously adheres to it, and  
III. 5. has adopted that guard which tradition has set  
around it to secure it from the least degree of  
violation.

*With respect to zeal* for these rituals, which they so eagerly enjoin, I myself was once employed with the greatest fury in *persecuting the church of Christ*, and endeavouring, if possible, to root it up from the face of the earth: *as to that righteousness, which is placed in an exact observation of the law* in its external precepts, I have been quite *blameless* and unexceptionable, so that those who knew me most intimately could not have accused me of any wilful transgression, or of neglecting any expiatory rites and sacrifices appointed in case of

7 involuntary errors. This was my character and state; and there was a time when I was proud of being able to say all this, and thought myself exceedingly happy. *But* now my views of things are altered, and a very different scene hath opened itself upon me, so that *the things which were once gain to me*, and which I most valued myself upon, *I have now accounted but as loss for Christ*. I look upon them as things most despicable when compared with him, yea as things which would be extremely mischievous to me if they should in any degree prevent my application to him, or my sharing the benefits of those that believe in him.

*I*ea doubtless, and *I count* all things, how valuable soever, to be *but loss and damage, with respect to the most excellent knowledge of Christ Jesus my Lord*, which so much exceeds every other knowledge or interest that can come in competition with it; *for the sake of which I have* *quitted the loss of all things*, having been expelled with infamy

6 Concerning zeal; persecuting the church, touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things; and

Paul especially refers, were only the son of a proselyte, and not of a native Jew, there was a peculiar propriety in dwelling on these circumstances. But on every interpretation it will appear proper, and I am always cautious of obliquing the phrase with the supposition of any thing of which there is not some considerable proof.

[*I counted loss for Christ*; i. e. I threw them away as men do their goods, on which they set but at a value, lest they

should endanger their lives; in which sense *ζωα* is used, Act. xxviii. 21.

[*I have suffered the loss of all things*.] It is not by any means improbable, that a sentence of *excommunication* might be pronounced against Paul, or, at least that his roads might be *effected*, as we know other believing Hebrews, though probably no one of them so obnoxious to their Jewish brethren as himself, were actually treated—Heb. x. 34. 35.]

do count them but  
dung that I may win  
Christ,

9 And he found  
in him, not having  
mine own righteous-  
ness, which is of the  
law, but that which  
is through the faith  
of Christ, the right-  
eousness which is of  
God by faith:

10 That I may  
know him, and the  
power of his resur-  
rection, and the fel-  
lowship of his suffer-  
ings, being made  
conformable unto his  
death;

11 If by any means  
I might attain unto  
the resurrection of  
the dead:

from among the Jews, and deprived of all the  
towering hopes to which my ambition might  
once have aspired: *And*, far from repining at it,  
*I count them* not worth mentioning, for they  
seem to be but vile refuse and dung, *that I may*  
*gain* that inestimable prize and treasure, *Christ*  
*Jesus*, in whom alone I shall be safe, and rich,  
and happy for ever. Though not only reputa-  
tion and power, ease and plenty, but even life  
itself should be sacrificed to this view, I am  
happy enough, if I may but *be found in him*, vi-  
tally united to him by a true faith and love, and  
so taken under his protection and favour; *not*  
*having mine own righteousness*, which [is] of the  
law; such a righteousness as only consists in ob-  
serving the precepts or expiations of the Jewish  
religion, which I was once so solicitous to esta-  
blish; nor any confidence in any legal righteous-  
ness whatever, as my plea before God, *but that*  
*I may be interested in that which [is] by the faith*  
*of Christ, the righteousness which [is] of God*  
*through faith*; that which he has appointed we  
should obtain and secure, by believing in his  
Son, and making our application to him as crea-  
tures condemned and undone, whose only refuge  
is in his righteousness and grace. (Compare Rom.

i. 16; iii. 22; x. 3.) This is my great concern, 10  
experimentally to know him, and feel the effica-  
cious power of his resurrection continually work-  
ing upon my mind, and bearing me forward with  
the most cheerful resolution, to share in the fel-  
lowship of his sufferings too, being made conform-  
able to his death, in all the tortures of crucifixion  
itself, should his providence call me to it. If 11  
having done and suffered any thing which God  
lays in my way, I may but by any possible means  
at length attain to the resurrection<sup>b</sup> from the  
dead,<sup>a</sup> and that consummate holiness and bless-

SECT.  
VI.  
Phil.  
III. 8.

<sup>b</sup> Attain to the resurrection.] Mr. Pier-  
ce would render the words *αὐτὴν καλῶντων*,  
*that any way I may arrive at the resurrec-*  
*tion*, &c. supposing it alludes to the ship's  
arriving at the port it is bound for. But  
the word *attained* has an ambiguity, which  
equally answering the original, seems  
better to suit the 12<sup>th</sup> verse, in which the  
apostle certainly means something more  
than that he had not yet arrived at the re-

surrection of the dead. The particle *if*, in  
this connection, implies no uncertainty of  
the resurrection, nor any doubt as to  
Paul's attaining it.

<sup>a</sup> The resurrection from the dead.] Mr.  
Fleming understands St. Paul as speaking  
here of a first resurrection of martyrs and  
the most eminent saints, which many  
good men might fall short of, and of  
which he thinks the apostle himself might

SECT. VI. *Phil.* III. 11. sedness which he will then bestow upon all his people, when the dead in Christ shall rise first, and be distinguished with glories proportionable to the vigour with which they have exerted themselves in his service.

12 This I say, *not as if I had already attained to all that I wish to be, or were already perfect*; for I am truly sensible how far I am from that perfection of character, as well as of state, which the gospel teaches me to aspire after; *but I pursue it, if by any means I may but reach and apprehend that height of excellence for which also I am apprehended by Christ Jesus*, whose condescending hand graciously laid hold on me in my mad career, in so extraordinary a manner as you have often heard, and has introduced me into that blessed race in which I am now engaged.<sup>b</sup>

13 Brethren, I repeat it again, with all unfeigned humility of heart, that *I count not myself to have attained already*, I have much nobler heights of holiness in view, and am sensible how far I fall short of them. *But one thing<sup>1</sup> [I can say,] that herein I imitate the conduct of the racers in your*

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I

not have an absolute assurance. And he lays great stress upon the peculiarity of the phrase *ἐπερὶ ἧς ἐκτρέφομαι* in the text, for so he would read it, according to the Alexandrian MSS and would render it "that peculiar resurrection which is to be from among the rest of the dead." Flom. on the First Resur. p. 22. 82. But I thought that reading and version too precarious to be adopted here, especially as it appears to me that *ἐπερὶ ἧς* is sometimes used without any such emphasis. Compare Mark xii. 19; Luke ix. 26; and that the more emphatical phrase, *ἐπερὶ ἧς ἐκτρέφομαι* in Luke xx. 30, simply signifies that resurrection of which all good men are to partake, and indeed the general declaration, that the *dead in Christ are to rise first*, will fully answer any thing implied in these expressions. The editors of the Prussian Testament think the Jewish teachers who opposed Paul with so much eagerness were a sect of the Sadducees, and that he takes the more frequent notice of the *resurrection*, in opposition to their pernicious tenets in relation to it.

<sup>b</sup> *Hath introduced, &c.* Candidates in the Grecian games, especially when they first presented themselves, were of-

ten introduced by some person of established reputation, who, at the same time that he poked as honourably as might be of his friend, urged him to acquit himself with the utmost vigour and resolution; and it is possible that this clause may allude to that circumstance. But I conclude that, even on this interpretation, it farther expresses the sense the apostle had of his obligations to the condescension and grace of Christ, in pursuing and seizing him while he fled from him, and so engaging him to aspire to this crown of life. Compare 1 Tim. i. 15, 16.

<sup>1</sup> *But this one thing [I do.]* Mr. Peirce thinks the most exact grammatical construction of these words is this, "I press after that one thing for which I have been apprehended by Jesus Christ, that I may apprehend or attain it, neglecting the things behind, and stretching forward to those before; after this one thing, I say, I press, according to the aim I have fixed to myself, that I may obtain the prize of the high-calling, &c." But I think the construction may be clear enough, by supplying the words, "*I can say,*" without the transposition he would attempt here.

do, forgetting those things which are behind, and reaching forth unto those things which are before,

celebrated Grecian games; my thoughts and cares are all fixed upon this great object, and, forgetting the things which are behind, not looking back with immoderate self-complacency on the steps already taken, and the way already dispatched, I am concerned intensely, with all the vigour and agility I can possibly exert, to stretch forward toward those things which are before;

14 I press toward the mark, for the prize of the high calling of God in Christ Jesus.

And so I pursue the goal for the glorious prize<sup>14</sup> which strikes my sight there; even that which is the ultimate end of the high calling<sup>m</sup> of God, with which he hath honoured me, by the dispensation of his grace in Christ Jesus;<sup>n</sup> and surely no calling can be more noble, or better deserve the most constant attention and most ardent pursuit.

SECT. VI.  
Phil. III. 13

#### IMPROVEMENT.

As it was not grievous to the apostle to repeat the same useful Ver. exhortations, when he judged it conducive to the safety and happiness of those to whom he wrote, so neither should it be grievous to us to hear or to speak truths, with which in the general we may be well acquainted, but which we may be too ready to forget, in pursuit of things, more amusing indeed, but less advantageous. Such are the truths here inculcated; familiarly known, but not therefore to be disregarded. Let us avoid all approaches to these detestable characters here branded with so just<sup>2</sup> an infamy; and consider what it is that will constitute us the circumcision, the people whom God will avow for his own; and charge it upon our souls, that we worship God in the Spirit, that

<sup>m</sup> I pur in the prize of the high calling.] Here is all along a beautiful allusion to the Olympic games, and especially the foot-race, which made the most celebrated part of them; where the prize was placed in a very conspicuous situation, so that the competitors might be animated by having it still in their sight. Mr Dunlop considers the word *βραβιον* as expressing the principal prize, whereas some might come to the goal, and receive lesser rewards: as if he had said, I labour to come in so as to secure the greatest, i. e. I aim at being an advanced and exemplary Christian. Dunl. Sermon. Vol. II. p. 331. But I cannot recollect any secondary prize bestowed on the Olympic foot-race, (though in funeral games it was common,) nor can I suppose the apostle to refer to the *panathlétic* crown, i. e. the crown given to one who conquer-

ed in all the athletic exercises, though that might certainly by way of eminence be called *το βραβιον, the grand prize*. See Mr. West's Dissertation on the Olympic Games, p. lxvii.

<sup>n</sup> Of God in Christ Jesus.] L'Eufant thinks the apostle compares our Lord to those who stood on an elevated place at the end of the course, calling the racers by their names, and encouraging them, by holding out the crown, to exert themselves with vigour. But not to insist on the uncertainty of this, it would seem at all events imprudent to interpret the high calling, as alluding to the proclamation made, by which men were called before the opening of the course to contend for such and such a prize, which answers to the general declaration made in the gospel of the heavenly prize.

## 224 Reflections on the apostle's renouncing all things for Christ.

SECT. we rejoice in Christ Jesus, and repose not in any sense confidence in the flesh.

VI.

Verse

We see an example of this excellent temper in the apostle here, who makes his boast in Christ, and for him renounces those advantages on which he was once ready to set the highest value. He accounted those things but loss and damage which once he esteemed his gain and his treasure, especially that eager but blind zeal with which he had once persecuted the church. May it be deeply and constantly impressed upon our minds, that the knowledge of Christ is of all things the most excellent, as the object of it is most sublime and interesting, and the fruits of it most happy and important! This therefore let us pursue, and be truly solicitous that we may gain Christ as our own unalienable property, and that we may be found in him, interested in a better righteousness than we can claim, by virtue of our own personal obedience to any law; even that which is by the faith of Christ, the righteousness which is of God, prepared, exhibited, and appointed by him, and which is received by faith in his Son.

Who would not wish to know him in the power of his resurrection, to feel the views of that great event powerfully operating on his mind, yea, in this connection to know the fellowship of his sufferings too? Who would not be willing to be made, in the most painful sense, conformable to his death, to feel the scourges, the insults, the nails, the cross, and, what was more dreadful than all, even the desertion of the Father himself, might he thereby attain to a resemblance to Christ in a glorious resurrection from the dead? It shall be the portion of all who die to sin, and live to God, and persist in a resolution of sacrificing all to that Redeemer who for us died and rose again.

In the mean time, while we are surrounded with the infirmities of mortality, may we ever keep up an humble sense of the imperfection of our present attainments in religion. May we with holy Paul, so incomparably our superior, forget the progress already made, and strain every nerve, in reaching on to what yet remains before us. How far are we from apprehending that for which we were apprehended by Jesus Christ! How far from answering the plan our Lord has drawn, and being completely what he intended his servants should be! "Enkindle in our breasts, "O thou great Author and Finisher of our Faith! a more ardent desire of answering it; and for that purpose, may it please thee so to display before our believing eyes the glorious prize of the high calling with which God has honoured us through thee, that we may feel all the ardour of our souls awakened to obtain it, and never slacken our pace till we win that immortal crown, but daily increase our speed as we approach it."

SECT. VII.

*The apostle urges upon the Philippians a holy and blameless temper, and a heavenly conversation, cautioning them against the bad example even of some professing Christians, who brought great detriment on themselves, and reproach upon religion, by the unsuitable manner in which they acted. Phil. III. 15, to the end. IV. 1.*

PHIL. III. 15.

LET us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal this unto you.

PHILIPPIANS III. 15.

SUCH is the situation of my own mind, and the ardour of desire with which I am pressing after farther attainments in the Divine life. *Let as many of us therefore as are perfect in any degree, that is, all who are sincere Christians, and initiated, if I may so express it, into the holy mysteries of our religion, attend to this,*<sup>a</sup> *as our great business and aim; and if any of you are otherwise affected, if any be unhappily fallen into a remiss and indolent frame, God shall reveal even this unto you.*<sup>b</sup> I hope that he will, and I pray that he may, give you such views of the crown of glory, the prize of our high calling, as may animate your most vigorous pursuit of it. *Nevertheless*<sup>c</sup> *(whereunto [I hope] we*

SECT.

VII.

Phil.

III. 15.

<sup>16</sup> Nevertheless, whereto we have al-

<sup>a</sup> *As many of us as are perfect, &c.* The use of this phrase, in reference to those initiated into the mysteries, is so well known, and the allusion here seems so suitable to the connection, that I presume I need not largely vindicate the interpretation given. I shall only add, that when this expression is used to intimate, that the greatest adepts in Christianity should be labouring after higher improvements, it must strongly imply the obligation on those in a lower class to press forwards.

<sup>b</sup> *God shall reveal, &c.* Mr. Fleming, in pursuance of his peculiar interpretation of ver. 11, paraphrases this verse as if he had said, "If any of you are not persuaded of that doctrine of a first resurrection, which is not indeed of the utmost necessity, God may hereafter reveal it more fully; and in the mean time, let us aim at that common glory which we all profess to expect at the general resurrection." But I think if Paul had declared it as a part of the revelation he had received from Christ (and he could surely know it no otherwise

than by special revelation,) it could not have been left to them as a matter of indifference, to judge one way or another of it. Dr. Whitby labours to prove that the apostle here glances on those Christians who might be ready to lay a stress on circumcision and Jewish ceremonies, with relation to which he hoped they would be better informed, which at least they would probably be after the destruction of Jerusalem. Compare Gal. v. 10; vi. 15, 16.

<sup>c</sup> *Nevertheless, &c.* The construction here has some perplexity, but, on the whole, I think *en* is to be understood as if he had said, "I could wish to animate you to the greatest ardour in pursuing the prize;" however at least remember to agree in honouring the gospel as your common rule, and bearing a proper affection to each other. And if we suppose the words *νενεκαυμεν*, to come in as a parenthesis, and to be rendered, *to which I hope we have attained*, a proper distinction will be preserved between this and the preceding verse, which have of-



SECT. *have at least attained, let us act as those who*  
 VII. *are habitually persuaded of the Divine autho-*  
 Phil. *rity of the gospel, and accordingly all walk*  
 III. 16. *agreeably to what we profess to revere, as the*  
*same great authentic rule of our conduct; and*  
*let us especially be taught by it to attend to the*  
*same thing, to be one in our affections to each*  
*other, concerning which our duty is so plainly*  
*declared, that the weakest honest inquirer can-*  
*not be mistaken.*

*ready attained, let*  
*us walk by the same*  
*rule, let us mind the*  
*same thing.*

17 *Thus I exhort you, and I hope I may appeal*  
*to all that know me, that my behaviour speaks*  
*the same language. So that I may confidently*  
*say, Be ye, my brethren, imitators of me, and*  
*observe, and endeavour to follow, those that*  
*walk, as ye have us for an example; join this*  
*company, and learn to speak and act like them.*

17 *Be then, be*  
*together*  
*of me and mark*  
*them which walk so,*  
*as ye have us for an*  
*ensample.*

18 *For there are many who call themselves Chris-*  
*tians, and yet walk [in a very different man-*  
*ner,] of whom I have often told you, and*  
*now tell you even weeping; for well indeed may*  
*I weep on so sad an occasion, as it is certain*  
*[that,] whatever they may profess, [they are]*  
*enemies of the cross of Christ;<sup>d</sup> and as they are*  
*unwilling to suffer any thing for it, so its cause*  
*and honour suffers much by them, for they*  
*continually act contrary to the very end and*

18 *(For many*  
*walk, of whom I*  
*have told you often,*  
*and now tell you*  
*even weeping, that*  
*they are the enemies*  
*of the cross of*  
*Christ:*

19 *design of their Master's death. Such a set of*  
*men there is, whose behaviour is scandalous,*  
*and their end [is] utter destruction. Whatever*  
*they may talk of knowing and serving the true*  
*God, they are persons whose chief god [is] their*  
*own belly, (compare Rom. x. 1. 18.) which they*  
*continually seek to honour with the most luxuri-*  
*ous sacrifices; persons whose taste is so mean and*  
*preposterous, that they glory in those things which*  
*are indeed their shame, having outgrown all the*  
*remainders of common modesty, and all sense*

19 *Wt so end is de-*  
*struction, who e god*  
*is then belly, and*  
*ry as in their*

may been confounded. For the sense of the phrase *420.127* 7 *to*, see Phil. ii. 2, and Rom. xii. 16.

<sup>d</sup> *Enemies to the cross of Christ.] The end and design of that being to attract our hearts from earth to heaven, such an expression may be proper in that sense though some think it refers to their aversion to persecution, understanding by the cross of Christ, the cross to be borne for*

*Christ, I think much less properly. Nor does it seem to refer so much to their contending for Jewish ceremonies, as in general to their immoral temper afterwards described. It is to be feared many converts from the Gentiles, as well as from the Jews, answered this character, and if they did so, it was entirely to the apostle's purpose to reprove them.*

shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

IV. 1. Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved

of decency. In a word, they are persons *who mind only earthly things*, all their thoughts and pursuits are taken up with visible and corporeal objects, the concerns of time and this transitory world. *But we converse as citizens of hea-*

*ven*, considering ourselves as denizens of the New Jerusalem, and only strangers and pilgrims upon earth. We therefore endeavour to promote the interests of that glorious society, to learn its manners, and to behave worthy of our relation to it: *from whence also we expect the blessed appearance of our Lord Jesus Christ as a Saviour; Who shall transform our vile body\*, 21 that it may be made conformable to his glorious body*; that all the abasement and dishonour of the grave may be shaken off for ever, and we, having borne his image in holiness on earth, may bear it in beauty, glory and immortality in heaven. It is indeed a vastly surprising, and to sense an incredible change; but we ought to remember, that nothing is too hard for Omnipotence: he will therefore effect it, *according to the energy whereby he is able to subject even all things unto himself*, and which will render him completely victorious over all his enemies, even over death and the grave, the last of them.

*Therefore, let me entreat and charge you all, my beloved and most amiable brethren, my joy now, and my crown of rejoicing in that expected day of the Lord, that as ye have so great and important a hope, ye improve it to animate you in a vigorous adherence to that religion which inspires it; and so stand fast in the Lord†, as becomes those who are so dear to him, as well as so tenderly beloved by me, and who expect by his grace so glorious a change.*

\* *Transform our vile body.*] Το σώματις ἡμῶν ὡς ἐστίν, might literally be rendered, *the body of our humiliation*, &c. that is, this body in the form of sinful flesh, humbled and degraded as it at present is, and so different from what the body of Adam originally was.

† *So stand fast,* &c.] There is no more

reason for making this the beginning of a new chapter, than there would be for disjoining the last verse of the 1 Cor. xv. in sense exactly parallel to this, from the preceding discourse on the resurrection with which it is so beautifully and properly connected.

SECT. VII.  
Platz III. 19.

IMPROVEMENT.

- ser. AND do not we also look for *Christ as a Saviour*? Do we not  
 vii. hope that *this vile body* shall by his all-victorious power be *trans-*  
*formed into the likeness of his own glorious body*? Is it not with  
 er. 21. this hope that we commit the dust of our friends to the grave?  
 And is it not in this confidence that we think of our own death  
 20 with hope, and with cheerfulness? Why then is not our conver-  
 sation more in heaven? Why have we not more frequent, so-  
 lemn, and affectionate views of that better world to which we  
 profess to be tending? Alas! have we not reason too often to  
 weep for ourselves as well as others, that we mind earthly things  
 so much, and heavenly no more? But wretched indeed are we  
 19 if we fully answer the sad character which, in professing Christi-  
 ans, wherever it is seen, and much more wherever it is experi-  
 enced, is so justly deplorable! May Divine grace ever preserve  
 those on whom the name of Christ is named, those by whom  
 it is known, from making their belly their god, (how infamous  
 a deity!) and from that wretched degeneracy of taste, and  
 18 perverseness of mind, which would lead them to glory in their  
 shame! Surely the cross of Christ was intended to teach us  
 lessons so contrary to this, that there can be no greater enmity  
 to it than to indulge such a temper, especially while we profess  
 to plead for that cross, and to glory in it. May we not only ab-  
 hor such a temper, but bewail it! Yea may rivers of tears run  
 down our eyes when we see *God's law* violated and his *gospel*  
 profaned.  
 17 Blessed be God, for other and better examples in the aposto-  
 lic age, and that some are likewise to be traced in our own, cor-  
 rupt as it is; though they are in number less frequent, and in  
 16 lustre less radiant than of old! Let us however *mark those that*  
*walk, as we have Paul for an example.* How different soever our  
 apprehensions in some things may be, may we all unite in a care  
 of practical religion, and *whereunto we have already attained,*  
*walk by the same rule, and mind the same thing.* And O that  
 our rule may be more and more attended to in every step of our  
 way! and that if in any instance we mistake it, or if we fail in  
 those notions we ought to have of any principle of Christianity  
 which are to add a sanction to it, *God may reveal even this unto*  
 us, and teach us to act in a more suitable manner! In every  
 sense, *what we see not, may he teach us, and wherein we have*  
*done iniquity, may we do no more* (Job xxxiv. 32,) but *stand fast*  
*in the Lord,* and press forward with greater ardour towards every  
 religious improvement, towards every thing which may increase  
 the beauty of our character, and reflect a bright honour upon  
 our profession.

SECT. VIII.

*After some particular charges relating to a pacific temper, the apostle gives more general exhortations to Christian cheerfulness, moderation, prayer; a behaviour universally amiable, and an imitation of the good example he had endeavoured to give them. Phil. IV. 2—9.*

PHIL. IV. 2.

I BESEECH Euodius, and beseech Syntyche, that they be of the same mind in the Lord.

PHILIPPIANS IV. 2.

[I HAVE been exhorting you all to stand fast in the Lord, being supported by those glorious hopes he has given you. And I must now particularly beseech Euodia, and beseech Syntyche that, whatever cause of difference may have arisen between them, they would sacrifice all to the common engagements of their Christian profession, and would attend to the same thing in the Lord: that they would turn all their thoughts into that one channel, and only consider how they may most effectually promote the great purposes of their common calling. And I<sup>3</sup> also beseech thee [my] genuine associate,<sup>a</sup> whose intimate friendship supersedes the necessity of naming thee particularly, that thou wouldst assist those pious women who laboured with me in the gospel,<sup>b</sup> in such services as suited their sex and station, and assisted with Clemens also and my other fellow-labourers, whose names, as I have reason in charity to hope [are] in the book of

SECT.

VIII.

Phil.

IV. 2

3 And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

<sup>a</sup> My genuine associate: *συνεργὸν ἑμὸν*.] Some understand and render *συνεργός*, as a proper name, *the true ally*; but as I do not remember any instance in which *συνεργός* is used merely to signify *true or honest*, it must, even on that interpretation, refer to the signification of the name. As if he had said, *Thou art synergus indeed*, the literal import of which is undoubtedly, according to our version, *yoke-fellow*; but as that word in English is generally appropriated to conjugal life, and yet, as it stands in the original, is masculine, and consequently (waving all other arguments) cannot be taken in that sense, I thought it better to render it *associate*. I think it probable this might be an offset of considerable authority and dig-

nity in the church at Philippi, perhaps husband to one of the pious women here mentioned.

<sup>b</sup> *Women—who laboured.*] As women's preaching was so expressly forbidden by Paul, we must conclude it was in some other way that these good women were helpful to him in the gospel, not so much by ministering to his person, though that no doubt they were ready to do, as they had opportunity, but by such kind of services as I have intimated in the improvement, and by the intelligence they might give him of the state of religion among their female acquaintance, their children, or other branches of their respective families.

SECT. *life,*<sup>c</sup> and will there appear to their everlasting  
VIII. honour and joy, though I do not stay to enu-  
merate them here.

Phil. IV. \* I am now drawing toward a close, and let this be my farewell. Whatever difficulties and persecutions may attend you, *rejoice always in the Lord*; endeavour to maintain an habitual joy in Christ, and in the hopes and privileges you derive from him. And *again I say, Rejoice*. I renew the exhortation, as the honour of our Divine Master and your own comfort so much depends on attending to it.

4 Rejoice in the Lord always: and again I say, Rejoice.

5 *Let your moderation and gentleness, both in the pursuits of the various enjoyments of life, and in supporting the injuries and indignities you may meet with, be known unto all men, as visible in the whole of your behaviour; for the Lord [is] at hand.* He will quickly come to close the scene, and to put an end to all your temporal enjoyments, and all you can suffer

5 Let your moderation be known unto all men. The Lord is at hand.

6 from your enemies. In the mean time, whatever necessities, or whatever oppressions, may arise, *be anxious about nothing*, so as to disquiet or distress your minds, *but in every thing that occurs, in every condition, and on every occasion, let your petitions be made known, and breathed out before God, in humble prayer, and fervent supplication,*<sup>d</sup> to be still mingled with *thanksgiving*, as there is always room for praise, and always occasion for it, even in circumstances of the greatest affliction and distress.

6 Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

7 *And, if you exercise such a temper, the peace which the blessed Spirit of God diffuses over the souls of his people, that peace, which far surpasses all understanding,*<sup>e</sup> which none can conceive

7 And the peace of God, which passeth all understand-

<sup>c</sup> *Who's names are in the book of life.* The names of good men are often represented as registered in heaven, compare Mal. iii. 16. Where any thing of such a character appeared, it was reasonable, in the judgment of charity, to hope this with respect to the persons in whom it was found; but we have no reason to conclude from this expression, that Paul had any particular revelation with regard to these friends he here mentions as certainly destined to salvation.

<sup>d</sup> *Prayer and supplication.* The particular difference between *προσευχη* and

*δευσις* cannot I think be ascertained, though some understand by the former, *petition for good*, and by the latter, *deprecation of evil*. Perhaps the latter may be rather more expressive than the former, as implying more earnest importunity; and thus sense the word *supplication* seems to carry with it.

<sup>e</sup> *The peace of God, &c.* By this expression some understand, that *peaceful disposition* which the gospel requires, interpreting the following phrase, either of its *excelling* all merely intellectual endowments (as if it were parallel to 1 Cor

ing, shall keep your hearts and minds through Christ Jesus. SECT. VIII.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. PLAT. IV. 7.

but he who feels it, and which none can feel but by Divine communication, shall guard and defend your hearts and your minds in Christ Jesus, so that nothing shall be able to break in upon that sweet and sacred tranquillity. *As for what remains, my brethren, let me dispatch it in a few words. Be always intent on raising your characters to the greatest height you possibly can: whatever things are true and sincere, whatever things [are] grave and venerable, whatever things [are] righteous and equitable, whatever things [are] chaste and pure, whatever things [are] friendly and kind, whatever things [are] reputable and truly ornamental, if [there be] any real virtue in them, and if [there be] any just praise resulting from them, think frequently of these things, consider what they are, how highly you are obliged to regard them, and endeavour more and more to abound in the practice of them. And, for a farther illustration*

9 Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

and confirmation of this advice, I will add, *whatever things ye have learned, and received, and heard, and seen in me, whatever good lessons I have given you, whatever worthy of imitation you may have observed in my conduct, while I abode among you, or may have since been credibly informed of, these things be ye ever careful to practise; and the God of peace shall always be with you: for I have the testimony of my conscience, that my conduct has always been*

xiii. 2.) or of its ruling the other powers of the soul, as *Enneasy* is said to signify *having dominion*; Dan. vii. 25; ix. 10; 1 Pet. ii. 13. Compare Rom. xiii. 1. But this is only a *branch* of that temper which we are to cultivate, if we desire that sense of peace and reconciliation with God, of which it is most natural to interpret this clause, as that excellent preacher, Mr. Du Maur, has shewn at large in his valuable discourse on this text. See his Sermon. p. 307, &c. Thus *the peace of Christ*, John xiv. 27, signifies the peace which he gives, or of which he is the author. For the emphasis of the word *propria*, see the note on 1 Pet. i. 5.

1 Grave and venerable.] The word *graves* is rendered *grave*, and *amiable*; *gravitas*. 1 Tim. iii. 4, 8, 11; Tit. ii. 1, 2.

2 Dr. Lardner has very well expressed

the design of the exhortation when he says, "That it is to recommend to Christians a concern for their character, a care so to behave as to secure to themselves some degree of respect and esteem: that they should avoid unbecoming levity in word, action, habit, and outward behaviour; which tends to render men despicable; and makes them appear weak, mean, and of no consequence in the eyes of others." Lardner's Sermon. p. 319. And I hope it will be remembered how particularly this gravity is recommended to ministers in the places cited above.

3 Friendly and kind.] This seems the more exact import of *agapeton* than *lovely*; though there is certainly a *lovely claim* in such friendly things.

SECT. pleasing in his sight, and that your imitation of  
 VIII. it will be the way to engage the Divine presence  
 and blessing, which I most heartily wish you.

## IMPROVEMENT.

- Verse 3 How condescending is this great apostle in the kind notice he takes, not only of his fellow-labourers in the work of the Christian ministry, but even of the women, who, according to the opportunity which God gave them, lent their assistance for the service of the gospel, whatever their assistance were; whether by their prayers, or their familiar addresses to their friends, or their kind offices to the bodies of those in distress, or that uniform example by which the several virtues of Christianity were recommended, and the Christian profession adorned! Let none then object the privacy of their stations, as if that must necessarily cut them off from usefulness, but let them endeavour diligently and humbly to do their utmost, and pray for increasing wisdom and grace, to guide them in their deliberations and resolves.
- 2 It will be very subservient to this happy design, that Christians in whatever stations they are, should *be of one mind in the Lord*; that they should endeavour to lay aside mutual prejudices, and unite in love if they cannot perfectly agree in all their sentiments. Then may they *rejoice in the Lord*; and it is to be urged upon them again and again, that they do so. It is to be urged, not only as a privilege but a duty. And surely, if we consider what a Saviour he is, and how perfectly accommodated to what our necessities require, and what our hearts could wish, we shall easily enter into the reasonableness of the exhortation.
- 5 Let us often represent it to ourselves as a truth equally important and certain, that *the Lord is at hand*. By his spiritual presence he is ever near us, and the day of his final and visible appearance is continually approaching. Let our hearts be duly influenced by it, and particularly be taught that holy moderation which becomes those who see the season so nearly advancing, when *all these things shall be dissolved*. And let this abate our anxiety about them. Why should we be solicitous about things which shall so soon be as if they had never been? Let us seek the repose of our minds in prayer. In every thing, by humble supplication let us make known our requests unto God. And let us mingle thankful acknowledgments for past favours, with our addresses to the throne of grace for what we farther need.
- 7 This will establish the serenity of our souls, so that *the peace of God*, more sweet and delightful than any who have not experienced it can conceive, *will keep our hearts and minds in Christ Jesus*, and make our state secure as well as pleasant.
- Let us study the beautiful and the venerable, as well as what

is true and just in actions, and pursue every thing which shall, as such, approve itself to our consciences, every thing in which there shall be virtue and praise. Let us always in this view endeavour to keep the moral sense uncorrupted, and pray that God would, if I may be allowed the expression, preserve the delicacy of our mind in this respect, that a holy sensibility of soul may warn and alarin us, to guard against every distant appearance of evil. That so cautious of venturing to the utmost boundaries of what may be innocent, we may be more secure than we could otherwise be, from the danger of passing over to the confines of guilt, and of wandering from one degree of it to another. And while we exhort others to such a care, let us ourselves endeavour to be like this holy apostle, among the brighter examples of it.

SECT.  
VIII.

Verse 9

# SECT. IX.

*The apostle concludes with his acknowledgments to the Philippians for the liberal supply they had sent him ; at the same time speaking of the independency of temper to which Divine grace had brought him ; and transmits Christian salutations from himself and his friends at Rome. Phil. IV. 10,—to the end.*

## PHILIPPIANS IV. 10.

PHIL. IV. 10.

**B**UT I rejoiced in the Lord greatly that now at the last your care to me hath flourished again ; wherein ye were also careful, but ye lacked opportunity.

**B**UT to return to my own affairs, and your conduct to me. *I have rejoiced greatly in the Lord Jesus Christ,*<sup>a</sup> to whose providence and grace I ultimately ascribe it, *that your affectionate care of me has now sprung up again and flourished*, like vegetables which, after having seemed during the winter to be dead in the earth, sprout up at the returning spring with new beauty and pleasure. *With respect to which, you were indeed careful before*, as I assuredly believe, *but ye wanted that convenient opportunity* which the coming of Epaphroditus gave you, of transmitting to me the fruit of your liberality and bounty. But I would not have you think that I *speak with respect to want*, as if I was impatient of that, or meant to extort any thing from you, if future necessities should arise, as by dint of importunity. For I bless God, I have no need

SECT.  
IX.

Phil.  
IV 10.

<sup>11</sup> Not that I speak in respect of want:

<sup>a</sup> *Rejoiced greatly in the Lord.*] This shews the deep sense the apostle entertained of the providential interposition of Christ, in the seasonable supply he had

received from the Philippians ; and many other traces of this kind appear in the writings of St. Paul.



234. And expresses his contentment in all circumstances.

- SECT. of betaking myself to such low expedients, as I for I have learned in  
IX. have learned, in whatever circumstances I am, to whatever state I  
Phil be contented. I know both [how] to be abased, am, therewith to be  
16. 1 content.
- know, both  
how to be abased, and  
I know how to abound: every where,  
and in all things I  
am instructed, both  
to be full and to be  
hungry, both to abound and to suffer  
need.
- 13 count of it. In one word, whatever is to be done, whatever is to be borne, I am sufficient for all things; have vigour enough for the one, have patience and fortitude enough for the other: but then I would not be understood to arrogate any thing of this to myself, but would most humbly and affectionately acknowledge, that it is all through Christ who enables me, and furnishes my spirit with a strength of which it is naturally destitute.
- 14 You see by this, that the happiness of my life doth not depend upon any external circumstance, nor any supply I can receive from my most generous friends. Nevertheless, ye did well in communicating so liberally to my relief, in that affliction under which I am now suffering; as it is certain the servants of Christ are not less worthy of being regarded and assisted by you, for those attainments which by his grace they have been enabled to make in the temper which their profession demands. And in this respect, I am under peculiar obligations to you, my dear brethren, for ye, O Philippians, well know, that
- 15 I can do all things through Christ which strengtheneth me.
- 16 Notwithstanding ye have well done that ye did communicate with my affliction.
- 17 Now, ye Philippians, know also

[Initiated. &c.] This is well known to be the peculiar sense of *μεμνησμαι*, and it has a spirit here which I could not persuade myself to suppress, as the apostle, by the choice of this word, seems to inti-

mate to every Greek reader how much he esteemed these good dispositions of mind here spoken of, beyond all they boasted imitations, whatever might be supposed to contain

that in the beginning of the gospel, when I departed from Macedonia, church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Thessalonica, ye sent once and again unto my necessity

17 Not because I desire a gift: but I desire fruit that may abound to your account.

But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall supply all your

needs: for by Christ Je-

in the beginning of our mission; when we came and preached the gospel among you, as I was departing from Macedonia (which is now about twelve years ago<sup>d</sup>), no church communicated with me in the affair of giving and receiving, that is, no Christian society, as such, made any collection for my personal support and assistance, but you only: For, not contented with ministering to my necessities, while I was with you; even when I resided in Thessalonica, though it was so considerable a city, and the metropolis of your country, and though the gospel was so affectionately received by some there, yet you sent thither once and again to the relief of my necessity<sup>e</sup>.

I mention this in so particular a manner, not because I desire a gift, or would extort any future favour from you, by the recollection of the past, but this I desire, that in such ways, as may be most for the honour of God, and the credit of your profession, fruit may abound, to your comfortable account in the day of the Lord.

At present you need not be solicitous about me, for I have all I can wish to make my bonds sit easy upon me, and do indeed abound more than usual in the convenient accommodations of life: I am full, having received by Epaphroditus your present, which I cannot but esteem as a fragrant odour, an acceptable sacrifice, well-pleasing to God, to whose glory it is, I know, ultimately devoted, while for his sake you are so ready to relieve his ministers. And I have the pleasure to think you will not on the whole be losers by such liberalities, but that my God, graciously smiling upon your tribute of grateful love, will supply all your wants, according to his inexhaustible riches, which he cannot but possess who is seated in supreme glory and ma-

SECT.  
IX.  
Phil.  
IV. 15.

*As I was departing, &c.]* So I think it best to render ἀφ' ἧς, because both Philippi and Thessalonica (ver. 16.) lay in Macedonia; and no translation can be more literal.

<sup>d</sup> About twelve years ago.] This epistle (as we have observed in the introduction) seems to have been written towards the end of Paul's first imprisonment at Rome,

which was about A. D. 63: and he finished at Philippi about the year 51.

<sup>e</sup> To my necessity.] It appears by 1 Thess. ii. 9; 2 Thess. iii. 7--9, that it was not to the liberality of the inhabitants of that city, but chiefly to the labour of his own hands, that Paul owed his subsistence during his abode there.

SECT. jesty above, and scatters down not merely the  
 IX. blessings of providence, but of grace, *by Christ*  
*Jesus*, which I hope he will largely impart to  
 Phil. you.  
 IV. 19.

20 *Now to our God and Father*, to him whom we are encouraged to regard under that endearing character, and in whom, through the great Redeemer, we are daily rejoicing, [*be*] *glory for ever and ever. Amen.*

20 Now unto God and our Father, be glory for ever and ever. Amen.

21 I will not swell my postscript by a long catalogue of names, but desire you to *salute every saint in Christ Jesus*; and to assure them all, known or unknown, that they are dear to me, and that, in general or particular petitions, I bear them always upon my heart. *The brethren who are with me*, my dear fellow-labourers; with whom I most frequently converse, *salute you*, sincerely wishing your prosperity and peace.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 but *All the other saints* here at Rome *salute you*, but especially *they of Cesar's household*, who, sensible of the goodness of God to them, in causing his grace to visit them, and dwell with them in such a situation, have a particular regard for their brethren every where, and desire to be particularly remembered to you.

22 All the salute you, chiefly they that are of Cesar's household.

23 To conclude all with the best wishes my most endeared love can form for you, *may the grace of our Lord Jesus Christ*, the sanctifying and comfortable influences of his Spirit, [*be*] *with you all*, now and at all times, to support you under all your trials, and to animate you to persevere even unto the end: *Amen.*

23 The grace of our Lord Jesus Christ be with you all. Amen.

#### IM. MOVEMENT.

Ven. WHAT a noble spirit of generosity and gratitude appears in 10, 14 the apostle! How handsomely does he acknowledge the favour 15, 16 of his friends, still maintaining the dignity of his character, rejoicing in the tokens of their affection to him, chiefly as fruits 17 abounding to their account, and as it would be a sweet savour 18 acceptable to God. And surely the incense which they were

[*The brethren—and all the saints salute you.*] From this distinction I conclude, with Mr. Peirce, that it is highly pro-

bable the ministers at Rome were called by the name of brethren. Peirce's Anal. p. 338.

presenting at the Divine altar, would also by its fragrant delight them, surely they enjoyed what they had of their own, whether it were more or less, with greater satisfaction, when they were imparting something with filial gratitude to their Father in Christ, to make his bonds and imprisonment the less grievous.

The apostle freely professes, that he received these tokens of their affection with pleasure; but much happier was he in that noble superiority of mind to external circumstances which he so amiably describes. Truly rich, and truly great, in knowing *how to be content* in every circumstance; possessed of the noblest kind of *learning*, in having *learned how to be exalted, and to be abased, to abound or to suffer need.* This all-sufficiency, of which he <sup>Verse 11, 12</sup> boasts, is it haughty arrogance? far from it: he is never humbler than when he speaks of himself in this exalted language. It is in the strength of another that he glories. *I am sufficient for all things through Christ which strengthens me.* And here the feeblest Christian may join issue with him, and say, "if Christ will" "strengthen me, *I also am sufficient for all.*" His grace therefore let us constantly seek, and endeavour to maintain a continual dependence upon it, praying for ourselves, and for each other, that *the grace of the Lord Jesus Christ may be with us.* This <sup>23</sup> grace produced and maintained saints, where of all places upon earth, we should least have expected to find them, even in the palace of Cæsar, of Nero. Let it encourage us to look to God <sup>22</sup> *supply our spiritual necessities out of the riches of his glory in Christ.* And, in a cheerful hope that he will do it, let us through <sup>20</sup> him ascribe glory to our God and Father for ever and ever. Amen.

THE END OF THE FAMILY EXPOSITOR ON THE EPISTLE  
TO THE PHILIPPIANS.



THE  
FAMILY EXPOSITOR:  
OR,  
A PARAPHRASE  
ON THE  
EPISTLE OF PAUL THE APOSTLE  
TO THE  
COLOSSIANS;  
WITH CRITICAL NOTES,  
AND A PRACTICAL IMPROVEMENT OF EACH SECTION.



A  
GENERAL INTRODUCTION  
TO THE  
PARAPHRASE AND NOTES  
ON THE  
EPISTLE TO THE COLOSSIANS.

COLOSSE was a large populous city of Phrygia in Asia Minor, and stood not far from Laodicea: but though it appears from this epistle, that a Christian church was established in it, we have no account by whom, or at what time, it was founded. Some have concluded, from chap. ii. 1, that St. Paul had never been there himself; but though perhaps nothing can be certainly inferred from that passage in relation to it, yet there is great reason to believe, that if the apostle had been personally concerned in the first preaching of the gospel there, so important a fact would not have been entirely omitted in the history of the Acts. It is not however at all improbable, but they might be converted while Paul resided at Ephesus, especially considering that he spent no less than three years in that city, and preached with so much success, that St. Luke tells us, (Acts xix. 20.) that *all they who dwell in Asia heard the word of the Lord, both Jews and Greeks.*

As to the date of this epistle, little need be added here, after what has been already observed in the Introduction to the Ephesians, (p. 89.) It appears highly probable, for reasons there given, that it was wrote at the same time with that to the Ephesians, and they were both sent together by Tychicus and Onesimus,



towards the close of Paul's first imprisonment at Rome, which was about the year of our Lord 63, or the ninth of the emperor Nero. (Compare chap. iv. 3, 7, 9. See also Vol. III. § 60 note s, p. 401.)

The Colossians appear, from several passages in this epistle, to have borne an honourable character for their piety, and the zeal they discovered for the gospel; but we find, from the cautions the apostle gives them in the second chapter, that they were in some danger of being drawn aside by the subtleties of the Heathen philosophers, and the insinuations of some Jewish zealots, who insisted upon the necessity of conforming to the ceremonies of the Mosaic law. Accordingly the grand design of this epistle is to excite the Colossians by the most persuasive arguments to a temper and behaviour worthy their sacred character, and to secure them from the influence of those Pagan sophists, or Jewish bigots, who would seduce them from the purity of the Christian faith.

In pursuance of this general plan, the apostle, having joined Timothy's name with his own in the inscription of the epistle, begins with expressing his thankfulness to God for calling them into his church, and giving them a share in the important blessings of the gospel; at the same time declaring the great satisfaction with which he heard of their faith and love, and assuring them of his constant prayers, that they might receive larger supplies of Divine wisdom and grace, to enable them to walk worthy of their high character and hopes as Christians, (chap. i. 1—14.)—And, to make them more sensible of the excellence of this new dispensation into which they were admitted, he represents to them in very sublime terms, the dignity of our Saviour's Person, as the image of God, the Creator of all things, and the Head of the church; whose death God was pleased to appoint as the means of abolishing the obligation of the Mosaic law, which separated between the Jews and Gentiles, and of reconciling sinners to himself, ver. 15—23.—From this view of the excellency of Christ's Person, and the riches of redeeming grace, the apostle takes occasion to express the cheerfulness

with which he suffered in the cause of the gospel, and his earnest solicitude to fulfil his ministry among them in the most successful manner; assuring them that he felt the most tender concern both for them and the other Christians in the neighbourhood, that they might be established in their adherence to the Christian faith, ver. 24. to the end. Chap. ii. 1—7.

Having given these general exhortations, the apostle proceeds to caution the Colossians against suffering their minds to be corrupted from the simplicity of the gospel, either by Pagan philosophy, or Jewish tradition, reminding them of the obligation their baptism laid them under of submitting to Christ, as the only Law-giver and Head of his church; who had totally abolished the ceremonial law, and discharged them from any farther regard to it, ver. 8—19.—And, since upon embracing Christianity they were to consider themselves as dead with respect to any other religious profession, he shews the absurdity of being still subject to the appointments of the Mosaic law; and cautions them against those corrupt additions to Christianity which some were attempting to introduce, especially by rigours and superstitions of their own devising. And, as the most effectual means for their security, he exhorts them, as they were risen with Christ, to keep their thoughts fixed on him as the Lord and life, and on that better world whither he was ascended, and to which they had the prospect of being admitted, ver. 20, to the end. Chap. iii. 1—4.—From this glorious hope, the apostle presses them to guard against every degree of uncleanness, malice, covetousness, falsehood, and whatever was inconsistent with the purity of that new dispensation into which they were entered: and exhorts them to abound in the practice of meekness, forbearance, humility, and love, and to accustom themselves to those devout exercises and evangelical views which would have the most direct tendency to improve the Christian temper, ver. 5—17.

After these general precepts, the apostle proceeds to recommend to the Colossians, such a care in discharging the duties correspondent to the several relations of life

as would be most honourable to their Christian profession, and particularly enumerates those of husbands and wives, parents and children, masters and servants. And, to assist them in the performance of these duties, he exhorts them to be constant in prayer; and, for the credit of their religion, advises them to maintain a prudent obliging behaviour to their Gentile brethren, ver. 18, to the end. Chap. iv. 1—6.

The apostle closes his epistle with recommending to them Tychicus and Onesimus, of whom he speaks in very honourable terms, and to whom he refers them for a more particular account of the state of the church at Rome: and, having inserted salutations from Aristarchus, Epaphras, their minister (who was then with Paul,) and others, he gives directions for reading his epistle at Laodicea, addresses a solemn admonition to Archippus, and concludes with his salutation, wrote with his own hand, ver. 7, to the end.

# PARAPHRASE AND NOTES

ON THE

## EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

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### SECT. I.

*The apostle begins his epistle to the Colossians with declaring his thankfulness to God for calling them into his church, and his desire in general, that they might receive an abundance of Divine grace, to enable them to walk worthy of so great a privilege. Col. I. 1—14.*

#### COLOSSIANS I. 1.

col. I. 1.  
PAUL, an apostle  
of Jesus Christ by  
the will of God, and  
Timotheus our bro-  
ther,

[PAUL<sup>a</sup>, who have the honour to be an apos-  
tle of Jesus Christ, not having intruded my-  
self into the office, but being called to it by the  
will of God, who was pleased to display the so-  
vereignty of his grace in choosing me, one of  
the greatest of sinners, to so high and holy an  
office, do now join with Timothy, a faithful  
brother, and fellow-labourer in the gospel-

SECT.  
I.  
Col.  
I. 1.

2 To the saints ministry in sending this epistle, To the holy 2

<sup>a</sup> Paul.] It may be as proper here as elsewhere to observe, that many critics have thought this Greek name was taken by the apostle instead of that of *Saul*, though it had been the name of the first

Jewish king, who was also a Benjamite (which might be a farther recommendation of it in this instance,) out of special regard to the Gentiles, to whose service he was so peculiarly devoted.

SECT. 1. and faithful brethren in Christ, who are resident at Colosse and the adjacent places; heartily wishing grace unto you, and peace from God our Father, and the Lord Jesus Christ, through whom he owns that relation to us, and sends down upon us the blessings of providence and grace.

1. Col. 1. 2.

3 I may say it in my own name, and that of my dear brother Timothy, though not personally acquainted with you, that we do unfeignedly give thanks to the God and Father of our Lord Jesus Christ upon your account, and that we are always praying for you; very frequently making express mention of you before the throne of Divine grace, and habitually wishing your advancement in religion, and your eternal salvation. Having heard, with unspeakable pleasure of your sincere faith in Christ Jesus our Lord, and active generous love towards all the saints who are partakers with you in that holy calling which God hath given us by him, whether they be Jews or Gentiles; On this account we offer our prayers to God, and we are blessing him for the better hope<sup>d</sup>, which is laid up for you in the heavens, and which will in due time be accomplished, of which ye have heard before to such happy purpose, in the true and infallible word of the gospel, which was preach-

and faithful brethren in Christ, which are at Colosse, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you;

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

<sup>b</sup> Holy and faithful brethren. I cannot think they are called *holy* and *faithful* here, only or chiefly on account of their adhering to the purity of the Christian faith, in opposition to those that urged the necessity of observing the Jewish law. This was indeed one instance of their fidelity, but I think it greatly impoverishes and debases the sense of such an extensive phrase to reduce it with a such narrow bounds. Many scores of criticisms in some modern commentators of reputation are liable to the same exception; but I rather choose to leave it to the reader's observation, than to stay to point out every example of it. As the epistle is inscribed to a society by profession separated from the world and consecrated to God, it was reasonably to be hoped, in the judgment of charity, most of them answered that profession, which sufficiently justifies such an address.

<sup>c</sup> To the God and Father of our Lord Jesus Christ, &c.] Some would render it, to God even the Father, which would be much

more tolerable than our translation, to God and the Father, as if they were different persons. But it may seem that the prefixing the article only to God το θεου αληθινου, not merely warrants but demands this rendering. Franckius has a good observation here, which illustrates the beauty of many scriptures. The order that would seem most artificial is transposed to make the sense plainer. It is not having heard of your faith, I bless God, but *vice versa*. The same observation may be applied to ver. 9—11.

<sup>d</sup> For the hope, &c.] There is an ambiguity in the connection of this clause; it may either signify, that the apostle gives thanks for *this their hope*, supposing the 4th verse to come in as a parenthesis; or it may more directly refer to the immediately preceding words, and intimate that a partnership in this blessed hope cemented the hearts of these good men. In either sense the connection is instructive, but I prefer the former as more natural,

SECT.  
I.  
Col.  
I. 6.

6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding:

10 That ye might walk worthy of the

ed among you in all its genuine purity and integrity: Of that gospel which hath now, through the singular goodness of God to the Gentiles whom he seemed so long to have neglected, appeared unto you, even as in all the world<sup>e</sup>; being intended for an universal religion. And accordingly it proceeds in its progress, and bringeth forth substantial fruit elsewhere, as also [it hath done] among you, from the day in which ye have heard and known the grace of God, in that saving word of solid truth<sup>f</sup> and everlasting life which hath been sent unto you.

As ye have also learnt it from Epaphras our<sup>7</sup> beloved fellow-servant in the work of the Lord, who is the faithful minister of Christ for your sakes, whom he has appointed to labour among you, and to preside over you; Who hath also manifested to us your Christian love in the bonds of that one Spirit who unites all our hearts.

Therefore we also, from the day that we first<sup>9</sup> heard [of it], cease not to pray for you, and to offer up our most earnest and affectionate requests, that ye may be abundantly filled with the knowledge of his will, in all wisdom and spiritual understanding<sup>g</sup>, in the right apprehension of spiritual objects, wrought and increased in you by the influence of the Divine Spirit upon your minds: That so you may be animated to walk<sup>10</sup> in a manner worthy of that connection in which you stand with the Lord Jesus Christ<sup>h</sup>, and the obligations you are under to him, conducting

<sup>e</sup> *In all the world.* [In all the provinces of the Roman empire, as the phrase often signifies, and it may no doubt be put for many or most of them.

<sup>f</sup> *The grace of God in truth.*] Some understand *truth* as expressive of substance, in opposition to the comparative shadows of the Mosaic law.

<sup>g</sup> *Wisdom and spiritual understanding.*] It is exceedingly difficult to affix any exactly distinct ideas, to the words *wisdom*, *knowledge*, and *understanding*. Some explain *wisdom*, as expressing an acquaintance with gospel mysteries; and *understanding*, as implying prudence in conduct, while others invert this interpretation. It is evident to me, that the same idea is not invariably annexed to them in all places; for *knowledge* is sometimes used to express some-

thing in degree at least inferior to wisdom, 1 Cor. xii. 8; whereas here it evidently includes wisdom; and the clause *spiritual understanding* seems to be explicatory of the wisdom here spoken of, and not expressive of any thing different from it.

<sup>h</sup> *That ye may walk worthy of the Lord.*] The apostle seems here most patetically to propose the great subject and design of this epistle, which was chiefly intended to excite them to a temper and behaviour worthy their Christian character. And this, indeed, is the leading view, in all the epistles of this excellent apostle, and the want of regard to so obvious a key has led many into subtleties of interpretation, which have had no foundation but in their own ingenious reveries.

## 248 *And exhorts to gratitude for the blessings of the gospel.*

- SECT. 1. yourselves in *all* respects so as may be well *pleasing* in his sight, *fruitful and increasing* still more and more abundantly in every good work, to the practical *acknowledgment of God*, in all his attributes and relations to you. *Being inwardly strengthened with all might, according to his glorious power*, that you may be formed to *all* the most exemplary degrees of *patience*, under the persecution you meet with in the world, and *long-suffering*<sup>1</sup> under all provocations; which I wish you may be enabled to bear, not only with composure and dignity of spirit, but *with joy* too, while you expect that blessed and exalted
- 11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.
- 12 hope which the gospel sets before you. Yes, my brethren, I desire, that instead of lamenting the calamities to which so holy a profession exposes us, you may be continually *giving thanks to the Father* of all grace and mercy, who hath called us all, whether originally Jews or Gentiles, into the communion of his church, and *who hath*, by the renewing and sanctifying influences of his Spirit upon our hearts, *made us*, though naturally so much indisposed for it, now to become *fit for a part in the inheritance*<sup>2</sup>, which he hath prepared and assigned as the final reward and felicity of the saints; who, when they have passed through the dark scenes which Providence has allotted them here, shall remain in
- 13 immortal light and glory. Yea, we reckon it our perpetual duty to render these acknowledgments to him *who hath*, by the declarations of his gospel and the influences of his grace, *rescued us from the power of darkness*<sup>3</sup>, and transferred
- 13 Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light;
- 13 Who hath delivered us from the power of darkness, and hath translated

<sup>1</sup> *Long-suffering.*] See notes on Rom. ii. 4. Vol. IV. p. 24.

<sup>2</sup> *Part in the inheritance.*] *Mispa xynes* is the proportion of an inheritance which falls by lot to each of those among whom it is divided; alluding, as Dr. Whitby supposes, to the manner in which the land of Canaan was cantoned out to the tribes. Dr. Scott endeavours to shew, that the phrase *saints in light*, particularly refers to the lustre of the glorified body of the saints, who shall be clothed after the resurrection with a visible lucid glory resembling that of the *Shechinah*. Scott's Christian Life, Vol. III. p. 198, 199.

<sup>3</sup> *Rescued us from the power of darkness.*]

Many have thought that the apostle speaks of himself as one of the Gentile converts; but we have great reason to believe, that when Divine grace made him sensible of what he had been in his Pharisaical state, while a blasphemer, a persecutor, and injurious, he saw himself to have been under the power of darkness, as Christ represents those of the Jews to have been, who, influenced by the spirits of darkness, were combined against him, Luke xxii. 53. Yet none can doubt, but that the ignorance and sin, confusion and misery, which reigned in the Gentile world, was also in the apostle's thought when he used this expression.

us into the kingdom of his dear Son: [us] from the territories of Satan, the prince of it, into the glorious and happy kingdom of his be-  
 loved Son: In whom we have ample redemption, SECT. 1.

14 In whom we have redemption through his blood, even the forgiveness of sins, from the tyranny of all our enemies, and from the destruction with which the Divine justice threatened us, by the pouring forth of his blood, [even] the remission of sins, for which we were ourselves incapable of making any satisfaction, and which, if they had not been thus expiated, would have sunk us down to final condemnation and despair. Col. I. 14.

#### IMPROVEMENT.

WE see in this epistle, as in all the rest, the most genuine discoveries of the real temper of the apostle. The same views which he had opened upon other churches, the same kind sentiments which he had expressed towards them, does he here discover and express; still glorying in his office as an apostle of Christ; still wishing to his Christian brethren, grace and peace, as beyond all comparison the best of blessings; still congratulating them on their faith in Christ; and love to each other; still making continual mention of them in his prayers, and recommending them to the grace of God, in which we, as they, continue to stand. Verse 1, 2, 3, 4

For ever adored be the Divine goodness, that the word of God, which sets before us an hope laid up in the heavens, hath been manifested unto us and to all the world! Let us often examine ourselves as to the fruit it hath brought forth in our own hearts and lives. Let us be solicitous for ourselves and others, that we may in a more spiritual and intelligent manner be filled with the knowledge of his will, in all its compass and extent, so far as he has been pleased to reveal it; and that this knowledge may produce in us the most substantial effects, so as to engage us to walk worthy of the Lord, whose name we bear, and in a manner which he may behold with approbation and pleasure; being fruitful and increasing more and more in every good work, that our barrenness may not reproach our profession, and that the great vital truths of Christianity may not seem to be dead or dormant in our hearts.

To give them their full energy on our souls, we need the operation of God's glorious and mighty power, by which they may not only be established in all patient long-suffering, but inspired with holy joy. Then shall we breathe forth lively acknowledgments to the Father, who hath revealed unto us that glorious inheritance which he distributes amongst the saints in light, even that kingdom where they all reign in everlasting purity, friendship and joy. May he prepare us to receive our lot, and take up our abode there! For this end did he rescue us from the power



250 *The apostle represents the dignity of our blessed Redeemer's person.*

SECT. I. of darkness, and call us to the external privileges of those who constitute the kingdom of his dear Son: for this did he set before us that redemption which we have in his blood, even the remission of our sins: And O! how inexcusable shall we be, if we make ourselves the slaves of sin, while we have our abode in the visible kingdom of Christ; and trampling upon his blood, and the act of grace which is established in it, seal ourselves up under a guilt never to be removed; a guilt heightened to infinite degrees of provocation and malignity by the very methods which have been taken to expiate it!

## SECT. II.

*To promote their thankfulness for their part in the gospel, and engage their adherents to it in its greatest purity, the apostle represents to them the dignity of our blessed Redeemer's person, and the methods he hath taken to make reconciliation for sinners. Col. I. 15—23.*

### COLOSSIANS I. 15.

SECT. II. I HAVE just been speaking to you of that redemption which we have in the blood of Christ, even the remission of our sins; and I must now lead you more attentively to reflect who he is to whom we are under such immense obligations. And you will find his dignity and glory to be such, that you can never conceive of any thing adequate to them. For he is indeed the brightest and most express image of the invisible and eternal God,<sup>a</sup> whom no man hath seen at any time, nor can see. [and] the first-born of the whole creation;<sup>b</sup> existing before it, and begotten to inherit it as the great Heir of all.

16 And his nature has a transcendent excellency, 16 For by him

col. I. 15. WHO is the image of the invisible God, the First-born of every creature.

<sup>a</sup> The image of the invisible—God.] It is surprising to observe how expressly Philo the Jew, in more places than one, calls the Logos, or word of which he speaks, the image of God. See Dr. Scott's Christian Life, Vol. III. p. 559.

<sup>b</sup> The First-born of the whole creation.] Mr. Fleming would render  $\alpha\gamma\omega\gamma\epsilon\lambda\omicron\varsigma$ ;  $\pi\alpha\sigma\omega\varsigma$   $\alpha\lambda\lambda\omicron\tau\omega\varsigma$ , the first Creator, or Producer, of every creature. Mr. Pierce observes,  $\alpha\gamma\omega\gamma\epsilon\lambda\omicron\varsigma$  sometimes signifies the dam that produces its first birth, and then the sense would be, He who, as it were, at the first-birth, by the exertion of his creating

power, brought forth all things. It is certain that Christ is often called God's First-born, his First-begotten, and his Only-begotten Son. Psal. lxxxix. 27; Rom. vii. 29; Heb. i. 6; John i. 14, 18; iii. 16, 18; 1 John iv. 9; and therefore I did not think it warrantable to change our translation of that word; though  $\alpha\gamma\omega\gamma\epsilon\lambda\omicron\varsigma$   $\alpha\lambda\lambda\omicron\tau\omega\varsigma$  so naturally signifies the whole creation, and that version seems to give so much nobler and more determinate a sense, than every creature, that I could have no doubt as to the reasonableness of preferring it.

were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.

infinitely superior to any thing that is made; *for by him were all things created, things in heaven and things on earth.* From him were derived the visible splendour of the celestial luminaries, the sun, the moon, and the stars, even all the hosts of these lower heavens, and from him the yet brighter glories of invisible and angelic beings, who dwell and reign above, by whatever names and honours distinguished! *whether [they be] thrones or dominions, or principalities or powers;* all the various orders of heavenly spirits, which may be designed by such or the like titles, the import of which is not exactly known to us mortals. Yet these, with all other things in the celestial, as well as terrestrial regions, were created by him and for him; they are the productions of his almighty power, and were made that he might be exalted and glorified in them. *And he is before all,* both in the duration and dignity of his nature, and in him all things, which constitute this universal system, do continually *subsist* in that harmonious order of being which renders it one beautiful whole; whereas, unsupported by him, it would immediately run into confusion, or fall back into its original nothing.

secr. 11.  
Col. 1. 16.

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church; who is the Beginning, the First-born from the dead: that in all things he

And it is worthy of our particular consideration, that *he* who is thus the *Head* and Lord of all, is in a peculiar sense the *Head of the church*, [which] he [is] graciously pleased to own as the *body*, and which he with amazing condescension has united in the strictest bonds to himself, taking it under his peculiar guardianship, government and care; [even he] who is, as we before declared, the *Beginning* of the creation of God, and having stooped to assume our nature and to die in it, was also appointed to be the *First-born from the dead*,<sup>d</sup> the first who ever rose to an endless life; that so in all things he might

<sup>c</sup> By him were all things created.] To interpret this as the Socinians do, of the new creation in a spiritual sense, is so unnatural, that one could hardly believe, if the evidence were not so undeniably strong, that any set of learned commentators could fall into it.

<sup>d</sup> First-born from the dead.] Mr. Fleming would render it the *Effluvent*; (or *Prime*, who is) the first riser of the dead. (Christol. Vol. I. p. 216.) But I have given here, as every where else, what appeared to me the easiest, surest, and most natural sense, and the best commentators are agreed in it.

RECT. *have the pre-eminence, suitable to the infinitely might have the pre-eminence.*  
 II. *superior dignity of his nature above all created*

*beings. For in him his Father is ever well* 19 *For it pleased*  
 Col. *pleased, as he declared by a voice from heaven:* *the Father, that in*  
 I. 19. *and it was his sovereign pleasure, as dwelling* *him should all fulness*  
*in him, to inhabit the whole fulness of the* *dwell;*  
*church: and, to qualify him for the high office*  
*which he sustains, he hath appointed that all*  
*fulness of gifts and graces should ever reside in*  
*him, even all the fulness of the Godhead bodily.*

20 *And it hath pleased the Father likewise by him* 20 *And (having*  
*to reconcile all things to himself,† that is, to the* *made peace through*  
*purposes of his own glory, having made peace* *the blood of his*  
*by the blood of his cross; by which the design of* *cross,) by him to re-*  
*the ceremonial law having been answered, the* *concile all things un-*  
*obligations of it were abolished, and the wall of* *to himself, by him,*  
*partition between Jews and Gentiles broken* *I say, whether they be*  
*down. Yea, by him [God hath reconciled all* *things in earth, or*  
*things] to each other; whether things on earth,* *things in heaven.*  
*that is, Jews or Gentiles, or things in heaven,*  
*that is, celestial spirits, who are now reconciled*  
*to fallen men, and incorporated with them into*  
*one holy and happy society.*

21 *And the calling of the Gentile nations into* 21 *And you that*  
*the church is one important part of this plan;* *were some time alien-*  
*so that you, who were once alienated, and enemies* *ated, and enemies in*  
*in [your] mind to the blessed God by wicked* *your mind by wicked*

\* *That all fulness should reside in him.*—  
 There is undoubtedly an ambiguity in  
 the original phrase, *ἐν αὐτῷ πᾶν τὸ πληρωμα*  
*καθολικῶσαι*. Mr. Pierce would render it  
*in or by him to inhabit all fulness*, that is,  
 the whole church or body of Christ: and  
 that rendering would include the sense of  
 ours, referring to God's dwelling in Christ,  
 and so with us. Compare Rom. xi. 12, 25.  
 But I was cautious of altering our version  
 of so important a text, without certain  
 and evident necessity. But some critics  
 have observed, that when what grammari-  
 ans call an infinite verb is in the New  
 Testament, joined with the word *εὐδοκῶ*,  
 it signifies the action of him who is pleased,  
 which would indeed make the passage par-  
 allel to Eph. ii. 21, 22. Compare Eph.  
 i. 23, where the church is called *πληρωμα*,  
 that is, *God's fulness*. See Pierce in loc.  
 As the word *Father* is not in the original,  
 Mr. Reynolds would render it *he*, that  
 is, *Christ was pleased that in him, (i. e. in*  
*himself) all fulness should dwell*. Reyn. of

Angels p. 76. But, not to insist on the  
 harshness of the interpretation in other  
 respects, it seems most evident that the  
 whole connection determines the sense  
 quite another way.

[*By him to reconcile all things, &c.*]  
 Dr. Whithy would render it, "by him to  
 "make all things friendly in him, mak-  
 "ing peace between them by the blood  
 "of his cross;" and I apprehend that to  
 be the true sense, and the only sense in  
 which things in heaven can be said to be  
 reconciled; for if it were to be granted,  
 according to the assertion of Mr. Rey-  
 nolds in the foregoing place, that the an-  
 gels received confirming grace in Christ, they  
 could not upon that account be said to  
 be reconciled; but when a breach com-  
 menced between man and the blessed  
 God, the angels, as faithful subjects, must  
 join with him against the rebellious crea-  
 ture, and be ready to act as enemies to  
 him while he continued the enemy of  
 God.

works, yet now hath he reconciled.

22 In the body of his flesh, through death, to present you holy, and unblemished, and unreplicable in his sight:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

*works, he hath now reconciled to himself and to the society of his people. And this he hath done in the body of his flesh, & which he hath assumed, and by that death which he hath suffered therein, that so he might present you holy and blameless, and free from all accusation in his sight. You will certainly be so presented, if ye continue established and grounded in the faith in which you have been instructed, and be not by any floods of affliction, or tempests of temptation, removed and carried away from the important hope of a happy immortality, brought to us by the glorious gospel; which ye have heard, [and] which hath not only been published among the Jews, but by a special commission from God, been preached to the whole creation under heaven, as a message which extends to all the species of mankind; by which he commandeth all men every where to repent, and promises salvation to all who believe and obey. Of which gospel I Paul am appointed a minister, and esteem it my peculiar honour and happiness that I am so.*

SECT.  
11.  
Col.  
I. 22.

#### IMPROVEMENT.

LET us learn by this sublime discourse of our holy apostle how we are to conceive of our Lord Jesus Christ, to whose glory he so wisely and happily consecrated the labours of his pen and of his life; and while we commemorate that blood of his in which we have redemption, even the remission of our sins, let us bow to him as the image of the invisible God, and the first-born of the whole creation. And, whatever discoveries we may at any time receive, as to the display of Divine power, wisdom, and goodness, in the formation of the visible or invisible world, let us remember that by Christ all things in both were created, not excepting thrones and dominions, principalities and powers. The angels of God worship him, as with and by the Father, their great Original and Support, acknowledging with Paul, and with the whole catholic church, as taught by him, that in Christ all things subsist. Let us then, with the whole host of heaven, bow down before him, and worship him that sits upon the throne

Verse  
14, 15

16

*5 In the body of his flesh through death.* } Some have understood this as if it had been said, he hath now by his death reconciled you or incorporated you into the body of his church, which is to him as his own flesh. Compare Eph. ii. 16; v. 29.

30. But surely the body of his flesh most literally and naturally signifies that body of mortal flesh which he was pleased to assume that he might be capable of suffering.

SECT. II. *and the Lamb.* Let us with all humility adore his condescension, in uniting us to himself in such dear and intimate bonds, and avowing himself *the Head of the church*, which he disdains not to call *his body*, though he be *the Beginning of the creation of God*, as well as *the First-born from the dead*, and beyond comparison pre-eminent in all.

Important indeed are the consequences of this his condescension! It is by him that God is reconciled to us, and dwells in us. It is the blood of his cross that hath made peace between  
 20 Jews and Gentiles, between heaven and earth. Justly might the angels have forsaken this earth of ours, and have ascended to heaven to enter their protest against sinful men, yea, to seek a commission for executing vengeance upon the apostate creature. But now, through Christ, they are become our friends and our brethren. At his command they minister unto the heirs of salvation, and will continue their kind offices, till heaven gives the interview which earth denies, and lays a foundation for the endearments of an everlasting friendship.

23 O that this reconciling gospel might be effectually preached to every creature under heaven! But to obtain its effect, it must  
 21 subdue our hearts to holiness. To be still under the power of sin, to go on in a course of evil works, is to continue the enmity with God, and all his holy and happy creatures. Let us see to  
 22 it, that we thankfully accept the reconciliation which the gospel proposes. Then shall we at length be presented blameless, irreproachable, and holy in his sight.

As we hope for this end, let nothing remove us from our steadfastness, nor from that glorious hope of the gospel for which it is certain nothing can be an equivalent. May Divine grace establish and confirm us in it, and make us victorious over every thing that might attempt to supplant our feet and take away our crown!

### SECT. III.

*The apostle takes occasion, from what he had before said of the excellency of Christ's person, and the riches of his redeeming grace, to express his own solicitude to fulfil his ministry among them in the most successful manner; and lays open his tender concern for the Colossians and other Christians in their neighbourhood, that they might be established in their adherence to the gospel. Col. I. 24, to the end. Chap. II. 1-7.*

#### COLLOSSIANS I. 24.

NOW, my brethren, give me leave to tell you, <sup>COL. I. 24.</sup> WHO now re-  
 that I am so far from repenting of the ministry in which I am engaged, on account of any

joyce in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

difficulties it brings along with it, that on the contrary, *I rejoyce even in my sufferings for you, and with great pleasure, fill up whatever is wanting of the afflictions of Christ in his members, by taking part of them in my own flesh, for the sake of his body, which, as I said before, is the church, so dear to him the common Head, and to every member vitally united to him. Of which church I was made a* 25

SECT III.  
Col. 1. 24.

25 Whereof I am made a minister according to the dispensation of God, which is given to me for you, to fulfil the word of God;

26 I see the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

*minister, to wait upon it, and serve it in every office of humble love, according to the dispensation of God, which was given me in respect of you, that I might thoroughly and faithfully preach the whole word of God in the gospel. [Even] that great mystery, which was hid from so many preceding ages and generations, but is now manifested to his saints, of the Gentile nations as well as of Jewish extraction; To whom God was graciously determined to make known what is the rich glory of this mystery; to discover it, I say, even among the Gentiles; which rich display of Divine grace is all summed up in [this] one word, [that] Christ [is] in you, the hope of eternal glory; being formed by Divine grace in your hearts, he brings to you, who were once without hope, and without God in the world, (Eph. ii. 12.) the bright beamings of this blessed prospect, even a glorious and holy immortality.*

And this is the illustrious Saviour, whom we, 28 in the midst of all opposition, still continue to preach, admonishing every man, and instructing every man, as the respective circumstances of particular persons require. And, in the management of this important ministry, we conduct ourselves with all the wisdom and discretion we can obtain, that no single soul may be lost by our means; but that we may, if possible, present every man in due time, perfect in Christ Jesus,

[Fill up whatever is wanting, &c.] Nothing could be farther from the apostle's intention, (as we may learn from the whole tenor of his writings) than to intimate that the sufferings of Christ were imperfect, as to that fulness of atonement which was necessary in order to the justification of believers. But he deeply retained in his mind the impression of that first lesson which he had from his Savi-

our's mouth, viz. that he was persecuted in his members, (Acts ix. 1) he therefore considers it as the plan of Providence, that a certain measure of sufferings should be endured by this body, of which Christ was the Head; and he rejoices to think, that what he endured in his own person was congruous to that wise and glorious scheme

SECT. when he shall appear to make up his final account.<sup>b</sup> To which important [purpose] I also labour in the sphere allotted me, with diligence and resolution, exerting myself to the utmost, and striving with an intenseness, like that one who contends for a crown in your well-known Grecian games. Yet I arrogate nothing to myself herein, for all is carried on according to his energy, which operates with power in me, and supports me in the glorious contest, whereas otherwise I should sink, and become the derision of mine enemies.

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

Chap. II. 1. Nor is it without attending carefully to their full import, that I have made use of those strong terms which you have now been reading, to express the manner in which I exert myself in the great trust committed to me. For I earnestly wish you to know what a vigorous contention<sup>c</sup> I have with a variety of antagonists, for you, and those of Laodicea, and as many as have not seen my face in the flesh.<sup>d</sup> For indeed my struggle for the gospel, while under this painful confinement is animated, not merely by considerations of personal friendship, for those whom I particularly know and love, but by a most benevolent regard to the good of mankind in general, known or unknown, that they may receive and retain this glorious revelation, and have it delivered to<sup>2</sup> them with all possible advantage: That their hearts may be comforted by the consolation of

II. 1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2 That their hearts might be comforted,

<sup>b</sup> *Whom we preach, &c.*] All this discourse centres in the great view of engaging the Colossians to adhere to Christianity; and it is pleasant to observe, how every verse, and almost every clause, suggests more directly or obliquely, some strong argument to that purpose.

<sup>c</sup> *What a vigorous contention.*] The original words *ἐν ἀγῶνι*, denote a kind of agony into which he was thrown. It grieved the apostle to think how incapable he was rendered of serving them otherwise than by letters and his prayers. O that such language might inspire every minister who reads it, with a desire to use his liberty to the best of purposes, and to exert himself as, under such confinement, he would wish he had done!

<sup>d</sup> *Have not seen my face in the flesh.*] Or, as it might be rendered, *seen me in person.* Hence some have inferred, that he had never seen Colosse or Laodicea; but Theodoret thinks he means, he had not only a conflict for them, but for others, whom he had not so much as seen. Possibly he may intend to intimate, that he was not only concerned for those members of these churches whom he personally knew, but likewise for others to whom he was a perfect stranger, and who might have been converted after he left them. Yet I think this epistle contains no argument from whence it can certainly be inferred that he was personally acquainted with these Christians.

being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

the Holy Spirit, and animated to every good resolution, *being knit together* and compacted in mutual Christian love to the whole body, and to Christ the great Head of it: and that being thus cemented, they may attain *the richest and most assured understanding* of the gospel, and being enlightened in the clear and heart-affecting knowledge of it, they may be awakened to the most courageous and grateful acknowledgment of the sublime and adorable mystery of God, even of the Father and of Christ. Most heartily do I wish, that, however it may be despised as foolishness by a vain world, they may stealthily profess it, and live upon the blessings derived from it; Even from the gospel of the blessed Jesus, *in whom are hid all the noblest and most desirable treasure of wisdom and knowledge*, himself being the incarnate wisdom of God.

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord,

*And this I say* of the perfection of Christ and his gospel, *that no man may deceive you by the enticing discourses* of human philosophy, and draw you off from a becoming attachment to him. *For though I be absent from you in the flesh, yet in spirit I am with you*, and as my heart interests itself most tenderly in all your concerns, God is pleased, by the revelation of his Spirit, to give me a very particular view of your circumstances, so that the very sight of it could hardly be more distinct and affecting (1 Cor. v. 3.) [*And*] indeed in your present situation, it gives me a great deal of pleasure, and *I am continually rejoicing, while I thus behold your regular and beautiful order, and the steadiness of your faith in Christ*, which your enemies are in vain endeavouring to shake. Be concerned *therefore*, as you desire to retain this faith, to act in a manner answerable to it: and *as you have received Christ Jesus the Lord*, to

\* *Be comforted.*] The original word παρακληθῶσιν signifies not only to have comfort administered under affliction, but to be exhorted and quickened, excited and animated, and so recovered from indolence and irresolution, as well as dejection.

[*The richest and most assured understanding.*] Εἰς πάντα ὥστε τῆς πληροφροσύνης συνίεναι. This is an extremely emphatical phrase, more agreeable to the He-

brew than the Greek idiom, and it is one of the many instances of that strong manner of speaking with which the writings of our apostle abound.

\* *Treasures of wisdom and knowledge.*] Mr. Howe thinks, that the word γνῶσις here has some oblique reference to the gnostics, or sect of the knowing men, as we might express it in English. (Vol. II. p. 226.) but I see no evidence of their having prevailed so early



## 258 *Reflections on St. Paul's manner of preaching the gospel.*

SECT. whom you have vowed a most faithful obedience, so walk ye in him;  
 III. an obedience indeed to which he has the just-  
 est claim, [so] let it be your care to *walk in* all  
 Col. holy conformity and subjection to him; That 7 Rooted and built  
 II. 6. it may appear you are deeply *rooted and solidly* up in him, and stab-  
 7 *edified in him*, building all your hopes of par- blished in the faith,  
 don and salvation on him and his religion alone; as ye have been  
*and confirmed in the purity of his faith, as ye* taught, abounding  
*have been taught it, abounding more and more* therein with thanks-  
*in the lively exercise of it, with the most cor- giving.*  
 dial and cheerful *thanksgiving* to God, who has  
 been pleased to call you to the participation of  
 all the blessings which are inseparably connec-  
 ted with it.

### IMPROVEMENT.

To bear sufferings with patience, has justly been reckoned an  
 high attainment; and it was the boasted strength and glory of the  
 Pagan philosophy to teach men to do it: a glory in which it was  
 often deficient, a strength which often failed them, who had the  
 Ver. 24 fairest opportunities of being proficient in their schools. But  
 Paul had learnt by the philosophy of Jesus to rejoice in them,  
 Chap. when considered as subservient to the honour of Christ, and to the  
 II. 1. good of his church, even of those members of it whom he had  
 never seen in the flesh; rejoicing thereby to fulfil his embassy,  
 Chap. and to confirm that important word of God, which taught the  
 I. 26 mystery concealed from so many ages and generations. And  
 what was that mystery, but the same that is so clearly revealed  
 27 to us, even that Christ in us is the hope of glory?

To Gentile sinners that were without hope, is hope now preach-  
 ed; the hope not only of felicity, but glory. And this by Christ,  
 not only as proclaimed amongst us, for to many that hear of his  
 name, and of the scheme of salvation by him, he is a stone of  
 stumbling, and a rock of offence, but by Christ as in us. Highly  
 are they honoured, who have it in charge to preach him. May  
 28 they learn from the apostle how it is to be done. It is to be  
 attended with practical instructions and admonitions, to be con-  
 ducted with the greatest prudence and care, and to be addressed  
 to every man, according to his respective character and circum-  
 stances in life; that so, if it be by any means possible to prevent it,  
 none of those that are committed to their care and charge may  
 be lost, but every man may at length be presented perfect in  
 Christ in that day, when, among all that truly belong to him,  
 there shall be no remaining imperfections.

29 Surely this is a cause in which it is worth their while to strive.  
 May the strength of God work powerfully in them for that purpose!

Then will all our hearts be comforted, when we have attained to the full assurance of the truth of our religion, when we courageously acknowledge and maintain it, when we improve it to the great end for which it was preached to us, and, having professed to receive Christ Jesus as our Lord, make it our care in a suitable manner to walk in him. For this purpose, let us endeavour to be deeply rooted and grounded in him, confirmed in the faith, as the apostles taught it; giving thanks to God for the instructions we receive in it, and numbering it, as we have great reason to do, among the choicest mercies we could receive, even from an Omnipotent hand, not only that we hear the sound of the gospel, but that we have felt its vital influence upon our hearts.

SECT.

III.

Chap.

II. 2.

#### SECT. IV.

*The apostle largely cautions the Colossians against suffering their minds to be corrupted from the simplicity of Christianity, either by Pagan philosophy or Jewish tradition, representing to them how complete they were in Christ without the addition of either.* Col. II. 8—19.

COL. II. 8.

COLOSSIANS II. 8.

**B**EWARE lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: *SEE to it* therefore, my dear brethren, *that*, as you are under such strong engagements to abound in all the fruits of that gospel which you have been taught with so much advantage, *no man make a prey of you, by pretended philosophy and vain deceit,*<sup>a</sup> *according to the tradition of men*, of which both Jews and Gentiles are so fond:<sup>b</sup> *and according to the elements of* that literature which are so much regarded in *the world;*<sup>c</sup> by persons of different religious persua-

SECT

IV.

<sup>a</sup> *Vain deceit.* This may include any thing that would encourage a trust it was not able to support; and particularly may refer to superstitious rites and ceremonies, as well as unprofitable speculations. Different tempers lead to different excesses and errors on these heads.

<sup>b</sup> Of which both Jews and Gentiles are so fond. Mr. Pierce thinks it is improbable that the Gentile philosophers should trouble themselves to dispute with Christians, or that they should admit any of their notions, to adulterate Christianity with them, and therefore that all the corruptions here referred to were brought in by Jewish leaders. But it appears from

Philo and Josephus, that there was such an intercourse between the philosophers and the Jews, to give some tincture to their religious notions: so that I think it much more natural to suppose the apostle intended to guard them against both.

<sup>c</sup> *Elements of the world* } Mr. Pierce thinks *στοιχεα* signifies *shadows* as opposed to *substance*. Compare Gal. iv. 3, 9; Eph. iv. 14—16. Such the Jewish ceremonies undoubtedly were; but there may be a peculiar spirit in speaking of the boasted dictates of Pagan Philosophy, but as elements or lessons for children, when compared with the sublime instruction to be received in the school of Christ.

SECT. sions in it, *but which are not by any means ac-*  
 IV. *cording to Christ*, nor agreeable to the genius  
 Col. and simplicity of his gospel. *For in him dwell-*

II. 9. *eth all the fulness of Godhead bodily* and sub-

9 For in him dwell-  
 eth all the fulness of  
 the Godhead bodily.

10 ple of the Deity.<sup>d</sup> *And ye are complete in him;*  
 happy enough in such a Master, and in such a  
 Saviour, who is able to fill you with all know-  
 ledge, grace, and glory, without any such addi-  
 tions to his religion as human philosophy or su-  
 perstition would make; even in him, *who is the*  
*Head of all principality and power*, from whom  
 the angelic world, and creatures of the most  
 exalted rank and dignity in it, to whom some  
 would direct your devotions, derive their light  
 and holiness, their honour and felicity.

10 And ye are com-  
 plete in him, which  
 is the Head of all  
 principality and  
 power.

11 Let me therefore exhort you most steadily to  
 adhere to this glorious Redeemer, *in whom I*  
*may say,\* ye also are circumcised, with the cir-*  
*cumcision not performed with hands*, according  
 to Jewish rites, but with another kind of cir-  
 cumcision, far more noble and excellent, which  
 that was intended symbolically to express, even  
*by the putting off the body of the sins of the*  
*flesh*, renouncing all the deeds of it. Your en-  
 gagements to this you have expressed *by* that  
 ordinance which I may call *the circumcision of*  
*Christ*, it being that by which he hath appoint-  
 ed that we should be initiated into his church,  
 as the members of it formerly were by circum-  
 12 cision. And to this new and more gentle rite  
 you have conformed yourselves, *being buried*  
*with him in baptism,*<sup>e</sup> to express your desire of

11 In whom also  
 ye are circumcised  
 with the circum-  
 cision made without  
 hands, in putting off  
 the body of the sins  
 of the flesh, by the  
 circumcision of  
 Christ:

1. buried with  
 him in bap-  
 tism,

<sup>d</sup> *Dwelleth all the fulness, &c.*] I was  
 unwilling to vary any thing from the  
 common version of so important a text,  
 without more certain reason than I could  
 discern here; else I might perhaps have  
 rendered it, *in whom the whole fulness of*  
*Deity substantially dwells*. It is plain, that  
 the *Godhead* is an *Anglicism* equivalent to  
*Deity*. Compare Acts xvii. 29. And I  
 cannot think that these wonderful words  
 are intended merely to signify, that God  
 hath lodged in the hands of Christ, a *ful-*  
*ness of gifts* to be conferred upon men;  
 as if the passage were merely parallel to  
 Eph. iii. 19, and John i. 16, 17, as Mr.  
 Pierce explains it; while Socinus sinks

it yet lower, as if it only referred to his  
 complete knowledge of the Divine will.  
 I assuredly believe, that, as it contains an  
 evident allusion to the *Sherkinah* in which  
 God dwelt, so it ultimately refers to the  
 adorable mystery of the union of the *Divine*  
 and *human* natures, in the *Person* of the  
 glorious Emmanuel, which makes him such  
 an object of our hope and confidence, as  
 the most exalted creature with the most  
 glorious endowments, could never of him-  
 self be.

<sup>e</sup> *Buried with him in baptism.*] For the  
 import of this phrase, and the validity of  
 some arguments often drawn from it, see  
 Rom. vi. 4. Vol. IV. p. 64, note <sup>d</sup> Dr.

wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.

dying to sin, as he died for it; in which ordinance also ye were represented as raised with him, and in consequence thereof animated to all newness of life, by the belief you then professed in [that] wonderful display of the energy of God who raised him from the dead, and thereby confirmed his doctrine in general, and in particular confirmed our hopes of a glorious resurrection and immortality, if we continue in a faithful adherence to him.

SECT.

IV.

Col. II. 12.

13 And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses,

And you, Gentiles, who were once dead in a course of notorious trespasses, and in the uncircumcision of your flesh, abandoned to all its sensual and irregular inclinations, hath he also quickened together with him, making his death and resurrection the means of spiritual life to you; having freely forgiven all your offences, and condescended graciously to take you into covenant with himself: And this upon a more easy and agreeable footing than Israel before stood; having blotted out, with respect to us, the hand-writing of Jewish ordinances and institutions, which was contrary to us; (Acts xv. 10.) and had an evident efficacy, either to load us with an heavy burden, or to alienate the hearts of our Jewish brethren from us. And therefore he hath taken it away from between us, as I may so express it, nailing it to [his] cross, and thereby has cancelled it, as bonds are cancelled

14 Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:

Gale pleads, that as this church at Colosse was planted earlier than that at Rome, and this epistle was written later than that to the Romans, it more abundantly confirms the perpetuity of baptism, as it supposes all to whom it was addressed to have been partakers of that ordinance, whether they were or were not descended from Christian parents. Gale's Ser. Vol. II. No. 7, p. 202, 203.

1 Belief in [that] energy of God, &c.] Whatever evidence there may be from other scriptures, to prove that faith is the effect of a Divine operation on the mind, of which I am fully persuaded, (compare Eph. ii. 8, and note there.) I think the genius of the Greek language affords an argument which they, who understand it, must feel in reading this passage, to prove that it is not the sense of this text, *ὅτι πιστὸς τῆς ἐνεργίας*. Thus *πιστὶς ἀν-*

*εύει* is belief of the truth, 2 Thess. ii. 13, 15; and *πιστὶς τῷ Κυρίῳ* the faith of our Lord Jesus Christ, or believing on him, James ii. 1. Compare Phil. i. 27, where *πιστὶς τῷ εὐαγγελίῳ* is believing the gospel.

¶ Having blotted out, &c.] I have given what appeared the most easy, natural, and comprehensive sense. Mr. Pierce says the *χειρὶς*, rendered hand-writing, signifies a sort of a note under a man's hand, whereby he obliges himself to the payment of any debt. The Jews bound themselves to God, by their profession of Judaism, not to worship any other Deity, nor to neglect any Divine institution; in consequence of which they rejected all communion with the Gentiles; and thus it was against them. The word *ἀνέβη* has been found to signify a royal mandate or decree, which shows it refers to the Mosaic law.

SECT. by being struck through with a nail; while he  
 IV. has accomplished the purposes of the ceremonial  
 law, by that sacrifice of himself, and thereby  
 Col. caused the obligation of it to cease. By that  
 II. 13. important transaction, he hath also made us victo-  
 rious over all our spiritual enemies, and especially the formidable spirit of darkness; *having spoiled these principalities and powers*<sup>b</sup> of the trophies which they had gained, by drawing us into the grand original apostacy, and subjecting to themselves this part of God's rational creation; *he hath made them an open spectacle* to the whole world, *triumphing over them by it*, even by that cross whereby they hoped to have triumphed over him. But God turned their counsels against themselves, and ruined their empire by that death of his Son which they had been so eager to accomplish.

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Since therefore the ceremonial law is now abolished, *let not any*, who is in a bigotted manner attached to it, *judge* and condemn any of *you*, Gentile Christians, *in* regard to the use of *meat or drink* forbidden by it, *or in respect to a feast* which is appointed, *or to a new-moon or sabbaths*;<sup>c</sup> ordained as times of sacred rest and solemn worship, according to that ritual, but not therefore by any consequence holy to us.  
 17 *Which things are* indeed, in their original design,

16 Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath-day :

17 Which are

<sup>b</sup> *Heere spoiled principalities and powers* [It is generally known that Mr. Ferriar's interpretation of this text, is a very singular thing; as if the sense were, "That God hath divested the good angels of that authority which they had in the world before the incarnation of Christ, and caused them to attend his triumph when he ascended into heaven, and publicly proposed them as an example (or *exemplare*) of cheerful and acceptable obedience to him." And it is pleaded, with considerable plausibility, that *Exemplar* is used in that sense, 2 Cor. vi. 14. This he thinks, puts this *concession*, as this *speaking principle and powers*, is ascribed to God, and as it is introduced as an argument against *worshipping angels*. But it is certain, that *principalities and powers* may indifferently signify *good or bad angels*. Compare Eph. vi. 12. God hath undoubtedly triumphed in the triumph of his Son, and it is such which Mr. Ferriar takes

the word *Exemplar* is a very unusual one. Dr. Whitby observes, that Cernithus and Simon Magus, whose doctrines he imagines the apostle is opposing in this part of his epistle, pretended to deliver men from the power of evil spirits, by whom they said the world was made and governed.

<sup>c</sup> *Sabbaths.* [Mr. Baxter observes, with his usual spirit, that we may well wonder at those good men that can find the prohibition of a *form of prayer*, or a written sermon in the second commandment, and yet cannot find the *abrogation* of the Jewish law relating to the sabbath, in these plain words of the apostle. For it is certainly most arbitrary to pretend, that these words do not include a *weekly sabbath*, when there was no other solemnity so generally signified by that name, though the use of the plural number shows that all days of sacred rest appointed by Moses were to be taken in.

shadow of things to come; but the body is of Christ.

and constitution, only a shadow of good things to come, intended to lead the mind to spiritual and evangelical blessings; but the body and substance of them [is] given us in the gospel of Christ, in whom they all centre, and, having the latter, we need not be solicitous about the former.

SECT.  
IV.  
Col.  
II. 17.

18. Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind;

Let no one, therefore, who may ever so eagerly desire it, or ever so artfully attempt it, *deprive you of your great prize*,<sup>k</sup> for which as Christians you contend, by [an affected] *humility, and the worship of angels*, (which some Jewish zealots, as well as heathen philosophers, so eagerly inculcate,<sup>l</sup>) *intruding* officiously and presumptuously *into that which he hath not seen*; while they pretend to tell us wonderful secrets, relating to their various ranks, subordinations, and offices. This may render a man the admiration of the ignorant and inconsiderate, but it is indeed the result of his being *vainly puffed up by his corrupt and fleshly mind*, with the conceit of things which it is impossible he should understand, and a desire of introducing novelties into religion. And so men wander from themselves, and mislead others, in consequence of their *not holding* and properly adhering to him whom I mentioned above as *the Head*, even

13. And not holding the head, from which all the body

10. themselves, and mislead others, in consequence of their *not holding* and properly adhering to him whom I mentioned above as *the Head*, even

[Let no man deprive you, &c.] The original, *ἵνα μή τις ὑμᾶς ἀφαιρήσῃ τὸν βραβειὸν ὑμῶν, &c.* I suppose *deprive* to signify a *deceit* of any to impose upon them; but Sir N. in Quatenbail connects it with the words immediately following, and renders the whole, "Let no man deceive you with fallacious arguments, who is delighted with vanity and the worship of angels." The word *καταρτισμένη* undoubtedly signifies *humility* in general, but as the connection determines it to signify what was *affected* and at best *fantastic* if not *counterfeited*, I have added a word in the version,

[Worship of angels.] It evidently appears from several passages in Philo, to have been the opinion of that learned Jew, that *angels* were messengers who presented our prayers to God, as well as brought down his favours to us. He represents this view of the matter as *most teachable* and reverential, and there is no doubt but it prevailed among other Jews,

(compare Tob. xi. 14; Mt. 12, 15.) and that the apostle refers to that, seems much more probable than the interpretation of Tertullian, who would explain it of *worship taught by angels*, or persons pretending to receive revelations from them. Whether the heathen began so early as this, to call those celestial spirits, *angels*, whom they had formerly called *good demons*, I do not certainly know; but it is evident, that very soon after the apostles' days, they speak of *angels* and *archangels*, and recommend the worship of them under those names. See Jaubert de Myst. sect. ii. cap. 2. 5. It is justly remarked by Bishop Horne, that had it been the apostle's intention to give the least encouragement to any religious addresses to *sans* and *angels*, this would have been a very natural reason of introducing the subject, and adjusting its proper boundaries. Hence on the Art. p. 255.

SECT. the Lord Jesus Christ; *from whom the whole* by joints and bands  
 IV. *body of the church being supplied, and compact-* having nourishment  
 Col. *ed by the union of various joints and bands, in-* ministered, and knit  
 11. 19. *creases in grace and holiness continually, and* together, increaseth  
 at length attaineth to *the increase of God*; to with the increase of  
 whom therefore I most earnestly exhort you, God.  
 my brethren, continually and stedfastly to ad-  
 here.

IMPROVEMENT.

LET us contemplate, with daily pleasure, the glorious effects  
 of the death of our blessed Redeemer, by which the *Mosaic law* -  
 Ver. 14. *was abolished, the hand-writing of ordinances blotted out*; that  
 death, by which so glorious a victory over our spiritual enemies  
 15. *was obtained, by which the infernal principalties and powers*  
 were stripped of their trophies, and themselves exposed as an  
*open spectacle*. Let us improve this victory to all the glorious  
 purposes for which it was intended. Let us above all consider  
 it as an engagement to a life of exemplary holiness, especially  
 11. as we are ourselves circumcised with the circumcision of Christ;  
 as by baptism we are solemnly engaged to mortify all irregular  
 12. affections, and, being buried with Christ in that solemn rite, to  
 13. rise to all newness of life, having received the forgiveness for  
 our sins, and being raised with Christ to the hope of eternal  
 glory.

Let us be solicitous ever to maintain the strictest union with  
 9. *Christ* as our *Head*; remembering how great an honour it is to  
 19. be thus related to him, *in whom dwelleth all the fulness of God-*  
*head bodily*. Let us be careful, in virtue of this union, to live  
 in the communion of Christian love, with all the members of the  
 body, and ourselves to grow with all the increase of God.

8. And let us guard against all those human traditions, or refine-  
 16, 17. ments of philosophical speculation, which are disagreeable to  
 these elements of Christ into which we have been initiated; and  
 against every thing which could be an infringement of that liber-  
 ty which Christ hath granted to his church, and which it is our  
 duty to endeavour to maintain, against all encroachments; even  
 though they should be made by any in his name, and under the  
 18. pretence of authority from him. It may be urged upon us, as hu-  
 mility, to submit to such impositions, but it is the truest hu-  
 mility to maintain an exact obedience to the authority of our  
 Divine Master, and to limit even our submission to those of our  
 brethren whom we may most honour and love, by a regard to his  
 command and institution. And if a due care is not taken in this  
 respect, we may be deprived, at least in some degree, of our  
 3. prize, by the methods whereby some may endeavour to persuade  
 us that we shall most effectually secure it. May Divine wisdom  
 preserve us from all those vain deceits whereby our faith might

be corrupted, or our conformity to the plan of Christian institutions be rendered, in any respect, less beautiful, pure, and complete. SECT. IV.

## S E C T. V.

*The apostle further cautions the Colossians against those corrupt additions to Christianity which some were attempting to introduce, especially by rigours and superstitions of their own devising ; and exhorts them, as the properest method for their security, to be endeavouring to raise their hearts more to Christ, as their ascended Lord and life. Col. II. 20, to the end. Chap. III. 1—4.*

COL. II. 20.

**W**HEREFORE, if ye be dead with Christ, from the rudiments of the world; why, as though living in the world, are ye subject to ordinances,

COLOSSIANS II. 20.

**I** HAVE mentioned the relation in which you stand to Christ as your Head, and I must from hence take occasion farther to plead the obligations you are under to labour after a growing conformity to him in all things. *If therefore ye are indeed (as by baptism ye profess to be) dead with Christ<sup>a</sup>, from the elements and rudiments of the world, from those things which among the Gentiles or the Jews men are apt to build so much upon, why, as if ye were still living as before in the world, and stood in that respect on an equal footing with others, do ye meddle with these appointments, subjecting yourselves to them ; yea, and are ready yourselves to insist on the observation of them, and even to join in imposing them upon others. And particularly those which the Mosaic law inculcates, such as, touch not any thing ceremonially unclean, taste not any food which that prohibits, handle not any thing by which such pollution may be contracted<sup>b</sup>.* *All which things tend to the cor-<sup>2</sup>*

SECT. V.

Col. II. 20.

<sup>21</sup> (Touch not, taste not, handle not :

<sup>22</sup> Which all are to perish with the

<sup>a</sup> If therefore ye be dead with Christ, &c.] Some have considered this as the beginning of a new paragraph, addressed to Jewish zealous among them ; and plead, in support of this opinion, that the subjection to ordinances which the apostle reproves, is inconsistent with the privileges he had before bestowed upon the Colossians. But it seems most natural to suppose, that he addresses the

society in general, and leaves it to their own consciences to determine which of them deserved the censure.

<sup>b</sup> Touch not, taste not, handle not.] It has been observed, that the quick succession of these precepts, without any *optatives* between, happily expresses *generals* with which the *reducing* inculcated these things. Dr. Whitby shews that Cerinthus' doctrine is a direct



SECT. V. *ruption of that excellent religion into which you have the honour to be initiated; by the abuse of them, according to the commandments and doc-*

Col.  
II. 23.

*trines of mistaken and ill-designing men, who insist so eagerly upon them, as if they were essential to salvation; though, as I observed before, they have answered their great end, so far as they were of Divine institution, and are now laid aside by the same authority that introduced them, so that all obligation upon the conscience*

23 *is ceased. Concerning which things we may in the general observe, that they have indeed a pretence of wisdom, and are in that view gravely insisted upon, especially by the more rigorous sects; but many of them are of such a nature, that, even while that Jewish oronomy continued in force, they made no genuine part of it, but rather taught men to pervert religion, by making it to consist in will-worship, which they themselves devised, and, in an affected humility of address, and in a severity to the body; which, rigorous as it seemed, was far from being true mortification, or disposing the mind to it. On the contrary, while it puffed men up with a vain conceit of their own sanctity, it might be said rather to tend to the dishonourable satisfying of the flesh<sup>e</sup>, while it seemed most to afflict it: for that self-complacency, ostentation, and contempt of others, with which these severities are often attended, is indeed a carnal principle; nor could the grossest sensualities be more contrary to the will of God and the genius of true religion.*

using,) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh

cepts had much of this cast, and some of our quotations are remarkable in this view.

*Dishonourable* *—* *(satisfying of the flesh.)* *Οὐκ ἔστι τιμιὰ τοῦ σώματος ὁρατός, ἀλλὰ ἡ προσοχή τοῦ πνεύματος, ἥτις ἐστὶν ἡ ἀρετή.* I propose the two clauses may be translated, as if it had been said, It is to such a satisfying of the flesh as does it *dishonour*; which I take to be a *metonymy*, to express what is *dishonourable*; whereas the highest *honour* of our bodies is to be the *instruments of our souls* in the service of God. Mr. Howe observes, that *τιμιὰ* signifies *precision*, as well as *honour*, and thinks the sense to be, that though there was no appearance of *providing* for the flesh, yet there was a *carnal* kind of satisfaction in these affected severities, when proceeding from the principles of vain-

glory and ill-nature, which were as contrary to the genius of true religion as any of the grossest sensualities that could be imagined. *Howe's Works*, Vol. I. p. 375. And this is certainly the true sense in the general, though this explanation of *τιμιὰ* should be disputed. The Prussian Testament renders it, "Which things have indeed some appearance of wisdom, in that they are a voluntary worship, that they have an air of humility, that they spare not the body, and that they have no regard to the satisfying the flesh?" which reads roundly, but gives a most unauthorised sense to *οὐκ ἔστι τιμιὰ τοῦ σώματος*, and exchanges the spirit of the concluding words for a flat tautology.

III. 1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right-hand of God.

2 Set your affections on things above, and not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ who is our life, shall appear, then shall ye also appear with him in glory.

And let me farther improve the great principle I have laid down, and urge, that *since ye are risen with Christ, ye should therefore seek things that are above*<sup>d</sup> the sphere of this mortal and animal life; even there *where Christ is sitting* in dignity and felicity *at the right-hand of God.*

Yes, my brethren, charge it continually on your consciences, that ye *mind*, prefer, affect, and pursue *the things that are above*, and not those [that are] here on this low earth. And this attachment to the great and glorious views of the invisible, and eternal world will moderate your regards to many other things about which you are ready to be so much engaged. And surely this may reasonably be expected, for ye are by solemn profession, as I pleaded before, *dead with Christ, and your new and better life flows from him, and is, as it were, hidden with Christ in God.* A regard to an unseen Saviour is the great principle that animates it, and it centres on that blessed world where he reigns, and where God displays the brightest tokens of his majestic and gracious presence. And you have this farther transporting assurance, that *when Christ [who is] the great Spring of our celestial life, and highest object of our desire, shall appear in all the pomp and splendour of his final triumph, then you shall also appear with him in glory*, making a part of that one bright and illustrious assembly which he shall then redeem from the power of the grave, and form to a perfection of soul, and lustre of body, suitable to the relation in which they all stand to him as the great Conqueror of death and hell, and So-

<sup>d</sup> Things that are above.] Calvin understands this of the *sublimen parts of Christianity*, as opposed to Jewish ceremonies, and ornaments of the world, mentioned chap. ii. 20, but it cannot properly be said, that these are *with Christ in heaven*. I think therefore the apostle proceeds on the principles he had laid down, to graft a most important practical exhortation, different from any he had advanced before, (as he certainly does, ver. 5.) yet nothing could more effectually tend to take them off from those bigotted attachments of which he was solicitous

to cure them. A remarkable instance of that happy address which we have so often had opportunity of observing, and which an attentive reader will observe in many other places, where we have not had room to point it out.

<sup>e</sup> Your life is hid, &c.] The life of the Christian is here represented as an invaluable jewel, and under a double security, reserved in heaven, and laid up with Christ in God; secure therefore as the spouse of Christ with the Father, or as the fidelity and immutability of the Father himself could make it.

SECT.

v.

Col.

III. 1.

SECT. vercign of universal nature. Let us therefore

v. contentedly wait for our supreme felicity till  
 ~~~~~ that glorious day shall come.

#### IMPROVEMENT.

LET us charge it on our hearts, by all our great and solemn obligations to Jesus, our beloved Saviour and glorified Head, that we study the nature of true religion with greater care, and practise it with greater constancy. Let us not place it in a zeal for ceremonial observances, *according to the doctrines and commandments of men.* Let us ever remember that Christ alone is the Lawgiver of his church, and let us solicitously guard against the abuses in religion, which would be the consequence of introducing, and much more of imposing, human ordinances. Too sensibly has the church in all ages seen and felt the unhappy effects of such a temper. Its divisions, and its formality, may in a great measure be traced up to this source. Will-worship and a voluntary humility have proved its disgrace, and in some countries almost its ruin. Let us labour after sublimer views, and considering ourselves as *risen with Christ*, let us *seek the things that are above.* Let us cultivate greater spirituality of mind, and endeavour to have our hearts there where our Lord is.

Surely the reflection upon that relation in which we stand to him, in concurrence with that glory in which he is now enthroned, the kind designs he still bears to us, and the prospect we have of *sitting down with him* ere long, *in that kingdom*, may well *raise our thoughts* thither, and bear us above all immoderate attachment to these low scenes of mortal life.

Let us therefore study more and more the hidden life of the Christian : and, considering Christ as our life, be often anticipating in our thoughts the great day of his appearance, and dwelling on the blessed hope of appearing with him in glory. But, O! how dark are our views of these things ! How little do we feel of the sanctifying and elevating influence of this hope ! Let us earnestly pray for a more abundant communication of Divine grace, that, deriving more and more of this spiritual life from Christ, we may have more suitable and affectionate apprehensions of that angelic life to which his love has destined us, and to which such a temper tends directly to lead us.

SECT. VI.

*The apostle presses the Colossians to guard against every degree of uncleanness, malice, and falsehood, and to abound in the practice of the opposite virtues, and in those devout exercises and evangelical views by which they might be animated to cultivate them. Col. III. 5—17.*

COL. III. 5.

COLOSSIANS III. 5.

**M**ORTIFY therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

**YOU** have heard of the glorious hope which we entertain as Christians, let me therefore urge it upon you, that you be influenced in a suitable manner by it, and particularly that it engage you to *mortify* those lusts which are so apt to dwell in your members that are on earth; such as *fornication, uncleanness, and every other kind and degree of inordinate affection, evil concupiscence, and an insatiable desire of any carnal gratification, an object which is indeed nothing less than idolatry, or paying that regard to the most unworthy things which is due to God alone. On account of which the wrath of God is coming, not only on those who profess themselves his people, but even on the children of disobedience, on heathens themselves, who bid the most open defiance to what we well know to be the first principles of true religion. Among whom ye also once walked, and had your conversation, partaking with your neighbours in all their enormities, when formerly ye lived among them, and made a part of their number. But now, being converted to the pure, peaceful, and devout religion of the Lord Jesus Christ, see to it, that ye also put away all these enormities, and particularly the transports of open rage, the secret grudgings of concealed resentment, the malignant working of malice, the injuries of evil-speaking,<sup>a</sup> the scandals of lewd conversation;<sup>b</sup>*

SECT.

VI.

Col. III. 5.

6 For which things sake, the wrath of God cometh on the children of disobedience.

7 In the which ye also walked some time when ye lived in them.

8 But now you also put off all these, anger, wrath, malice, blasphemy, filthy

[*Evil-speaking.*] The original word properly signifies *blasphemy*, but it includes not only impious speeches with regard to God, which is the highest degree of malignant language, but all railing and reproachful speeches against our brethren, proceeding from the transports of furious passions.

[*Lewd conversation.*] So I understand *καταπλοκαί*; of obscene and impure words, which are so scandalously common, (if I may credit reports, which I cannot suspect,) among many, whom good breeding at least should teach better, if they had no regard to any higher consideration. But Dr. Whitby explains it of

SECT. and let them all be resolutely banished *out of* communication *out of your mouth.*

VI. *your mouth*, and out of your heart: *Neither* 9 Lie *not* one to another, seeing that

Col. III. 9 *lie one to another*, either in trade or common conversation; *having* solemnly professed to *put* ye have put off the old man with his deeds;

10 *which* were naturally so prevalent in you; *And* 10 And have put on the new man, which is renewed in knowledge, after the image of him that created him;

*having* declared it as your design and resolution, to *put on the new [man,]* all the branches of that contrary temper and disposition, which constitute the Christian character, and *which is* renewed in knowledge of our true duty and interest, and universal holiness, as the genuine fruit of it; *according to the image of him that*

11 *created him*, even of God, who is himself the great standard of all moral perfection. Thus you will indeed become genuine members of that blessed society *where there is* no distinction between men of different nations, education, or ranks in life; where *neither* is any man rejected for being a *Greek*, nor accepted merely for being a *Jew*; a society where he can claim nothing by virtue of *circumcision*, nor lose any thing by *uncircumcision*; where no *barbarian*, or even *Scythian*, is treated with contempt for that want of learning and politeness which is to be found in the most remote nation; or any *slave* trampled upon as unworthy notice, since he shares with others in the possession of that inestimable treasure, an immortal soul, and may have a part in the great Redeemer of souls: [*nor*] is a *freeman* chiefly esteemed or regarded upon account of his boasted liberty; but rather in proportion to his subjection to our Divine Master: for this is the great band of union among them all, the matter of their boasting and their joy, that they are related to *Christ*, who is acknowledged to be *all* that is amiable and excellent, and who dwells in *all* true believers, without any difference on any of these accounts.

12 Consider this, my brethren, whatever your external circumstances may be, and *put on therefore*, as the chosen people of God, *holy* to him, 12 Put on therefore (as the elect of God, holy and beloved

practical speeches that expose others to contempt; which to me seems a very unnatural interpretation.

\* Put on as the chosen of God.] This is not inconsistent with what was said above (ver. 10,) of their having already put on

vells of mercies, hum-  
bleness of mind,  
meekness, long-suf-  
fering;

and beloved by him, set apart to his service, and blessed with the tokens of his peculiar favour, *bowels of tender mercy* to all the afflicted and distressed, *gentleness* to all men, *lowliness of mind*, engaging you to condescend even to those in the humblest stations, *meekness* under whatever injuries and provocations ye may receive, and *long-suffering*, when your trials may be in their continuance tedious, as well as violent in their degree; *Forbearing* to break out into any

SECT.  
VI.  
Col.  
III. 12.

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.

13 revengeful actions, or reproachful speeches against one another, and not only so, but cordially *forgiving one another*, if any have a quarrel against another; even as Christ hath freely forgiven you, though you have in so many instances injured and provoked him, so also do ye. in imitation of an example so amiable and so Divine.

14 And above all these things, put on charity, which is the bond of perfectness.

And above all these things [put on] love, which is indeed the very bond of all perfection, and which will keep your minds stedfast, and establish that consistency of sentiments and behaviour which is so honourable in the Christian character, and tends so much to its security.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

And let the peace of God always preside as the great umpire in your hearts,<sup>a</sup> even that placid and benign temper which so naturally results from a sense of your reconciliation to God.

This is the blessed state and disposition into which you also are called by the gospel, being happily united in one body; and be ye thankful for those privileges which result from it, whatever affliction may for the present be allotted to you. And let the word of Christ, the gospel which you have received, dwell in you: richly in all wisdom; lay it up in your hearts, meditate upon it continually, and endeavour wisely to improve it to the best purpose. And, in this view, be often teaching one another the doctrines of Christianity, and admonishing one another

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing

the new man, as the apostle intended here to exhort them to advance more and more in these benevolent dispositions, which did in some considerable degree already prevail in their hearts.

<sup>a</sup> Let the peace of God preside in your hearts. The original word which we render *preside*, is *ἐπιτελει*. Let it fill your hearts, say: Passer, with such a joy as victors have when they receive *ἐπιτελει*,

the prize, in the Olympic games. I rather think it signifies, let it preside in your minds, as the master of the games does in those solemnities. And, as this is the sense in which I long ago apprehended the word was to be taken, it is a great satisfaction to me to find this interpretation confirmed by the authority of so great a critic as Beza.

SECT.  
VI.  
Col.  
III. 16.

concerning the duties of it; and let these seasons, whether of public worship, or private conference, be in a proper manner diversified *with* the use of David's *psalms*, and other evangelical *hymns and spiritual songs*,\* which under the influences of the Spirit ye may be enabled to compose. For it will be both pleasant and profitable to be frequently employed in *singing* such pieces of sacred poetry and music, *provided* it be not merely the language of the lip, or the exercise of the voice, but be likewise attended *with* the exercise of *grace in your heart*; which surely it will be, if we rightly consider that they are addressed *to the Lord*, to whom every sentiment of the heart is known, and to whom nothing can be acceptable which is not attended

17 with cordial devotion. And, upon this great principle, you may take it as a general rule, that *whatsoever ye do in word, or in deed*, in all your discourses, and in all your actions, you [*do*] *all things in the name of the Lord Jesus Christ*; all to the purposes of his glory, and all in humble dependence upon him, both for the communication of spiritual strength, and for your acceptance with God. And, while you have so dear and acceptable a name to use in your approaches to the Divine Majesty, rejoice in this inestimable privilege; perform the duties incumbent upon you with pleasure, and be continually *giving thanks to God even the Father through him*, who will graciously recommend, by his prevailing intercession, your prayers and praises, as well as your other services, to the Divine regard.

nishing ~~one~~ another in ~~psalm~~, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him.

\* *Psalms*, *or* *A hymns, and spiritual songs.* Calvin thinks all these words refer to David's poetical pieces, as some of them are called מְזִמֹּרִים *Mizmorim*, *psalms*, attended with instruments, some תְּהִלִּים *Tehillim*, which he thinks were *prayers* generally song, and others שִׁירִים *Shirim*, *songs*, containing not only proper and immediate acts of devotion addressed to God, but also *moral and religious instructions*. But I see not the authority of this interpretation, and think it much more reasonable to believe, that by *hymns and spiritual songs* he means such poetical compositions, as, under the influence of

the Spirit, were written or uttered. For it would be very absurd to suppose, that when there was such a gift in the church, as we are sure there was, (compare 1 Cor. xiv. 15, 26.) they should be confined to the words of David in all their devotions of this kind. And it would certainly be as reasonable for us, in these latter ages, to explode all kind of prayers in public, but liturgies collected from the words of scripture, as all sacred songs in Divine worship, are but literal translations from what is called the Book of Psalms. Numberless passages of the Old and New Testament are equally capable of furnishing us with sacred anthems.

IMPROVEMENT.

LET Christians solemnly charge upon themselves an abstinence sect. from those vices which bring the wrath of God upon heathens; vi. and, though it should be like wounding or cutting off our members, let us put on an holy resolution to mortify them; and, not content with refraining from all degrees of pollution, falsehood, verse 5, 6 and malignity of heart, let us be more solicitous to put on the new man, which is the creation of God in the soul, and which bears his amiable image. 8, 9 Whatever our nation or rank, our education or our circumstances in life may be, let this be our concern, that we may be in Christ, and Christ in us, for on that depends our everlasting all. 10 Happy the most untaught savage, and the most oppressed slave, who is thus related to the incarnate wisdom of God, and the great Lord of all, infinitely beyond the politest Greek, the most ceremonious Jew, the freest subject, or the most despotic prince, who is a stranger to such a blessing! 11

If we have any reason to hope that we are the *elect of God*, 12 *holy and beloved* by him, let this charm us to entertain the most beneficent sentiments and views with regard to our fellow-creatures, and teach us to *put on bowels of mercy, gentleness, humility, meekness, and long-suffering*. Let the grace of Christ in *freely forgiving us*, teach us to rejoice in opportunities of imitating it. Do we desire to feel the *peace of God* *presiding* in 14, 15 us, let us exercise *charity, the bond of perfectness*, and let us study to be more and more thankful, in whatever stations we are placed; observing attentively its advantageous circumstances, reflecting especially how much worse things might have been, and how unworthy we ourselves are of any distinction which God may be pleased to make in our favour.

We have especially great reason most thankfully to acknowledge the Divine goodness, in providing us with so many religious advantages, and particularly with those that relate to the most decent and edifying performance of the duty of psalmody. To furnish us for a right discharge of it, let us carefully treasure up the word of Christ in our minds, and let us be ever more solicitous to preserve the melody of the heart than that of the voice. In this, and in every other service, let all be done in the name of Christ, and then we may humbly hope that all shall be accepted through him. And, if that prevailing name do not recommend us to acceptance, the divine purity will find something in every one of them which will justify God, not only in rejecting them, but in condemning us. 16



## S E C T. VII.

*The apostle recommends to the Colossians a care in performing the duties that answered to the several relations of life in which they stood, whether they were wives or husbands, children or parents, servants or masters. Col. iii. 18, to the end. IV. 1—6.*

## COLOSSIANS III. 18.

SECT.  
VII.  
Col.  
III. 18.

LET me now remind you, as I frequently do my other Christian friends, both in my sermons and epistles, of how great importance it is to endeavour after such a temper and behaviour, in respect to the relative duties of life, as may adorn a Christian profession. And be particularly exhorted, ye *wives*, that ye *be subject to your own husbands*, though they should be Jews or heathens, *as it is becoming in the Lord*: for a modest, respectful, obedient behaviour in this most endearing relation, will make your characters appear beautiful, and so far gain upon those of them who are strangers to Christianity, as to give them a good opinion of it upon that account. And, on the other hand, ye *husbands*, be exhorted tenderly to *love [your] wives*, and be not severe and bitter against them, as too many in the world are, who become domestic tyrants, and quarrel with their wives upon every trifling occasion: thus overbearing those whom they should rather guard and comfort, breaking their tender spirits, and perhaps shortening their days.

20 *Children*, see to it that ye *be obedient to [your own] parents, in all lawful things; for this is well-pleasing to the Lord* Jesus Christ himself, who, when he condescended to dwell in human flesh, was a constant example of filial piety, not only to his real mother, but to him who was only his supposed father. (Luke xi. 51.) And ye *fathers*, see to it, that you *do not* so abuse the superiority of the relation, as by a perverse and excessively severe conduct, *to provoke your children [to wrath]*, lest they be discouraged from attempting to please you, when it shall seem to be an impossible task; and be rendered unfit to pass

cor. III. 18.  
WIVES, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things: for this is well-pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh, not with eye service, as men-pleasers, but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

24 Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.

IV. 1. Masters, give unto *your* servants that which is just and equal, knowing that ye also have a Master in heaven.

through the world with advantage, when their spirits have been so unreasonably broken under an oppressive yoke in the earliest years of life.

Ye servants, be subject in all things, so far as duty will permit, to [them that are,] with respect to the flesh [your] masters, and whose property Divine Providence has suffered you to become: obey their commands, and take care of their interest, *not* merely *with eye-service*, as those who are solicitous only to be men-pleasers, but as in the simplicity of your heart, fearing God, and therefore for his sake attending to the offices of that humble station he has been pleased to assign you; as those who remember that his authority enforces that of your earthly masters.

And whatsoever work ye are employed in, pursue it heartily and diligently, as therein paying a tribute of love and duty to the Lord Jesus Christ himself, and not to men alone: Knowing that, in this case, your diligence in your secular calling shall be accepted, with regard to the principle from whence it proceeds, and that you shall receive from the Lord Jesus Christ the gracious recompense; not indeed an estate in this world, like that which your masters may value themselves upon, but, what is infinitely more important, the possession of an eternal inheritance above. For ye herein serve the Lord Christ, whose rewards are according to his own majesty, grace, and power, and not according to the meanness of our deserts. And, on the other hand, he that is injurious to any, in one relation of life or another, shall receive according to the injury that he hath done, and there is no respect of persons with God. Nor shall a Christian servant be excused because it is an heathen master he hath injured.

On the same principles, ye masters are to be exhorted and charged, that ye render unto [your] servants justice and equity; even to those who are most entirely in your power, and who have no human appeal left, whatever wrongs they may receive; knowing that ye also have a Master in the heavens, to whom you must give an account, whose power is irresistible, and who seeing, as he does, the whole of your conduct, will an-

98 r.  
vii.  
Col.  
III. 22

IV

SECT. ther day bring you unto judgment, for every  
 VII. relation you have sustained, and will not forget  
 your treatment of your very slaves. And that,

Col.  
 IV. 2.

on the whole, all these different duties may be well discharged, and all these relations in life properly filled up, *persevere* in fervent and earnest prayer to God, *watching* against negligence and indolence in it, and endeavouring to keep up your hearts and your hopes, *with a mixture of thanksgiving* for those mercies which you have already received in answer to former petitions, or in which God has prevented you with the blessings of his goodness. And these are so various and so important, that, in whatever circumstances you are, you will necessarily have

cause for praise. *At the same time also*, in a particular manner be *praying for us*<sup>a</sup>, that God may open to us a door of utterance, (compare 1 Cor. xvi. 9;) that I may have an opportunity to speak of the gospel in general, and the right of the believing Gentiles to all its privileges, even the *mystery of Christ*, for which also I am in bonds; bonds, then most grierous to me, when they prove an obstruction to that great business and joy of my life, the propagation of that sacred scheme and system of truths in which the glory of God and the happiness of men is so highly concerned. And pray that, when these restraints shall be taken off, *I may make it manifest as I ought to speak*, and may never be so terrified by the most formidable enemies or dangers, as in any degree to suppress it.

As for yourselves, *walk in wisdom towards them that are without* the pale of the church, your heathen neighbours, and particularly your magistrates. doing nothing to disgrace religion in their eyes, or unnecessarily to exasperate them against you; *redeeming the time*; endeavouring to employ it as usefully as you can, and to protract your period of service as long as may be, by prudently declining any dangers to which duty does not require you to expose yourselves.

<sup>2</sup> Continue in prayer, and watch in the same with thanksgiving.

also to praying that God I open unto us or of utterance, speak the mystery of Christ, for which I am also in bonds;

<sup>2</sup> That I may make it manifest, as I ought to speak.

Walk in wisdom towards them that are without, redeeming the time.

<sup>a</sup> *Praying for us.*] Dr. Whitby justly observes, that it is very remarkable, that Paul, who so often and so earnestly entertains the intercession of his Christian friends, should never speak of the intercession of the Virgin Mary, or of departed saints or angels, if he believed it a duty to seek it.

c. Let your speech  
be always with grace,  
seasoned with salt,  
that ye may know  
how you ought to an-  
swer every man.

Let your speech [be] always with grace,<sup>b</sup> con-  
ducted in the most mild and courteous, the  
most proper and graceful manner; so that it may  
appear influenced by a governing principle of  
Divine grace and unfeigned piety in your hearts.  
Let it in this respect be so *seasoned with the salt*  
of heavenly wisdom, as may render it savoury  
and edifying. In this view reflect upon things  
and circumstances before you speak, *that you*  
*may* not utter any thing which would be rash  
and foolish, but may *know how you ought to an-*  
*swer every one* who may question you about  
your religion and your conduct, in a manner  
that may most effectually tend to your own se-  
curity, and to the edification of others. Com-  
pare 1 Pet. iii. 15.

SP. T.  
VII.  
Col.  
1. 6.

#### IMPROVEMENT.

How happy will particular persons, families, and larger socie-  
ties be, if these apostolic maxims be carefully pursued! While  
wives are submissive to their husbands, and husbands affectionate  
to their wives; children obedient to their parents, and parents  
tenderly careful of their children; servants revering the com-  
mands of their masters, and conscientiously and constantly at-  
tending to their interests; and masters concerned to maintain all  
equity in their behaviour to those of their servants who are most  
entirely in their power; remembering on all sides the account to  
be given to the supreme Master in heaven, and humbly looking  
for the reward of the inheritance.

Chap.  
III.  
18—22

To engage a steady and uniform care in all these various du-  
ties, and to make us truly good in every relation of life, let us  
be daily drawing down grace from God, by continuing instant  
in prayer; and, as our spirits are so ready to grow cold and in-  
different in it, let us watch thereunto, lest by insensible degrees,  
we grow remiss in the performance, and from that remissness  
come entirely or frequently to neglect it.

Let every mercy we receive from God awaken our thankful-  
ness, and animate our devotion; and let us not forget in our  
prayers the ministers of Christ; but ask for them those assis-  
tances from on high which may enable them to open their mouth  
boldly, in declaring that mysterious and important doctrine with  
which they are charged, and on which the salvation of immortal  
souls depends.

<sup>b</sup> *Always with grace* } Dr. Scott thinks,  
that the phrase *εὐχαρίστη* signifies cheerful  
and agreeable, not whining and melan-  
choly. Scott's Christian Life, Vol. I.

p. 283. I have included this in the pa-  
raphrase, but cannot apprehend it was  
chiefly designed.

## 278 St. Paul refers them to Tychicus for an account of himself.

SECT. VII. To enforce their labours as much as possible, let us add the influence of a regular and amiable behaviour, conducting ourselves with wisdom towards all, and particularly those who are strangers to religion; and redeeming time, as those that know its infinite importance, because they see eternity connected with it. And that we may not, as is so frequent, lose the time we spend in conversation, let us seek more of the salt of Divine grace in our hearts, to correct their innate corruption, and learn the happy art of improving discourse well, and of answering others in such a manner, that, without dictating to them, we may gently lead them to the most useful reflections, and make our li- s. like those of the righteous, a fountain of life unto them. (Prov. x. 11.)

### SECT. VIII.

*The apostle concludes his epistle to the Colossians with recommending Tychicus and Onesimus to them, and inserts various salutations, and a solemn admonition to Archippus. Col. IV. 7, to the end.*

#### COLOSSIANS IV. 7.

SECT.

VIII.

Col.

IV. 7.

[T is now time that I should draw towards the close of this epistle, which I will not enlarge by insisting particularly on the things which relate to myself; for Tychicus,<sup>a</sup> a beloved brother, and a faithful deacon of your church, and fellow servant with me in the delightful work of our common Lord, will make them known to you by word of mouth, in a more particular manner than I can now conveniently write of them.

8 To him I intrust this epistle, and to him I refer you for an account of my present situation, whom I have now sent to you for this very purpose, that he may know your affairs, and when he returns to me again, (as I hope he quickly will) I may know them also; and that he in the mean time may comfort your hearts by his Christian counsels and exhortations, as well as by the information he may bring you of what has passed here, and of the state of the churches

cor. IV. 7.

ALL my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

<sup>a</sup> Tychicus.] From comparing this verse with Eph. vi. 21, 22, where Tychicus is mentioned as sent by Paul from Rome to Ephesus, a city not very far from Colosse, it may, I think (as has been already observed in the Introduc-

tion to this epistle, and in that to the Ephesians,) be very probably inferred, that these two epistles, which contain many passages very nearly resembling one another, were written about the same time, and might be sent together.

9 With Onesimus, faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10 Aristarchus my fellow prisoner saluteth you, and Marcus sister's son to Barnabas, (touching whom ye received commandments; if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you always, labouring fervently for you in prayers, that ye may stand

around, so far as I have been made acquainted with it. And *with him comes Onesimus,<sup>b</sup> a faithful and beloved brother, who is [one] of you,* and has resided at Rome some time. *They will be able more particularly to inform you of the state of things here.*

*Aristarchus, once my companion and fellow-labourer at Ephesus, (Acts xix. 29.) and now my fellow-captive for the sake of the gospel, salutes you in the Lord; and John Mark, who is sister's son to that great and excellent apostle Barnabas, concerning whom ye have formerly received instructions: he will quickly leave these parts; I desire therefore that, if he comes to you, ye would receive him with all respect and affection, as he is one who, whatever misunderstanding there might once have been between us, is entitled to my sincerest esteem.* (Compare Acts xv. 38.) *And I am also to send you the salutation of Jesus, who is called Justus,<sup>d</sup> and well deserves the name, on account of his strict and approved integrity. These whom I have named last, are the only persons, who being of the circumcision, [have been] fellow-labourers with me in the service of the kingdom of God, and who have been a comfort to me under my sufferings in the defence of its interests, and been ready to concur with me in any endeavours for its advancement.*

*Epaphras, who is one of your own society, and whom I judge to be a most faithful servant of Christ, salutes you, and is always striving and wrestling with God for you in [his] prayers, that ye may attain to the greatest improvements and establishments in Christianity, and so stand*

<sup>b</sup> *Onesimus.*] This verse makes it probable, that this epistle, if it was not written, was at least delivered after that to Philemon, and that the admirable letter to him produced its desired effect. See the Introduction to the Ephesians, p. 89.

My sincerest esteem.] That, notwithstanding the breach mentioned in the text referred to, there had been an entire reconciliation between Paul and Mark, farther appears from 2 Tim. iv. 11, and Philem. ver. 24.

<sup>d</sup> *Jesus who is called Justus.*] Mr. Flemin

ing thinks that good man changed his name from a principle of conscience, as questioning at least whether it was lawful to wear that which had been Divinely appropriated to the great Saviour which seems to have been his own. Mon. Flemin. Christol. Vol. III. p. 604. But I can scarce think he would have exchanged it for that of Justus, which rather seems to be an additional name which the respect of his friends had bestowed upon him.

seer.  
viii.  
Col.  
iv. 9.

280. *He directs his epistle to be read by the Laodiceans.*

- SECT. amidst all temptations and dangers, *perfect and* perfect, and *com-*  
VIII. *complete in the whole will of God,* and may re- plete in all the will  
tain the purity of the gospel, unadulterated with of God.  
Col. those degrading mixtures which some are so eager  
IV. 12. to introduce. I am fully persuaded, that he is 13 For I bear him  
13 to introduce. I am fully persuaded, that he is record that he hath  
thus mindful of you at the throne of grace; *for* I can bear witness to him, that he has great zeal for you, and for all those Christians that are in your parts, and particularly in the neighbouring cities of *Laodicea and Hierapolis.* 14 Luke the  
14 *Luke, the beloved physician,\** who is deservedly dear to you and to me, and to all our fellow Christians, *salutes you; and Demas* likewise, who hitherto continues with me. 14 Luke the  
15 *Salute,* in my name, *the Christian brethren in Laodicea, and Nymphas, and the church that is in his house:* for I know there are several Christians, who either reside in it, or meet for social worship there. 15 Salute the br  
16 *And,* as I am desirous that my writings during my confinement may be as useful as possible to my Christian friends, I desire that *when this epistle is read publicly to you in your religious assembly,* as (having inscribed it to the whole society,) I am assured it will be, you *cause it also to be read to the church of the Laodiceans;* and for that purpose take proper methods for conveying it immediately to them; that so you may also the more easily have an opportunity to *read that which I have written to them, and which I doubt not but you may procure from Laodicea;* i. e. on your imparting this to them, they will see it is my request that it may be communicated to you.<sup>f</sup> And when this  
epistle is read amongst you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea.

\* *Luke the beloved physician.*] From comparing this with ver. 11, where Paul says, he had no fellow-labourer of the circumcision, but those whom he had named, the late Lord Barrington concludes, that Luke was a proselyte of the gate before he was converted to Christianity. And I think it may be fairly concluded that he was not a Jew.

<sup>f</sup> *Read that from Laodicea.*] Commentators are much divided as to the interpretation of these words. The ancients generally thought the epistle here referred to, was that to the Ephesians, which became inscribed to the chief church in these

parts, (and, as Archbishop Wake, in his Preface to the Apostolic Fathers, p. 94, by a much more modern name, calls it the metropolis,) might be communicated to the Laodiceans, and so to the Colossians. But there is no direction of this kind in that epistle, and it would have been much more natural for Paul to have directed these Colossians to have sent to Ephesus for an epistle inscribed to that church.— There is no ground however to imagine that it refers (as some thought) to an epistle written by the apostle Paul from Laodicea, where it is reasonable to conclude, from Coloss. ii. 1, that he had

17 And say to Archippus, Take heed to the ministry, which thou hast received of the Lord, that thou fulfil it.

Before I conclude, I must add one word by way of particular caution and exhortation to one person among you, whose character is of great and public importance. Say therefore to Archippus, in my name and in your own, take heed to the ministry, which thou hast received in the name and by the authority of the Lord Jesus Christ, that thou fulfil it with diligence and care; for the consequence of neglecting this high and holy office, after having so solemnly undertaken it will be infinitely dangerous and fatal.

SECT. VIII.  
Col. IV. 17.

18 The salutation by the hand of me Paul, Remember my bond, Grace be with you Amen

Thus far I have used the pen of a friend; but I now I add the salutation of [me] Paul, written with mine own hand, as a token of the genuineness of the epistle. Remember my bonds, and bear me upon your heart with that affection which you owe to an apostle, and to one who is now a confessor for the truth he hath preached. Grace [be] with you from Christ, the fountain of it. Amen. You have my repeated and most affectionate prayers for it, and may the God of grace and peace confirm it by his most efficacious Amen.

never been; nor can I think it likely, that it means an *epistle* written to him from the church of Laodicea, which the apostle would not have ordered to be read publicly in the church in the same manner with his own epistle.—Others have much more probably supposed, that it was an *epistle* written to the Laodiceans, by St. Paul, though the epistle extant under that name (which may be seen in Fabricius, Cod. Apoc. Vol. VII. p. 873,) has nothing so remarkable in its contents as to make it at all requisite for this church to send for it; and indeed has not any of the spirit and flame of the apostle Paul, or any thing worthy of him but what is borrowed from his other epistles, though it be even shorter than that to Philemon. We may rather conclude it to be *now lost*, for all the epistles which the apostles ever wrote are not preserved, any more than all the words and actions of our ble. ed Lord. (Compare John xx. 30, and xxi. 25.)—If this be not allowed, we must refer it (as above) to the epistle to the Ephesians, which might be intended as some think, to be communicated as a *circular epistle* and a copy of it ordered to be sent to Laodicea, from

whence, as it lay nearer to them, the Colossians might more easily obtain it than from Ephesus. This has the rather been supposed, as the epistle to the Ephesians is the only one of all Paul's epistles that has nothing in it peculiarly adapted to the state of that church to which it is directed, but has much of common concernment to all Christians, especially to the Gentile converts. And in this case it is no wonder the apostle should make such a reference, as there is so great a resemblance between this epistle to the Colossians and that to the Ephesians, and as so many of the sentiments only suggested here are more largely illustrated there. Compare Col. i. 26, with Eph. iii. 9; Col. ii. 13, with Eph. ii. 1, &c. Col. iii. 11, with Eph. i. 10, &c. Col. iii. 18, 19, with Eph. v. 22—33, and the like.

[*See to Archippus.*] This seems an intimation that Archippus, whoever he were, was not so diligent and active in the prosecution of his ministry as could have been wished. But that his fault was, entangling himself with Jewish disputations, as some have supposed, is so far from being evident, that I see nothing to make it at all probable.



## IMPROVEMENT.

SECT. VIII. THE friendly disposition of St. Paul fails not to shew itself in the close, as well as entrance of every epistle, and indeed runs through all the parts of each. It cannot but give some pleasure to the pious reader, to whom the memory of such a servant of Christ will always be precious, to find that there were some even of the circumcision that were comforts to him in his affliction ; as well as that John Mark, the nephew of Barnabas, was so thoroughly reconciled, and made one of his most agreeable and useful friends ; though there was a time when Paul thought it inconsistent with prudence and duty to admit him as a companion. *He that reproveth a man shall afterwards find more favour than he who flattereth with the tongue.* (Prov. xxviii. 23.) And if the faithfulness of plain rebukes may be the means of recovering our brethren to a sense of their duty, they will no doubt be sensible of the obligation, and it will add firmness and endearment to future friendship.

When Epaphras was at a distance from his brethren at Colosse, he was not only praying for them, but, as the word signifies, *wrestling with God in his prayers on their account* ; an important evidence of his Christian affection for them. And how well were his petitions chosen ! That they might not only be sincerely good, as they already were, but perfect and complete in all the will of God ; that there might be in their hearts and actions a more entire conformity to it. May that be our character and happiness to have respect to all God's commandments, and to carry our regards to them as far as we possibly can.

Commendable, and perfectly consistent with the strictest modesty, was the concern which the apostle expresses, that his epistles might be diffused as far as possible, and that Christians in different societies might receive the benefit of them. And indeed they turn so much upon matters of universal importance, that they are admirably calculated for the education of those who may live in the most distant countries and ages. Surely there cannot be a more sacrilegious attempt upon Christian liberty and piety than to take them away from the common people, to whom Paul expressly ordered they should be publicly read : nor can there be greater madness than to pretend to guard men from error and heresy, by concealing from them writings which the Holy Spirit himself suggested, to lead them to truth and holiness.

We know not what there might be so particular in the character or circumstances of Archippus as to require the solemn admonition with which the epistle closes. But, whatever the occasion of it were, it certainly suggests a most useful and important thought to all the ministers of the gospel. It is of the Lord

Jesus Christ that they receive their ministry; to him they are <sup>sect.</sup> quickly to render a strict account of it. May they all therefore <sup>viii.</sup> take heed to it! May they be sensible of the importance of the trust, and have grace to be faithful in it; that they may give up their account with the joy of that steward, who, having approved his fidelity on earth, shall receive his reward in heaven. Amen!

THE END OF THE FAMILY EXPOSITOR ON THE EPISTLE  
TO THE COLOSSIANS.



THE  
FAMILY EXPOSITOR:  
OR,  
A PARAPHRASE  
ON THE  
FIRST EPISTLE OF PAUL THE APOSTLE  
TO THE  
THESSALONIANS;  
WITH CRITICAL NOTES,  
AND A PRACTICAL IMPROVEMENT OF EACH SECTION.

VOL. V



## GENERAL INTRODUCTION

## PARAPHRASE AND NOTES

## FIRST EPISTLE TO THE THESSALONIANS.

**T**HIS epistle is addressed to the inhabitants of Thessalonica, a large populous city, the metropolis of Macedonia. It stood upon the Thermaian bay, which was part of the Ægean sea, and was so called from *Thermæ*, the ancient name of the city.

It appears from the history of the Acts (chap. xvii. 1,) that the Christian religion was planted here by Paul and Silas, soon after they left Philippi, where they had met with such unworthy treatment. (Compare Acts xvi. 24, with 1 Thess. ii. 2.) At their first entrance; they preached with so much success, that great numbers of the Gentiles, and some of the Jews, who were settled in that city, embraced the gospel with the utmost readiness. (Compare 1 Thess. i. 5, 9.) But the unbelieving Jews, animated by the same inveterate spirit with their brethren in Judea, stirred up the idolatrous inhabitants against the apostle and his Christian friends, and in a riotous manner assaulted the house where some of them were assembled; but, not finding Paul and Silas, as they expected, they carried Jason and some others of the brethren before the magistrate, who took security for their good behaviour, and then dismissed them. In the mean while, the apostle and his companion having been concealed by their friends till the storm was a little abated, were

obliged to leave them abruptly, and go in the night to Berea: where for some time they met with a very favourable reception; but were soon disturbed by the malice of these restless enemies who pursued them thither; and the apostle had once more the mortification to leave a place that seemed to promise so rich a harvest. Acts xvii. 1—14.

But the opposition which these bigots made to the gospel, and which they continued after the apostle's departure, (1 Thess. ii. 14,) was not sufficient to shake the faith of the new converts; who, as appears from this epistle, (chap. i. 3—10; ii. 13, 14,) distinguished themselves above all the other churches for the zeal and constancy with which they adhered to the Christian cause, and the honourable character they maintained. No wonder therefore the apostle should express in such strong terms his esteem and affection for them, and the satisfaction it gave him to see such happy fruits of his labours.

It cannot be certainly determined from the history, what stay the apostle made at Thessalonica. Some have imagined, from Acts xvii. 3, that he was there only three weeks: but as it appears that, during his abode in that city, he not only wrought with his own hands to procure a subsistence, (1 Thess. ii. 9; 2 Thess. iii. 8,) but also received supplies more than once from Philippi, (compare Phil. iv. 16,) it is much more probable that, after the Jews had discovered such an invincible prejudice against the gospel, he desisted from disputing or teaching in their synagogues after the third sabbath, and then preached for some time among the Gentiles, before he was driven out of the city. See Vol. III. § 39. note *a*, p. 249.

However, as it is certain his stay was not very considerable, and as he had left his Christian friends there in so much distress, on his as well as their own account, he sent Timothy to them from Athens, (for which place he had sailed immediately upon his leaving Berea to confirm them in their attachment to the gospel, and comfort them under their concern for his sufferings. (Chap. iii. 1—5.) Timothy, at his return, found the

apostle at Corinth, (Acts xviii. 5.) where he continued near two years; (Acts xviii. 11.) from whence it has generally been concluded, and with great reason, that this epistle, in which he takes such particular notice of the agreeable account he had received of their character from Timothy, (chap. iii. 6.) was wrote from thence, not long after his arrival; (compare chap. ii. 17.) which will fix the date of it about the year of our Lord 52, or the 2th of the emperor Claudius. See Vol. III. § 41, note <sup>c</sup> and <sup>k</sup>, p. 270, 271.

The apostle's design in this epistle is, in general, to confirm the Thessalonians in their adherence to the Christian faith, and to engage them from the sufferings they had already endured in that cause, and the extraordinary character they had hitherto maintained, to make still greater advances in religion, and become yet more eminent in every branch of the Christian temper.

In pursuance of this design, having, in the inscription of the epistle, joined Timothy and Sylvanus (or Silas, who had assisted him in establishing the church at Thessalonica) with himself, the apostle expresses his great satisfaction in the sincerity with which the Thessalonians embraced the gospel when it was first preached to them, and in the exemplary character they had since maintained; to which he assures them all the churches bore an honourable testimony, and by which they had greatly advanced the credit of their Christian profession. Chap. i. throughout.

And, in order to preserve his influence with them, and consequently to add the greater weight to his admonitions, he reminds them of the courage and fidelity with which he had preached the gospel at his first entrance among them, in spite of all the danger to which his zeal exposed him; and appeals to them for the unexceptionable and disinterested manner in which he had behaved towards them while he continued there, and the tender affectionate concern he had always shewn for their religious interests; chap. ii. 1—12—A reflection upon the pains he had taken with them, naturally led him to acknowledge, with the utmost thank-



fulness, the happy success that had attended his labours, in their conversion to the Christian faith, which they openly and courageously professed, notwithstanding all the difficulties and dangers they were obliged to encounter. He observes to them, that he himself, and his fellow-Christians in Judea, had met with the same ill-treatment from the perverseness of their own countrymen, who opposed his preaching the gospel to the Gentiles; and assures them, that though he had, by the malice of his enemies, been unwillingly detained from them longer than he intended, he felt the same warmth of affection for them, and rejoiced in them as his glory and his crown; ver. 13, to the end.

As a farther proof of his regard, the apostle informs them, that when he came to Athens, he was so much concerned, lest, being discouraged by his sufferings, they should be tempted to cast off their profession, that he could not forbear sending Timothy to comfort and strengthen them; and expresses in very strong terms the sensible pleasure he felt, in the midst of all his afflictions, from the agreeable account he received of their faith and love; to which he adds, that he was continually praying for their farther establishment in religion, and for an opportunity of making them another visit, in order to promote their edification, which lay so near his heart. Chap. iii. throughout.

The apostle, having thus given the Thessalonians a sufficient testimony of his sincere regard, proceeds to renew the practical exhortations he had given them in the name of Christ, while he continued with them; recommending, in particular, chastity, in opposition to all kinds of uncleanness for which the idolatrous Gentiles were so notorious; justice, in opposition to all manner of fraud and dishonesty; charity, in which he acknowledges they already excelled; and a diligent application to their proper business, joined with a prudent behaviour towards their heathen neighbours. Chap. iv. 1—12.—In order to comfort them under the loss of some of their Christian friends, of whose death it is probable the apostle might have heard by Timothy, he assures them, that those who were fallen asleep in

Jesus should be raised again at the last day, and, together with those that remained alive, should be caught up to meet their Lord, and share his triumph, ver. 13, to the end.—And, having thus laid a solid foundation on which to build their hope, he takes occasion to press upon them the necessity of preparing for so awful an event, that it might not take them unawares; and represents the peculiar obligations they were under to sobriety and watchfulness, from the superior light and knowledge they enjoyed, and the hopes they were taught to entertain from the death and resurrection of Christ. Chap. v. 1—11.

The apostle, in the conclusion of his epistle, recommends to them a respectful behaviour to their ministers, and lays down some directions for their conduct towards persons of different tempers and characters in the church, adding other practical precepts of a more general nature; and, having offered up a solemn petition for their farther advancement and stedfastness in religion, he closes with his usual benediction, ver. 12, to the end of the epistle.

From this analysis of the epistle, the reader cannot but have observed, what a paternal affection and concern the apostle discovers for these new converts: and it is remarkable, with how much address he improves all that influence which his zeal and fidelity in their service must naturally give him, to inculcate upon them the precepts of the gospel, and persuade them to act agreeably to their sacred character. This was the grand point he kept always in view; and to which every thing else was made subservient. Nothing appears, in any part of his writings, like a design to establish his own reputation, or to make use of his ascendancy over his Christian friends, to answer any secular purposes of his own: on the contrary, in this, and in his other epistles, he discovers a most generous disinterested regard for their welfare, expressly disclaiming all authority over their consciences, and appealing to them that he had chose to maintain himself by the labour of his own hands, rather than prove burdensome to the churches, or give the least colour for a suspi-

cion, that, under pretence of zeal for the gospel, and concern for their improvement, he was carrying on any private sinister views.

The discovery of so excellent a temper, as it tends greatly to raise our idea of the apostle, so it must be allowed to carry with it a strong presumptive argument in favour of the doctrines he taught, and consequently of the truth of Christianity itself: for he evidently appears to have been governed by the very same principles he recommends to others, and, by their influence, to have been raised above all regard to his temporal interests, and every motive that could come in competition with the honour of God, and the advancement of religion in the world. And indeed whoever reads over St. Paul's epistles with attention, and enters into the spirit with which they were wrote, will discern such intrinsic characters in their genuineness, and the Divine authority of the doctrines they contain, as will perhaps produce in him a stronger conviction than all the external evidence with which they are attended. To which we may add, that the exact coincidence, observable between the many allusions to particular facts, in this as well as in other epistles, and the account of the facts themselves, as they are recorded in the history of the Acts, is a remarkable confirmation of the truth of each. Compare vol. III. § 39, note *a*, p. 249.

# PARAPHRASE AND NOTES

ON THE

## FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

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### SECT. 1.

*The apostle Paul, after the usual salutations, expresses his joy in the character of the Thessalonians to whom he wrote, and in the credit they did to their Christian profession, by a behaviour so worthy of it. 1 Thess. I. 1, throughout.*

1 THESS. I. 1.

**PAUL**, and **Sylvanus**, and **Timothy**, unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

1 THESSALONIANS, I. 1.

**PAUL** and **Sylvanus**, otherwise called **Silas**, and **Timothy**, all well known as the servants and ministers of Christ, join in this address to the beloved and happy church, which he by his grace hath lately founded among you of the Thessalonians, who have now the honour to stand in an intimate and dear relation to God, the Father of all true Believers, and to the Lord Jesus Christ, our common and adorable Saviour. And we all most sincerely wish grace and peace unto you, in the richest abundance, from God our Father, and from the Lord Jesus Christ.

SECT.

1.

1 Thess  
I. 1.

2 We give thanks      We think ourselves obliged to give thanks to 2

SECT. God always with one accord for you all, making

1. continual mention of you in our daily prayers.

Incessantly remembering in every address to

1 Thess. the Divine throne *your work of faith*, the readi-

1. 3. ness with which you embraced the gospel of Christ; the vigour with which you declared your dependence upon it; and, in consequence of that dependence, your *labour of love*, the charitable and affectionate zeal with which you embarked in the interests of his persecuted servants: and your *patience* in result of that blessed *hope* which was brought unto you by the gospel and grace of our Lord Jesus Christ, and solemnly professed before God, even our Father, who will not suffer the graces which he hath wrought in you by his blessed Spirit to fail of their proper rewards.<sup>2</sup>

4 And this we write with all freedom and endearment, *knowing, beloved brethren*, your participation in the *election of God*, and fully persuaded that you are in the number of those whom he will finally own as his chosen people, for whom before the foundation of the world he had prepared a kingdom. Of which, blessed be his name, we have the most important and satisfactory evidence; *because our gospel*, that is, the gospel which we preach, and which was solemnly committed to our charge, *came not to you in word only*, so as to be a mere empty sound, or to convey only amusing ideas to your mind, *but also in power*, so as to make very deep and powerful impressions on your hearts; and indeed such impressions as could only be the result of its coming to you *in the power of the Holy Ghost*, whose miraculous and gracious influence concurred to add force to it. And then it is no wonder that it came *in much assurance*, so that you could not possibly doubt of its truth, when you thus saw its evidence, and felt its efficacy. And its success was farther promoted by the good example which we who preached it were enabled to give; *as you well know*, and I am confident, will never forget, *what manner of persons we were among you*, what vigour and zeal we

to God always for you all, making mention of you in our prayers.

5 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, and our Father:

4 Knowing, brethren, election of God.

5 The gospel came unto you in word only, also in the Holy Ghost, and in much assurance; as you know what manner of men we were among you for your sake.

<sup>2</sup> *Work of faith, labour of love, and patience of hope.* All these are plainly Hebrewisms for active faith, laborious love; and

patient hope, and might very properly have been so translated.

exerted for your conversion, and how we conducted ourselves in the whole of our behaviour, with respect to you, and all around us, as well as with what fortitude we faced all the persecutions we were called to encounter *for your sakes.*

*And the happy consequence of all was, that you became imitators of us, and I bless God I may add therein of the Lord Jesus Christ too, both in the holiness of your lives, and in the courage and patience with which you endured those sufferings which lay in the way of your duty; having received the word in much affliction, from the rage and fury of your unreasonable enemies, and yet with joy of the Holy Ghost; rejoicing, under his powerful influences, in the reception of that holy religion to which you were so early called to make such great and important sacrifices. So that indeed ye soon became eminent in the churches of Christ, and examples to all the believers in Macedonia, and in the more distant province of Achaia,<sup>b</sup> where the Corinthian converts, famous as they soon were, (1 Cor. i. 7,) heard of your religious character with pleasure and emulation. For from you the word of the Lord sounded forth, and you were eager, by your messengers, to spread the joyful tidings of the gospel, not only in your own borders of Macedonia and in Achaia, with which you had an easy correspondence, but also wherever Providence gave you any access; so that, in every remoter place, the fame and effect of your faith toward God and the Lord Jesus Christ came in such a degree as made it almost unnecessary for us particularly to recount any thing of your conversion, or progress in the truth. For they themselves, among whom we came, declare it to us concerning you, and make it the subject of their pleasing conversation with us, and with one another, what a wonderful kind of entrance we had among you, in our first visit, and what a reception you gave us; that is, how ye turned to God from those contemptible idols, in the worship of*

6 And ye became followers of us, and of the Lord, having received the word in much affliction with joy of the Holy Ghost;

7 So that were examples to all that believe in Macedonia and Achaia.

8 For from sounded out word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad, so that we need not to speak any thing.

9 For they themselves shew of us, what manner of entering in we had unto you, and how ye turned to God from

<sup>b</sup> In Macedonia and Achaia.} The apostle mentions these parts as he had just been travelling through them, before we came to Corinth, from whence (as

we have shewn in the Introduction, p. 257,) he wrote this epistle. Compare Acts xvii. 14, 15; xviii. 1.

SECT. which ye had been educated, with a firm resolution at all events *to serve the living and true* idols, to *serve the* living and true God.

1. *God*, with that diligence and zeal which his service so justly demands. And you found your-

1 Thess.

I. 10.

selves disposed, by your growing knowledge of him, *to lay aside all immoderate attachments to the interests and concerns of this present life, that, with fixed faith, and cheerful expectation, ye might wait for the triumphant coming of his Son from heaven; of that illustrious Son, whom, as a proof of his Divine mission and designation to the office of universal Judge, he hath raised from the dead, and now exalted to his own right-hand; [even] Jesus, the long expected and ever to be adored Saviour, who rescues us from the wrath which is assuredly to come upon all impenitent sinners, and makes us, in consequence of our faith in him, not only safe from that flaming ruin, but secure of possessing an happiness complete and eternal.*

10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come.

#### IMPROVEMENT.

Verse We see here a compendious view of the Christian character.

- 9 It is to *turn from idols*, from every thing which we have loved and esteemed, from every thing which we have pursued and trusted in an irregular degree, *to serve the living and true God*; under a real sense of his infinite perfections and glories. It is
- 10 turning also to *Jesus, his Son, as saving us from the wrath to come*: from a deep conviction of our being justly exposed to wrath by our transgressions against God, to seek rescue and refuge in *Christ, as delivering us from it, by his atonement and grace*, and completing that deliverance by Almighty power, in the day of his final triumph. It is to look and wait with unshaken faith and with holy joy for *Jesus the Son of God from heaven*; keeping the eye of our souls habitually directed towards him, the joys of our mind continually girded up, and ourselves as *servants who look for their Lord's coming*. In the mean time, may we
- 11 maintain the *work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, even our Father.*

If this be the effect of our receiving the gospel, it will evidently prove that it is come to us, not only in word, but in  
4, 5 power, and in the Holy Ghost; and it may give us abundant assurance of our interest in God; and cause us by the happiest tokens to know our election of him. Whatever afflictions may in that case be allotted to us, while we hereby become followers of the apostles and of Christ, we may rejoice in the Lord.

The ministers of Christ will rejoice in such an entrance among their people, as shall produce these blessed consequences, and the word of God will be sounded forth with the greatest advantage by those who are pleading for its truth, efficacy, and importance, by this silent but powerful eloquence. May this character be every where more prevalent among those that call themselves Christians, and may grace and peace from God our Father, and from the Lord Jesus Christ, be with all in whom it is found.

SECT.  
I.  
Verse  
9  
8

## SECT. II.

*The apostle leads the Thessalonians to reflect upon the manner in which he and his brethren in the Christian ministry behaved among them when they visited them at first, and laid the foundation of a church in their city.* 1 Thess. II. 1—12.

1 THESS. II. 1.

**F**OR yourselves, brethren, know our entrance in unto you, that it was not in vain.

1 THESSALONIANS II. 1.

**I** HAVE been mentioning the encouragement our ministry among you first met with, and the blessed effects that attended it. But I need not insist more largely upon them, for ye yourselves know, my brethren, and I am persuaded you can never forget, the entrance that we had unto you; with what demonstration of Divine agency in and by us it was attended, and what a powerful effect it had upon your minds, so that it was not in vain. It was not a transient and trifling amusement, but solemn in itself, and attended with important consequences and effects, which will be everlasting. But the recollection is so delightful to my mind, that you must permit me, known as it is, to lead back my own thoughts to the review, and to remind you, how, even when we had just before suffered the greatest indignities, and had been so injuriously treated, as you know, at Philippi, where we were stripped and scourged by the common beadle, and thrust into prison, with our feet set fast in the stocks, (Acts xvi. 22—24.) we no sooner arrived among you, but we were bold in our humble dependence on the powerful support of our God; to speak unto you in the neighbouring city, the gospel of God, and this, though we were forced to do it with so much contention, because of the opposition excited against us by the perverse and unbelieving Jews. (Acts xvi.

SECT.  
II.  
1 Thess.  
II. 1.

2. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with such contention



SECT. 1—9.) And we were supported in these coura-

geous efforts from a secret consciousness of that integrity with which our ministry was conducted;

*for our exhortation to persuade you to embrace the gospel [was] not calculated to corrupt your morals, as being founded on any principles of deceit or of uncleanness; we had no mercenary or sensual purposes to serve, as your idolatrous priests often have, nor was there in our management any thing of guile and craftiness which could fear the detection of the strictest*

*scrutiny. But all was fair and open, simple and artless; and as we have been approved by God, so far as to be intrusted with the invaluable treasure of his gospel, so we did then address you, and so we continue to speak, not as pleasing men, and accommodat[ing] our doctrine to their tastes and prejudices, but as endeavouring always to secure the approbation of that God who trieth our hearts with as great care and exactness as gold is proved in the furnace, that it may be separated from dross, or the mixture of any*

*baser metals. Neither did we at any time deal in flattering words, to insinuate ourselves into your affections, and soothe you in your sins, as ye well know; nor had we recourse to a pretence of piety, to promote the schemes of covetousness, often artfully conducted under the covert of religious zeal. God [is] our witness, that we were far above every thing of this kind, and made all such views our first sacrifice to the glory of his name and the propagation of his*

*gospel. Nor did we seek glory and applause of men, neither of you nor of any others among whom we laboured and conversed; nor did we press you with regard to any maintenance, though we might have been in some degree burdensome as the apostles of Christ,\* who had authorised us to take a necessary subsistence from our hearers, as we certainly brought you what was far more valuable than any thing which we could in*

<sup>3</sup> For our exhortation was not of deceit, nor of uncleanness, nor in guile.

<sup>4</sup> But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God which trieth our hearts.

<sup>5</sup> For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness.

<sup>6</sup> Nor of men sought we glory, neither of you, nor yet of others; when we might have been burdensome, as the apostles of Christ

\* Might have been burdensome, &c.] The apostle evidently refers to the right he had of being maintained at their charge. Compare ver. 9; 2 Cor. xi. 9; 1 Tim. v. 18; 1 Cor. ix. throughout. But he was

acting now on the same maxims at Corinth, (from whence he wrote this epistle) by which he had governed himself at Thessalonica. See Acts xviii. 2

7 But we were gentle among you, even as a nurse cherisheth her children:

return have received from him. *But we were still mild, gentle, and condescending in the midst of you, even as a nurse or mother cherishes her own children while hanging on her breast, and feels an inexpressible pleasure in imparting that nourishment to them with which God in his gracious providence has been pleased to furnish her. So we, being most tenderly affectionate towards you, took pleasure to impart to you, not only the gospel of God, which was lodged with us, for the food and life of our fellow creatures, but even our own souls too, because ye were dear unto us; so dear, that our hearts was in every word while we addressed you, and we could with pleasure even have laid down our lives among you, if that might have promoted the success of our ministry, and have conduced to the increase and edification of the church.*

sect.  
11.  
1 Thess.  
11. 7

8 So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

You had many instances of this, which I need not largely rehearse; *for ye remember, brethren, both our labour in the ministerial work, and our toil in our secular profession likewise; for night and day working at it, taking often from the rest of the night, the hours which during the day we had spent in our ministry among you, that we might be able to maintain ourselves, and might not be burdensome and expensive to any of you, we preached to you the gospel of God.* And there was a consistency in the whole of our conduct, which abundantly shewed the purity of those motives from which we acted in this instance. So that ye [are] witnesses, and God [also,] who sees our most secret actions, and all the recesses of our heart, *how holily, and righteously, and how unblameably we behaved ourselves, not only to the heathens around, but in our most intimate converses with you who believe; still preserving the same integrity, caution, and care, to avoid every occasion of offence which we maintained among those who were strangers or enemies to our religion, and so might have been most ready to seek for pretences of objecting against it. As ye also know how, and with what repeated importunity, we were exhorting and comforting every one of you in particular, as God gave us access*

10 Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that be-

11 As ye know how we exhorted and comforted, and charged every one of

to you; just as a father encourages and instructs you (as a father doth his children, labouring, by every kind and en-  
 1 Thess. dearing art of address, to form them to a wise his children;)  
 11. and worthy behaviour: Thus were we animat-  
 12 ing you, and testifying in the most solemn man-  
 ner, That ye should walk worthy of God, and of the relation in which you have the honour  
 12 That ye would walk worthy of God, who hath called you  
 who hath called you by his gos- unto his kingdom  
 pel into his kingdom, even to the views and and glory.  
 hopes of that glory which he hath promised to  
 all the faithful subjects of it.

## IMPROVEMENT.

SURELY it is not possible to conceive from any thing but the example of the great Shepherd of the sheep, a more amiable idea of the character of a gospel minister than that which is here exhibited. With what a frankness and openness of soul does the apostle appeal to their consciences, as to the integrity and benevolence of his behaviour among them, whilst, unterrified by  
 Ver. 2. all the indignities and inhumanities he had met with at Philippi, he immediately renewed the same combat at Thessalonica, and contended boldly with all the enemies of the gospel, not esteeming his liberty or his life, on an occasion of so great importance!

With such courage let the ministers of Christ face all danger and oppositions: with such simplicity of heart, let them deliver  
 3 their important message; not with deceit, uncleanness, or guile, but as those who remember that they have been put in trust with the gospel by God himself, and therefore must be solicitous not  
 4 to please men, but God, who trieth the heart. And may they ever be superior to those views of avarice, ambition, or popular ap-  
 6 plause, which should lead them to sacrifice truth to the affection or favour of men, or even to the fear of being thought to do it. And let them, with all this intrepidity and firmness of soul, put  
 7 on a gentleness and sweetness of disposition; a gentleness like that with which a nurse cherishes her children. While their people, like new-born babes, desire the sincere milk of the word, but they may grow thereby. (1 Pet. ii. 2.) Let ministers, with a natural tenderness, draw forth that precious nourishment to  
 8 them, as imparting even their own souls unto them, and willing to wear out, or, if such should be the will of God, to sacrifice their lives in such a service.

Let them particularly endeavour by all prudent care, suitable to the circumstances in which God has fixed them, not to make themselves burdensome to the people in temporal things, nor, under the pretence of a Divine mission, to tyrannize over their

consciences; but behave with such integrity and such sanctity, SECT. II. that they may be enabled cheerfully to appeal to God as a witness of it, and may also have a testimony in the breast of each of their flock. And O that the entrance of such ministers among their people, and their labours with them, may not be in vain; Verse 6 out that the blessed consequence of all the charges, entreaties, and consolations, they are addressing to them may be this, that they may walk worthy of God, worthy of that kingdom and glory, to the views and blessings of which he hath condescended to call them! Then will all the fatigues of their office sit light upon them, while they see the blessed purposes of it answered. Then will they finish their course with joy, and bless God with their dying breath, that he hath chosen them to an office, the most laborious, and perhaps, in secular views, the least advantageous of any in which persons of liberal education use to en-

### SECT. III.

*The apostle goes on to bless God for the readiness with which the Thessalonians received the gospel, notwithstanding the persecution raised against them by their own countrymen, as well as the perverse opposition of the Jews, and assures them of his continued affection, though he had been hindered from visiting them so soon as he intended.* 1 Thess. II. 13—to the end.

1 THESS. II. 13.

**F**OR this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

1 THESSALONIANS II. 13.

**T**HUS we laboured, and thus we behaved SECT. III. ourselves among you, and we are thankful that we were enabled in so conscientious a manner to discharge our duty. And for this cause 1 Thess II. 12. also we give thanks to God incessantly, that when ye received the word of God, which ye heard from us, ye received [it] not with indifference and neglect, not with doubt and uncertainty, [as] if it had been merely the precarious word of men, an artful invention, or uncertain scheme of human philosophy, but (as it is in truth) the very word of God himself, the veracity of which is beyond all dispute or suspicion; of which there is this farther proof, that it worketh so efficaciously in you who believe, and produces such an happy change in your character as may abundantly attest its Divine origin. For you, brethren, as soon as ever you embraced it, im-

14 For ye, brethren, became follow-

SECT.

III.

1 Thess.

II. 14

mediately became imitators of the heroic behaviour and conduct of the churches of God which are in Judea, in Christ Jesus, as being under the influences of the same Spirit with them, though you had not been eye-witnesses of their example. *For you also, with the like intrepidity of resolution, suffered the same things from those of your own tribe and country, (Acts xvii. 5.) as they [did] of their countrymen the Jews:*

- 15 *Who treated them so rigorously and cruelly, as the vilest of apostates. They call themselves indeed the peculiar people of God, but act in a manner most unworthy that character, for they both killed the Lord Jesus Christ, and their own prophets, who foretold his appearance, and whom God in many distant ages of their commonwealth raised up unto them. And, on the same principles also they have persecuted us, when we came among them as Divine messengers; and, on the whole, please not God, though they pretend to know him so well, and boast so loudly of their interest in him; but in consequence of the wrong notions they form of him, greatly offend him, and are contrary to all men, full of contempt and malignity against all other nations, and behave towards them in the most*

- 16 *perverse and unfriendly manner.\* Of which morose and odious behaviour, this is a remarkable instance, that they are continually forbidding us, the apostles and messengers of God, to speak and preach the gospel to the Gentiles, that they may not be saved; and by thus setting themselves against the darling scheme of Divine Providence, and opposing the most important, even the eternal interests of mankind; they seem to act as if they desired to fill up the measure of their sins continually. But Divine wrath is speedily coming upon them, and will be carried to the greatest extremity, not at Jerusalem only,*

ers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.

\* *Contrary to all men.*] It is well known what invincible prejudices the Jews in general entertained against all other nations; and Elsnor has produced several passages from Tacitus and other heathen writers, in which they are represented as *having an inveterate hatred*

*against all the rest of mankind.* (Elsnor, *Observe*, Vol. II. p. 274.) And nothing certainly could afford a stronger proof of this malignant temper, than that perverse opposition to so benevolent a scheme as the gospel, for which the apostle passes this severe censure upon them.

but every where else, in their various settlements in heathen countries<sup>b</sup>. SECT. 10.

17 But we, brethren, being taken from you for a short time, in presence, not in heart, endeavoured the more abundantly to see your face with great desire

18 Wherefore we would have come unto you (even I Paul) once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?

But we, brethren, though necessarily separated from you for a very little season, and as it were for a few hours<sup>c</sup>, in person, but not in heart, being exceedingly desirous to see your face again, endeavoured it to the utmost. 1 Thess. 11. 17.

Therefore we would have come unto you, even I Paul in particular, once and a second time, but Satan, the great enemy of our usefulness and comfort, hath hitherto hindered us, by the many difficulties he laid in our way. 18

But we will be sure to take the first opportunity of doing it; for what [is] our hope of appearing another day, with comfort before the tribunal of Christ, or what our joy, or what the crown of rejoicing, which we expect then to wear? [and] yet ye also among many others, whom Divine grace has given us as the fruits of our ministry; whom we hope for the honour of presenting before our Lord Jesus Christ, at the day of his final appearance? 19

20 For ye are our joy and joy.

For ye are now one of the most considerable churches which I have been the happy instrument of planting; and I trust ye will then appear as our glory and our joy, as the seals God hath been pleased to set to my labours, and as amiable friends in whose converse and love I hope to be for ever happy. 20

<sup>b</sup> Not only at Jerusalem, &c.] Though the remarkable circumstances which attended the destruction of Jerusalem, so particularly represented by Josephus, who was an eye-witness of them, and so exactly corresponding to our Lord's prediction, (see Vol. II. sect. clxi.) have fixed the attention of Christians, chiefly on that catastrophe; yet it is well known, that vast numbers of the Jewish nation were soon after destroyed in other provinces of the Roman empire, particularly under Trajan and Adrian: under the former, 460,000 men in Egypt and Cyprus, and under the latter, above 580,000, as Niphius informs us from Dio, and the learned Mr. Lowman supposes these events to be referred to in the second apocalyptic seal, Rev. vi. 3. Compare Vol. II. sect. clxi. note<sup>m</sup>.

<sup>c</sup> For a very little season, or for a few

hours.] The original is *ὥρα ὥρα*, for an hour's time; which is so figurative an expression, that I chose rather to express the sense in the paraphrase than to follow the Greek literally, especially, as *ωρα* has a signification rather more extensive than *hour*. It was several years before the apostle returned to them, but his mind was full of the ideas of *eternity*, which did, as it were, annihilate any period of mortal life. Dr. Whitby infers from this expression, that this epistle was writ quickly after Paul's leaving Thessalonica, and consequently at Corinth, the first place where he made any long stay. The word *ἀγαπᾶμεν* *love*, in this connection, strongly expresses the apostle's affection for them (compare John x. 13, Gr. Vol. II. sect. clxiv. note<sup>n</sup>), and concern to leave them in an unsettled state. Compare chap. iii. 1.

## IMPROVEMENT.

SECT. MAY Divine grace teach our souls ever to distinguish between the authority of the word of men, and the word of God; that we may always set them at a due distance from each other. and may feel that peculiar energy of the Divine word with which it operates in all them that believe! May we experience this, whatever be the consequences, yea though we should be exposed to sufferings, severe as those which Jews or heathens at first inflicted on the professors, or even on the preachers, of the gospel!

14 Adored be that power of Divine grace that went along with it, so that when the envious disciples of Moses, after having slain  
15 the Lord Jesus Christ, as well as their own prophets, forbade his messengers to speak to the Gentiles that they might be saved, these faithful ambassadors of health and life feared none of their threatenings or cruelties, but courageously declared the matter as it was, *testifying both to Jews and Greeks, repentance toward God, and faith toward our Lord Jesus Christ.* (Acts xx. 21.)

The Jews in the mean time filled up the measure of their sins, till wrath came upon them to the uttermost. And so will all the opposition that is made to the gospel end to those who are implacable and obstinate in it. They who believe not that Christ is He, shall die in their sins. *Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder.* (John viii. 24; Mat. xxi. 44.)

19 Let the ministers of Christ, however Satan may attempt to hinder them, go on faithfully and courageously in their work, and watch over the souls which they have gained. When absent from them in body, let them not be absent in heart; but let them  
17 be thinking of their state, and oftencaring and praying for them: *for what is their hope, and joy, and crown of rejoicing* in the day of the Lord, but the souls which God shall graciously give them as spiritual children, or to whom he shall render them useful, for training them up in those ways of holiness in which, by the blessing of God upon the labours of others, they might be so happy as to find them? May God give many such to all who serve him with their spirit in the gospel of his Son; and, in the views of their increasing piety, may they daily anticipate the glory and the joy with which they hope at last to deliver them to their Divine Master!

SECT. IV.

*As a farther illustration of his love, the apostle informs the Thessalonians of his care to send Timothy to them from Athens, and of the great pleasure with which he received the tidings which that evangelist brought him; he also assures them that he was continually praying for them, and for an opportunity of making them another visit, in order to promote their edification, which lay so near his heart. 1 Thess. III. throughout.*

1 THESS. III. 1.  
WHEREFORE,  
when we could  
no longer forbear,  
we thought it good  
to be left at Athens  
alone:

2 And sent Timotheus our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith;

3 That no man should be moved by

I THESSALONIANS III. 1.

SUCH is the affection we feel for you, and therefore, as we were by persecution separated from you, while as yet your church was in a very tender and unsettled state, (Acts xvii. 10.) we could not but be solicitous, to be more particularly informed how it fared with you. And, being able no longer to endure the uncertainty in which we were with relation to you, we acquiesced in the uncomfortable circumstances of being left alone\* at Athens, where we had some peculiar need of the countenance and comfort of an approved companion and friend; And 2 sent Timothy, our dear brother, and a faithful servant of God, and whom we highly esteem, as our diligent and affectionate fellow-labourer in the gospel of Christ, whom you had formerly known under that character;<sup>b</sup> we parted with him, inconvenient as it was, for your sakes, that, by making you a visit, at a time when we concluded you so much needed it, he might strengthen and comfort you, exhort and advise you as occasion required, concerning the evidences of your faith in general, and any particular branches of it in which you might need farther instruction. That no man might be shaken and 3 discouraged from his adherence to the Christian profession and hope, by the greatest severity of

SECT.  
IV.  
1 Thess  
III. 1.

\* Left alone.] It seems from this circumstance, that Silas was absent from Paul while that apostle was at Athens, though some have been of a different opinion. Compare Acts xviii. 5, which speaks farther to confirm that fact.

<sup>b</sup> Fellow-labourer.] It appears from

Acts xvii. 14, that Timothy had been in those parts before, as Paul's fellow-labourer, and so no doubt but he was known to the Thessalonians, and his coming on this occasion would be the more agreeable to them.



LECT. *these afflictions with which we are surrounded; these afflictions: for*  
 IV. *for ye yourselves know that we are appointed to* *ye yourselves know that*  
*these, and that one part of the scheme of God* *we are appointed*  
*in establishing the Christian church, was to* *thereunto.*

1 Thes.  
 III. 3.

to raise a society of men, who should glorify his name, and illustrate the force of true religion, by enduring the greatest extremities in its defence with fortitude and cheerfulness. *For even*

*when we were with you, we did not flatter you with any vain hopes of an easy and pleasureable life, but plainly and candidly told you, before you engaged with us, that we should certainly be afflicted, as it came to pass in fact; and ye well know, from the very nature of things, and from comparing the religion you have embraced with the tempers, prejudices, and interests of men, that there was the greatest reason to expect it. For this cause also, being (as I was just saying) no longer able to endure the uncertainty I was in with regard to persons that in such circumstances lay so near my heart, I sent to know the state of your faith under such violent assaults, lest by any means the tempter, taking the advantage of the weakness of human nature, might have tempted you to suppress the conviction of your minds, or at least the public profession of your faith, so as to return to idolatry again; and so our labour should with respect to you have been in vain, as in such a case it certainly would have been, whatever secret persuasion of the*

*truth of religion might have remained. But now Timothy, having returned to us from you, and having brought to us the good tidings of your continued faith, and fervent abounding love, and assured us that we have always a good and affectionate remembrance of us, as your spiritual father in Christ, greatly desiring, if Providence might permit it, speedily to see us again, as we*  
 7 *also assuredly do [to see] you; We were hereby comforted, brethren, concerning you, and found the happy effects of these heart-reviving consolations, in all our tribulation and necessity, which grew more supportable to us than it would otherwise have been, by means of this happy assurance of your faith, which God hath blessed us as the*

8 *instrument of producing. For now we do*

4 *For verily, when we were with you, we told you before, that we should suffer tribulation; even as it came to pass, and ye know.*

5 *For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.*

6 *But now when Timothy came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also desire you:*

7 *Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:*

8 *For now we do*

## He prays earnestly that he may be restored to them again. 307

if ye stand fast in the Lord:

indeed live,<sup>e</sup> we relish and enjoy life, if ye stand fast in the gospel and grace of our Lord Jesus Christ, retaining strenuously that holy profession and precious faith which ye have embraced: whereas, were ye to be drawn aside to renounce it, our very heart would be wounded, and it would be bitter as death unto us. For

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sake before our G

*what sufficient thanks can we ever render to God concerning you, for all the flow of holy joy with which we rejoice on your account, for your conversion and progress in religion, when we have been presenting ourselves before our God, and breathing out our heart at his footstool; Night and day enlarging upon this, as a petition which lay nearest to our very souls, and, if I may be allowed such an expression, superabundantly making it our request, to see your face, and to complete the deficiencies of your faith, by instructing you in any article of religion, which, being so suddenly torn away from you, by the storm that was raised, we had not an opportunity of opening to you so clearly as your edification might have required. And we still con-*

11 Now God himself and our Father and our Lord Jesus Christ, direct our

*tinue to urge the humble supplication; that God himself, even our Father, and our Lord Jesus Christ, to whom the supreme government of the kingdom of providence is committed, may, by a secret but powerful interposition, so dispose and over-rule all things, as to clear and smooth our way to you, by removing these obstructions which at present remain; And, in the mean time, yea above all, that the Lord Jesus Christ, by the powerful operation of his Spirit on your hearts, may cause you to be enlarged, and to abound in love toward each other, and to all Christians, yea, towards the whole human race, even as we do indeed abound in affection towards you, and shall always rejoice in any opportunity of manifesting it, by whatever we may be able to do, or may be called to suffer for your sakes.*

And the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you:

13 To the end he

*May you feel this noble principle of universal goodness more and more active in your minds, that, by the experience of its efficacy, your hearts may be strengthened in every virtue,*

<sup>e</sup> Indeed live.] It is well known, that happiness, and Dr. Whitby has produced in the sacred writings, life is often put for many instances of it in his note here.

SECT.

IV.

1 Thess.  
III. 8.

SECT. IV. [and you] may at length [be] found blameless in holiness before God even our Father, at the appearance of our Lord Jesus Christ with all his saints around him, in that illustrious day, when their sanctity and glory shall be completed, and all their labours and sufferings in his cause abundantly recompensed.

1 Thess. III. 13. may establish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints.

## IMPROVEMENT.

NOT farther to insist on the tender affection of Paul to the Thessalonians, which has already afforded matter for so many profitable remarks, let us recollect that, as Christians, we also are appointed to afflictions, by the experience of which our fitness for heaven, and our relish for our everlasting rest, are to be improved. It was faithful and kind in the apostles, after the example of their great Master, to give us such admonitions; but let us not be moved by the apprehension of any sufferings that may await us, for he who hath undertaken to support and defend us, can make us more than conquerors; he can, even while we continue in this state of warfare, establish our hearts unblameable in holiness: and how blessed a connection will that have with our being presented faultless and blameless before the presence of his glory, when Christ shall appear with all his saints, and when the sanctity of each shall be a glory to their common Master, as well as an everlasting blessing to every one of those spotless souls!

8 Let the ministers of the gospel nobly rise above all attachment to secular views, and make it their great business to advance in their hearers such a temper. Let it be their life, to see those Christian friends, whom God hath committed to their care, standing fast in the Lord. And, if they have reason to joy for their sakes before God, let them render their thanks to God for it, and night and day be urgent in their prayers for them, that whatever comfort they have may be continued, and that whatever is wanting in their faith and their love, may be perfected, by the Divine blessing on ministerial labours.

## SECT. V.

The apostle addresses several practical exhortations to the Thessalonians suitable to their circumstances, and particularly recommends chastity, justice, charity, and prudence. 1 Thess. IV. 1—12.

## 1 THESSALONIANS IV. 1.

AS for what remains therefore, my brethren, in subserviency to this important view, of

1 THESS. IV. 1. FURTHERMORE, then we beseech

you, brethren, and exhort you by the Lord Jesus, that as ye have received of us, how ye ought to walk, and to please God, so ye would abound more and more.

being thus presented with all the saints before the great tribunal, in the perfection of holiness and happiness, we now beseech you, and exhort you in the Lord Jesus, that as you have received repeated instructions from us, while we were among you, how you ought to walk, if you desire to adorn your profession, and to please and honour God, who hath bestowed upon you the favour of being called into it, so ye would abound more and more, labouring continually to advance in every amiable quality, and every Christian grace.

SECT.  
V.  
1 THE  
IV.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

I will not largely insist on these things now, for ye know what commandments we gave you, in the name and on the part of the Lord Jesus, whose servants we all profess ourselves to be, and whose authority we ought always to account sacred. Bear them constantly in your mind, and often charge on your souls the observance of them, for this is the will of God concerning you, [even] your sanctification; that, as he hath chosen us from the rest of the world to be a people separate to his honour and service, we should not pollute ourselves with those abominations which are so common among the heathen, and particularly that ye should abstain from fornication, and all other kinds of lewdness so commonly practised among those who are ignorant of the true religion: Where-4 as it is now the declared pleasure of the great Former of our souls and bodies, that every one of you should know how to possess his vessel, this animal frame, in which this immortal soul is lodged, as a rich and invaluable jewel in sanctification and honour; using his body as an instrument of service to God, to whom it has been solemnly consecrated; not as if it were intended as an organ to debase the mind by sensuality,

[How you ought to walk, &c.] The French Testament renders the words thus, "We entreat and conjure you by the Lord Jesus to follow our instructions as to the manner in which you ought to live, in order to pleasing God, and that you would make continual progress in it." This is one specimen, among many, of the *paraphrastic strain* of this version, which changes the metaphorical expressions for phrases of a plainer

nature equivalent to them; but, as the version I here give makes a part of a paraphrase, I thought it more convenient to keep nearer the original, though I have not made a point of giving what should be exactly a verbal translation. There is a medium between both, which I have at least attempted, and, if I have not hit upon it, I hope it is not for want of diligence and care.

SECT. V. which would surely be the most dishonourable view in which it can be considered. Walk not therefore any longer in the lust of concupiscence, contriving to indulge yourselves in gross and lascivious gratifications, *even as the heathens do, who know not God*<sup>b</sup>, and are therefore ignorant of that pure and sublime happiness which arises from contemplating, adoring, and imitating him.

Thes.  
IV. 5.

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 We have also told you, and we now repeat it, as an injunction of the greatest importance, that it is the will of God, *that no man should* in these, or any other matters, *over-reach, or defraud his brother in [any] affair*. For though the fraud may be conducted in so artful a manner as to evade human conviction and punishment, yet it is most certain, that *the Lord himself*, the final and universal Judge, to whom we are all ere long to render up an account [*is*] *the avenger of all such, as we also told you before, and testified with all possible solemnity*. For *God hath not called us*, in so extraordinary a manner, from the rest of the world, merely to a new name, or some different rites of external worship, while we are at liberty to indulge ourselves in *uncleanness*, as if we were patronized in the practice of it, merely by being numbered among Christians; *but*, as he is in himself perfectly holy, he hath called us *to the love and practice of universal holiness*, and would raise from among the degenerate children of men, a society, who, by the purity of their morals, should do an honour to the true religion, and approve themselves to be indeed the offspring of the Most High.

6 That no man go beyond and defraud his brother in a *small* matter: because that the Lord is the avenger of all such, as we also have forewarned you, and testified

8 In all these things we have faithfully delivered unto you the charge and message which

7 For God hath not called us into uncleanness, but into holiness.

8 He therefore

<sup>b</sup> *The heathens who know not God.* Many have proved, by a variety of earned quotations, how much the poltest nations among the ancients, and particularly the Greeks, were addicted to the most infamous kinds of *uncleanness*; and Dr. Whetby's note on this place may furnish out a catalogue, not to be read without a mixture of commiseration and horror.

<sup>c</sup> *Go beyond and defraud his brother in any matter.* Many interpret this of

ing their neighbour's bed, taking the word *εὐνομία* in an ill-sense, as *Faction* is used in Latin. This, no doubt, is included, but I see no reason for limiting the clause to such a sense. *Clean hands* in the *Old Testament* signifies those unpolluted with *blood*, and therefore no certain argument against the more extensive signification I have preferred, can be drawn from the next clause.

that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

we received upon the highest authority: *he therefore who despiseth* our testimony and admonitions, *despiseth not man alone, but God, who hath also given us his Holy Spirit*, and caused it to dwell within us, and to guide us in our discourses and writings, into the certain and infallible knowledge of his will.<sup>d</sup>

SECT. V.

1 Thess. VI. 8.

9 But as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another.

I have been large on some of the preceding articles, knowing how much you were addicted in your heathen state, to some of the vices I have exhorted you to avoid. *But concerning brotherly love*, or that peculiar charity and affection which one Christian owes to another, *ye need not that I should largely write to you now, for ye yourselves are divinely taught to love one another*. God dwelling in our nature, hath given you the example and the precept, with all possible advantage, and his holy Spirit descending on your hearts, forms and fashions them to this great law of love. *And indeed I*

10 And indeed ye do it towards all the brethren which are in all Macedonia; but we beseech you, brethren, that ye increase more and more;

must do you the justice to say, by what I can learn of you, that *ye actually do it to all the Christian brethren which are in all Macedonia*, whether at Philippi, Apollonia, Amphipolis, Beræa, or elsewhere. *But we exhort you, brethren, that ye ab und* in this benevolent and amiable disposition *yet more and more*, not only to those that are your own countrymen, but to all the children of our heavenly Father, however they may be dispersed in one part or another.

11 And that ye study to be quiet, and to do your own business, and to work

*And*, while many indulge to an enterprising temper, and are always undertaking some new design, to make themselves talked of, and to draw the eyes and observation of the world upon them, we advise you, *that you make it your ambition to live quietly* in the practice of those peaceful and humble virtues which suit the genius of Christianity, *and* particularly that you *do your proper business*. *And*, as Providence

<sup>d</sup> *He therefore who despiseth, &c.* I will not here argue at large, how strongly this verse speaks the *inspiration of Paul* in what he wrote, and consequently that of the sacred writers in general; but I wish what I have said on this subject, in the *Essay on the inspiration of the New Testament*, subjoined to the third volume

of this work, may be seriously considered, and that the important truth established in it, may be perpetually borne in mind by all my readers.

<sup>e</sup> *Do your proper business.* This exhortation was peculiarly proper to the Thessalonians, as there seems to have been a meddling pragmatical temper prevailing

sect. v. hath placed most of you in such low circumstances of life, that you are obliged to maintain yourselves by your daily labour, we hope you will go on diligently and cheerfully to *work with your own hands* for that purpose, that you may not as idle drones become the burden of society, but rather may be able to do something for the support of your poorer brethren, as ye know *we gave it you in charge*, during the little time we resided amongst you. Attend to it therefore, *that so ye may walk decently towards those that are without* the inclosure of the church, and silence the clamours which the enemies of the gospel would be glad to raise against it, as making men idle and irregular; and [that] you may have need of nothing, but without being under a necessity of asking relief from them or any others, may be preserved from such degrees of extreme poverty as might expose you to their contempt, and into which frugal and industrious persons seldom fall, without some extraordinary providence, which audibly and effectually bespeaks the compassion of their neighbours.

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

## IMPROVEMENT.

WHO would not wish to be instructed in every thing which might conduce to our walking so as to please God? who would not delight in frequent exhortations, to abound in such a conduct more and more, that every day may improve upon the last, till we *perfect holiness in his fear*? Blessed be God, the rules are plain, and our own conscience must bear witness to the reasonableness and goodness of them. *This is the will of God, even our sanctification*; that we should be honoured with his amiable image, and, by sharing something of his moral character, may share something of that happiness which in the perfection of holiness he enjoys. He hath indeed given us a compounded nature, and hath appointed us for a time to struggle with its animal powers, that by a victory over them we may approve our duty and obedience, and be fitted for a purer happiness above, than this low state of being will admit. Let Christians therefore learn to possess their vessels in sanctification and honour,

among some of them, 2 Thes. iii. 11. the word *παιδείας*, compare 2 Cor. v. 9, and the note which tended much to the reproach of their profession.—As to the emphasis of

and not be captives to the mean lusts of concupiscence and uncleanness, as the heathens, who, not having the knowledge of God, were more excusable than we in those indulgences for which the knowledge of themselves and of their own nature would nevertheless, in some degree, condemn them. SECT. V. Ver. 5

Let us, as we dread the displeasure and vengeance of God, the supreme Guardian of the rights of his creatures, take heed that we do not allow ourselves, when it is most in our power, *to go beyond, or defraud our brethren in any matter*, but endeavour to shew, that we have indeed been taught of God to love one another, and that we have received into our very hearts that maxim which our gracious Redeemer has given us, *That we should do unto others as we would they should do unto us.* On this principle likewise, let us diligently employ ourselves in our own proper affairs, that, instead of being the burdens of society, we may in our respective spheres be its support; and, quietly attending to what lies within our own province, let us leave ambitious schemes and projects to others, thinking ourselves happy enough, if we may be approved by him who hath allotted to the inhabitants of earth their several parts, and will another day accept and reward them, not according to the distinction and elevation of their stations, but according to the integrity with which they have behaved themselves in them. So shall we secure a testimony even in the consciences of those that are without, who would perhaps ungenerously and unrighteously rejoice in an occasion of charging upon the gospel of Christ, the follies and irregularities of its professors.

They will never be able to charge any thing on the gospel itself, if they take their ideas of it from the writings of these its authentic teachers. And let it be remembered, that they gave such abundant evidence of the authority with which they taught, *that he who despiseth them despiseth not man, but God*, from whom they derived the spirit by which they preached and wrote. His voice let us hear with reverence, his dictates let us humbly obey.

The hour is near in which he will assert the honour of his word; and demonstrate to all the world the wisdom of submitting to its dictates.



## . S E C T. VI.

*The apostle particularly sets himself to comfort his Christian friends with relation to those that were fallen asleep in Jesus, by an animating view of that glory and happiness on which, at the general resurrection, they should enter in their complete persons. 1 Thess. IV. 13,—to the end.*

## I THESSALONIANS IV. 13.

S E C T.  
VI.1 Thess.  
IV. 13.

**I** HEAR it with concern, that, since I have been separated from you, it hath pleased God to remove some dear and valuable members of your society, and I wonder not that you are tenderly affected with such a stroke. *But I would not have you ignorant, my dear brethren, concerning the true state of them that are thus fallen asleep in the faith of Jesus, that ye may not lament with such unbounded transports and excessive forms of mourning, as are practised by others, even by your heathen neighbours, who are ignorant of God, and have no well-grounded hope*<sup>b</sup> of an happy immortality, like that which in the gospel is imparted to you. For surely, if we do indeed believe those great and important doctrines which that divine dispensation teaches us, that Jesus, the Son of God, died to expiate our sins, and that he rose again

1 THESS. IV. 13.

**B**UT I would have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope.

<sup>14</sup> For if we believe that Jesus died, and rose again, even

<sup>a</sup> *I would not have you ignorant, &c.* Mons. Savina, in his long and learned criticism on this text, which he thinks one of the hardest in the New Testament, (Saur. Ser. Vol. VI. No. 1.) gives it as his opinion, that the desire which prevailed in Christians to see Christ, when he should appear to judgment, made them lament at these of their brethren who died as cut off from that hope. In reference to which, he assures them, that they should be in that respect entirely on a level with those of their brethren who should then be found alive. But it may be quibbled, even on this hypothesis, why he does not directly tell them, that there was no particular room for such lamentations on this account, as they themselves, and many succeeding generations were to die before the coming of our Lord. He acknowledges that the apostle did not urge that, because he did not then exactly know whether Christ's appearance would

be in that age, or at some much more remote distance of time. And this ignorance was certainly consistent with the knowledge of all that was necessary to the preaching of the gospel. Compare Mark xiii. 32.

<sup>b</sup> *Is there who have no hope?* Fully says, (Thes. Disp. i. 15.) "Who would lament the death of a friend, unless he suppose him deprived of all the enjoyments of life, and sensible of the loss of them?" How forcible a remark in the present connection! To see no reason at all to imagine, as some have done, that there is a reference to the notion of some Jewish zealots, that uncircumcised persons had no part in the resurrection. The apostle's argument is by no means levelled at such an apprehension, nor do I find any evidence that the church at Thessalonica was yet pestered with such corrupters of Christianity.

so them also which sleep in Jesus will God bring with him.

from the dead, that he might secure our final salvation, we may easily believe, that a scheme thus undertaken and prosecuted, shall not fail of its effect; but that, *in like manner also, God shall*, by the exertion of that mighty power with which he hath clothed his triumphant Saviour, *bring with him*, in the train of his magnificent retinue, at his final appearance, all those of his faithful servants *who sleep in Jesus.*\* As they died under the direction of his providence, and committing themselves to his care, it shall in due time appear, that they are not lost, though they may have waited long for the consummation of their glory. *For this we now say to you, by the express word of the Lord,*<sup>d</sup> on the authority of an immediate revelation from Christ himself, and not merely on our own conjecture, or wish, *that we*, that is, those of us Christians *who remain alive*<sup>e</sup> *at the coming of the Lord* to

SECT.

VI.

1 Thess.

IV. 14.

1. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord,

\* *Who sleep in Jesus.*] The words *who sleep*, which we connect with *expressed*, and render *sleep in Jesus*, may be considered as making a separate clause, and may imply, that it is by the power and agency of Christ that God will bring with him those of his people that are departed out of this life. The phrase to express *who sleep in Christ*, is expressed: *ἐκ νεκρῶν* compare ver. 16: 1 Cor. xv. 17. Archbishop Tillotson explains the expression here used, as appropriate to the *miracles*, and renders *ἐκ νεκρῶν* *from Jesus' sake*; but it cannot be proved that the grief to which the apostle refers, related only to such, and the force of the argument plainly reaches farther. Tillotson's Works, Vol. II. p. 184.

<sup>d</sup> *By the word of the Lord.*] I think no words can more plainly assert that, in what follows, he speaks by an express revelation from Christ, and consequently there can be no room for any interpretation that can suppose him at all mistaken in any circumstance of the ensuing account.

<sup>e</sup> *We*, that is, those of us *who remain alive.*] This hath been interpreted by many, as an intimation, that the apostle expected to be found alive at the day of judgment; and on that interpretation, some have urged it as an instance of his entertaining, at least for a while, mistaken notions on that head, as if the day of the Lord were nearly approaching. But

this is directly contrary to his own explication of the matter, 2 Thess. ii. 1, &c. as well as to other passages in which he expresses his expectation of death. Compare Phil. i. 20; and 1 Cor. vi. 14, 2 Cor. iv. 14; 2 Tim. iv. 6. Others have pleaded this passage in favour of the doctrine which teaches the resurrection of some most excellent saints, before the main body of believers, and this, as most of the patrons of this scheme both explained it, in order to share with Christ in the glories and felicities of his personal reign upon earth. But to me it seems most natural to suppose that Paul here speaks as one of the Christian body, though he was not one of that particular number concerning whom he directly asserts what is here said. Thus Hosca says, (Hos. vii. 4.) *God spake with us in Bethel*; and the Psalmist, lxxv. 6, *when I was a child, that is, at the Red-sea when divided*, and lxxvi. 5, *I heard a voice saying I will stand up*, that is, in Egypt, though neither were in existence at the times when the facts referred to happened. It is very unjust in Oratio to represent this as an artifice of the apostle to invite people to Christianity, by the expectation of being taken up alive to heaven in a very little time. Lam. col. p. 75. His explication of this matter, in the next epistle is abundantly sufficient to absolve him of all such suspicions, and indeed the sincerity that appeared in

SECT. judgment, shall not so prevent those who are asleep, as to be glorified before them. For the Lord himself, our great and blessed Redeemer, arrayed in all his own glory, and that of his Father, shall in that great day, descend from heaven, with a triumphant shout, raised by millions of happy attendant spirits. His appearance shall be proclaimed with the voice of the great archangel,<sup>f</sup> even with the trumpet of God, which shall then sound louder than it did on mount Sinai when the law was given. And the dead in Christ shall all in a moment be awakened by it, and shall rise out of their graves in the first place,<sup>g</sup> springing forth in forms of glory, to the infinite astonishment of the surviving world.

17 And afterwards we, that is, those of us, who are left alive at the time when this most awful and important day opens, shall together with them, by a mighty and instantaneous operation of the Divine power, be snatched up into the clouds,<sup>h</sup> in order to our meeting the Lord in the region of the air, where his throne shall then be erected; and we, having been openly acknowledged and acquitted by him, shall be assessors with him in that judgment to which wicked men and angels are there to be brought forth; and, when the final sentence is passed upon them, shall return to heaven, with our rescinding Saviour, and so shall we be with the Lord for ever, and all share a blissful eternity in the sight and participation of his glory. There-

18

shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore,

his whole conduct, evidently shows him to have been incapable of any such design. Compare Lamoignon's Insp. 153—151.

[With the voice of the archangel.] I cannot think, with Mr. Pierce, that the archangel is Christ himself, so called as the great ruler of angels. There seems an evident impropriety in thus varying the expression, if it be only intended to say, that Christ shall shout as he descends; nor are the scriptures, to which this learned writer refers, (viz. 1 Sam. iii. 21; 1 Cor. i. 7, 8.) by any means parallel examples. See Pierce on Phil. ii. 9.

[The dead in Christ shall rise first.] It has generally been inferred from hence, that good men shall rise before the wicked, and 1 Cor. xv. 23, seems to favour it. But this text only asserts their rising, before the saints who are found alive, shall be changed.

<sup>h</sup> [Caught up.] Not, says Dr. John Scott, by the ministry of angels, (Christian Life, Vol. III. p. 1204.) but by the vigorous activity of our glorified body, which Mr. Piggot, (Serm. ii. p. 67.) supposes shall be refined to such a degree of spirituality as to be able to tread air; and Mr. Whiston has a notion analogous to it. (App. to Boyle's Lect.) I pretend not to determine on the nicety of questions like these. Only I cannot think the expression of being caught, or snatched up, suits the exertion of what shall then be a natural power; nor can I suppose that we shall have any thing to do with air in the state which is to succeed the great day, in which the elements shall melt with fervent heat, and the heavens being on fire shall be dissolved, 2 Pet. iii. 12.

comfort one another  
with these words.

fare when your hearts are distressed with grief, for the loss of your pious friends, or on any other occasion, which can arise in this mortal life, comfort yourselves and one another with these words; the tenor of which is so important, and the truth contained in them so certain, as being taught by the infallible dictates of the Spirit of God, and revealed to us by him, from whose fidelity, power, and grace, we expect this complete salvation<sup>1</sup>.

SECT.  
VI.

1 Thess.  
IV. 18.

IMPROVEMENT.

O! who can be sufficiently thankful for the strong consolations which these Divine words administer! How many drooping hearts have been cheered by them in every age, while successively mourning over the pious dead! How often have we ourselves been driven to them, as to a sacred anchor, when our hearts have been overwhelmed within us, and if God continue us a few years longer, what repeated occasions may arise of flying to them again! Let us charge it upon our hearts that we do honour to our holy profession in every circumstance, and particularly in our sorrows as well as our joys. When Providence is pleased to make such breaches upon us, let us not sorrow as those who have no hope for our deceased friends, or for ourselves. Surely we cannot doubt the very first and most fundamental articles of our faith, the death and resurrection of Jesus, the Son of God; and if we do indeed assuredly believe these, what a blessed train of consequences will they draw after them! and this consequence most apparently, that they who sleep in Jesus shall not finally perish, but shall be brought with him to grace his triumph.

And O what a triumph shall that be! Let us now anticipate the joy with which, if true believers, we shall then lift up our heads, and see our complete salvation drawing nigh. What though we die and moulder in the grave, the saints then alive shall not prevent us: though the last memorial of our names may long have perished from the earth, it shall appear that they are written in heaven. And when the Lord himself descends from heaven with that earth-rending shout, when the trump of God shall sound, his dead shall live, like his dead body shall they re-

<sup>1</sup> As being taught, &c.] The MSS. of New College in Oxford, and the Barbaring Library (No. 1 of each), add to *λεγεισιν τοις* the words *την πνευματικην*, comfort one another with these words of the Spirit. And though I see no reason to believe that addition authentic, yet, as the sense is

just and right, I have expressed it in the paraphrase, as I often do in such cases; that if peradventure any thing that belonged to the original has been omitted in the received copies (which I hardly suspect,) the reader may one way or another meet with it.

§18. *The day of the Lord cometh as a thief in the night :*

SECT. *vive ; they that dwell in the dust shall arise and sing, for his dew*  
 VI. *is as that falling upon herbs, and the earth shall cast forth its*  
*dead, (Isa. xxvi. 19.)*

Ver. 16 But who can now conceive the rapture with which so many  
 millions shall start up at once from their beds of dust, all array-  
 ed in robes of glory, and, spurning the earth in which they have  
 been so long entombed, and all that is mortal and corruptible,  
 shall soar aloft in one joyful company *with those who shall then*  
 17 *be found alive, to meet the Lord in the air, forming a mighty*  
*host, bright as the sun, clear as the moon, and awful as an army*  
*with banners* (Cant. vi. 10) ; they shall soar to meet their Lord,  
 attracted by Divine love, and borne on in their flight by an al-  
 mighty power. We shall ascend to him, we shall be owned by  
 him, we shall be seated near him ; *for Christ who is our life shall*  
*appear, therefore shall we appear with him in glory ;* (Col. iii. 4.)

Nor shall it be merely the triumph of one day, or of any limit-  
 ed period, how long soever. It is the promise of his faithful-  
 17 ness and of his love, that so we shall ever be with the Lord. It  
 is a glory that never shall decay, a meeting secure from all dan-  
 ger, from all possibility of future separation. In what circum-  
 stance of affliction shall not these consolations be felt ? What  
 18 torrent of tears shall they not be able to stop ? What groans of  
 distressed nature shall they not be sufficient to turn into songs of  
 joy ? Thanks, everlasting, ever new, ever growing thanks be to  
 God, who always causeth us to triumph in Christ, in the views  
 of such a felicity ! And let the whole choir of saints, the living  
 and the dead, unite in one joyful *Amen.*

SECT. VII.

*The apostle strenuously exhorts the Thessalonians to a diligent  
 preparation for that important day of Christ's appearance, of  
 which he had been discoursing above. 1 Thess. V. 1--11.*

1 THESSALONIANS V. 1.

SECT. **I** HAVE told you that the solemn day of uni-  
 VII. versal judgment will certainly come, and  
 have been endeavouring to lead your minds to  
 Those those views of it which must be most reviving  
 V. to every true believer : *but concerning the par-*  
*ticular times and seasons of this grand event,*  
*with which the æconomy of providence in this*  
*world is to close, and some very wonderful oc-*  
*currences which are to precede it, I am satisfi-*  
*ed, my brethren, that ye have no need of my*  
*writing to you accurately and largely. For ye*

1 THESS. V. 1.  
**B**UT of the times  
 and the seasons,  
 brethren, ye have no  
 need that I write un-  
 to you

2 For yourselves

# Therefore they ought not to sleep, but to watch and be sober. 319

know perfectly, that the day of the Lord so cometh as a thief in the night:

*yourself* do already assuredly know, as where-  
ever we come, we make it one of our first doc-  
trines, *that the great day of the Lord*, to which  
our eyes and hearts are so much directed, *comes*  
*just like a thief in the night*; and will surprise  
the inhabitants of the world in general by a dread-  
ful alarm, when they are sleeping in the deep-  
est security. *For when they shall be most ready*

SECT.  
VI.  
1 Thess.  
V. 2

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

*to say*, All things about us are in perfect *peace and safety*, and no evil of any kind threatens us, *then sudden destruction shall come upon them*, and seize them as inevitably and painfully as *travail comes upon a woman with child*, whose days are accomplished, *and they shall not be*

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

able by any means to *escape it*. *But I am per-*  
suaded, that *you, my brethren, are not sleeping in darkness*; but *that*, as you have the light of the gospel shining around you, it is your desire to act so agreeably to its dictates and to main-  
tain such a sense of the great and important prospect it opens upon you, as to have no reason to apprehend, but that *the day* of which I speak, or the day of death, which shall consign you to its unalterable doom, *should come upon you as a thief*, or surprise you in an unprepared state.

5 Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.

*For ye are all*, by profession, *the children of the light, and the children of the day*, as ye call yourselves Christians, and I trust are so, not in name only, but in truth. *Since we are not of the night, nor of darkness*, if we really answer our profession, by which we are so indispensably obliged, to endeavour to resemble the Divine Being in holiness, and to maintain a temper and conduct which should not fear examination and discovery: *Since this therefore is the case, let*

6 Therefore let us not sleep as do others; but let us watch and be sober.

*us answer the engagement, and not sleep as the rest of mankind [do;] but let us watch and be sober*; that we may not be obnoxious to any unreasonable and unwelcome surprise. *For they*  
*who sleep*, generally choose to *sleep in the night, and they who are drunken*, if they have not quite

\* *Cometh like a thief.* Mr. Blackwall justly observes the remarkable emphasis of this passage. *A thief comes upon people when they are bound in sleep, and they awake in amazement and confusion, being found unarmed and in an helpless posture; pangs come upon a woman, when*

perhaps she is eating, drinking, or laughing, and thinks of nothing less than that hour. And here it is said, not that the day of the Lord *will come* thus, but that *it is actually coming*, which increases the awfulness of the representation. Blackwall's Sac. Class. Vol. I. p. 209.

## 320 *Christians are not appointed to wrath, but to salvation.*

SECT. outgrown all common sense of decency, *are* be drunken, *are* drunken  
VII. *drunken in the night*; whereas the day is the in the night.

season of wakefulness, sobriety, and labour.

Let us not therefore, by our negligent and dissolute behaviour, seem, as it were, to turn the day into night. *But let us, Christians, who, as I said before, are the children of the day, be sober, and keep on our guard against our spiritual enemies, putting on the breast-plate of faith and love, which will defend us against their mortal attacks: and [for] an helmet, the lively hope of that eternal salvation, which God hath promised, and which, if rightly understood, may be abundantly sufficient to bear us, through all the dangers which may lie in our way to it.*

9 And, blessed be God, there is room for arming ourselves with such an hope, *for God hath not, as he justly might have done, destined us to bear for ever the final consequence of his wrath, to which our disobedience to him had rendered us obnoxious; but he hath been pleased to appoint us to the obtaining of that great salvation set before us in the gospel by our Lord Jesus Christ, who hath procured it for all true believers, and will assuredly at length bestow it*

10 upon them: Be therefore continually mindful of that compassionate Redeemer, *who not only subjected himself to the many burdens and inconveniencies of mortal life for our sakes, but even died in all the ignominy and agony of the cross for us, that whether we wake or sleep, we should live together with him;*<sup>b</sup> that while we live, or when we die, the life and happiness of our immortal souls should be secure, in an union to him which death itself shall never be able to dissolve. *Therefore comfort yourselves and one another with the thoughts of this great salvation, and edify each to those continued improve-*

8 But let us who are of the day be sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ.

10 Who died for us; that, whether we wake or sleep, we should live together with him.

11 Wherefore, comfort yourselves together, and edify

<sup>b</sup> *Whether we wake or sleep, &c.*] Some interpret this still more literally than I have done, as if he had said, "Whether Christ comes in the night, when we are sleeping on our beds, or in the day, when we are awake, and busy in the pursuit of our common affairs." But as sleeping had just before been put for death, it seems more natural to interpret this clause, as speaking of the state of believers, whether alive or dead. And then

I think it must contain a direct proof of the life of the soul, while the body is sleeping in the grave. God forbid, that any should understand these words, as intimating that Christ's death is intended to secure our salvation, whether we take any watchful care of it or not. Yet, alas, the generality of Christians live as if that were the genuine and only interpretation!

one another, even as  
also ye do.

ments in the life of holiness, which may correspond to so glorious a hope. This is most apparently your duty, and, *as* I know many good and valuable things of you, I am *also* persuaded that *you do* indeed make conscience of it.

SECT.  
VII.

IMPROVEMENT.

SINCE we continually see so many around us suddenly surprised into the eternal world, and fixed in that state in which judgment will find them, let us be very careful, that the *day of the Lord may not overtake us as a thief*, but that we maintain a continual watch. How many are at this hour speaking peace<sup>4</sup> and safety to themselves, over whose heads instantaneous destruction is hovering, such a destruction that they shall never<sup>3</sup> be able to escape, never able to recover from it!

Let us endeavour to awaken ourselves and each other. Are we not indeed all children of the day? Let us rouse ourselves,<sup>5</sup> and use the light, that by it we may dispatch our labours, and, favoured by it, be guarded against the most sudden attacks of our spiritual enemies. Let us be *sober and vigilant, lest our adversary the devil break in upon us by a surprise, which the unexpected weapons by which he attacks us may render yet more dangerous.*

Our own armour is described and provided, if we seek it from the magazine of God. Let faith and love ever defend our breast. Let the hope of salvation cover our head. Let us adore the Divine clemency and mercy, that we are not appointed unto wrath, but enjoy the views of such a salvation, to be obtained by Jesus<sup>9</sup> Christ. As he hath done his part to procure it for us, having died for this important purpose, let us exert ourselves to the utmost in our proper sphere for securing it, that we may lay hold on<sup>10</sup> eternal life. Then may we be happily indifferent to life or death: while we continue in the body, when that is sleeping in the grave, and our souls remain in the invisible world; and when our sleeping dust shall be roused, and both soul and body live in unremitting vigour and energy, beyond the need of that repose which is now so necessary,—still in each of these different states we shall live with him; and he will make the progression of the soul from one state of being to another, its progression to stages of increasing holiness and joy. In the persuasion of this, let us comfort, exhort, and edify each other, and we shall feel<sup>11</sup> the energy of the exhortations we give, and the sweetness of the consolations we administer.



## SECT. VIII.

The apostle concludes his epistle with a variety of short practical exhortations and advices. 1 Thess. V. 12—to the end.

## 1 THESSALONIANS V. 12.

SECT.  
VIII.

I HAVE exhorted you to endeavour to comfort and edify one another, *but* I would not by this be understood as intimating, either that the proper work of your ministers is to be taken out of their hands, or that any slight is to be put upon them in the execution of it. On the contrary, *we beseech you, brethren, to know, to reverence, and respect those that labour among you in that important office, and preside over you in the name of the Lord;*<sup>a</sup> whose business it is publicly to instruct you, and personally to admonish you, as occasion shall require. It is in love to his church, that Christ hath appointed such officers, and you will find the benefit of their assistance in the whole of your Christian course. I would therefore advise and charge you to esteem them exceedingly in love, on the account of their work, in which they are the representatives of him who is the great Shepherd of the sheep. [And] for their sakes as well as your own, let me farther press you to be at peace with one another, and to guard against the first risings of any thing which might alienate your affections; as it is impossible for you to conceive how much mischief might spring up in the society, from causes of this kind, which may seem in their beginnings too inconsiderable to be regarded. And we also exhort you, brethren, that you would all in a proper manner

1 THESS. V. 12.

AND we beseech you, brethren, to know them which labour among you and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their works sake. And be at peace among yourselves.

14 Now, we exhort you, brethren,

<sup>a</sup> *Preside over you, &c.*] Προκατασκευαζοντες may signify those who preside over your assemblies and moderate in them. There were certainly many persons endowed with miraculous gifts in this church, and there might have been danger of great irregularities, such as prevailed in the church at Corinth, (chap. v. 19—21,) if some had not been appointed to preside over the rest during the time of public exercises. Such officers there also were

in the Jewish synagogues, as is well known. Compare 1 Tim. v. 17. See Bar. Misc. Vol. I. p. 81—84, and the note on Heb. xiii. 17. But it is evident that ministers, by virtue of their general office, may be said to preside over Christian assemblies, even though there were no such peculiar need of their interposition; to moderate or direct the exercise of their gifts who were officiating in public.

warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

concur with your pious ministers, overseers, and elders, in all proper acts of Christian discipline; and likewise, that ye endeavour by private addresses, as Providence gives you an opportunity, to promote the interests of true religion in the hearts of each other. And in this view, admonish them that are disorderly,<sup>b</sup> and unruly, neglecting, and proudly refusing to keep the rank which God hath assigned them; comfort the feeble minded, whose courage and resolution is ready to fail them, under the many difficulties with which in present circumstances you are surrounded; succour the weak and infirm, whether in body or mind, and be long-suffering toward all, not ready to drive the justest censure to an excess, till every softer and more gentle method has been tried. And whatever injury any of

secr. viii.  
1 The s.  
v. 11.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

you may have received, whether from professed friends, or from avowed enemies, see that no one render to any evil for evil, but always pursue that which is good; endeavouring to the utmost to promote the happiness of all about you. Maintain this temper both towards each other, that is, towards all your fellow-Christians, and towards all men, not excepting your enemies and persecutors; sure by this means either to mollify their hearts, or at least to approve your own conduct in the sight of God, and to make whatever evil you suffer, the occasion of obtaining from him blessings which will infinitely counterbalance it. And, in expectation of this, be always rejoicing,<sup>c</sup> in the midst of your trials and afflictions, knowing that your complete redemption is approaching, and that in the mean time you have always the presence of your God and your Saviour, from which you may derive unutterable satisfaction and delight, sufficient to support you under all your sufferings. And, in order to maintain and improve this holy joy, pray incessantly.<sup>d</sup> Be con-

16 Rejoice evermore.

17 Pray without ceasing.

<sup>b</sup> Are disorderly.] So *ἀτακτοι* is properly rendered. It is well known to be a military term, expressing the character of soldiers who keep not their ranks, and will not know their colours.

<sup>c</sup> Be always rejoicing.] The words *ᾠοιζετε* may express the form of a

salutation, as if he had said, *may you always be prosperous and happy*; but as they are put among so many other short exhortations, I think this version much preferable.

<sup>d</sup> Pray incessantly.] That is, of all proper seasons. So the burnt offering pre-

SECT. VIII. <sup>1 Thess. v. 17.</sup> stand in your stated devotions at their returning season, and endeavour to keep your minds habitually prepared for those pious ejaculations, which have so happy a tendency to promote the Christian temper, or for any sudden call you may have to address yourselves more solemnly

18 to the Divine Majesty. And, whatever your circumstances may be, remember not only your dependence on God, but your obligation to him, and in every thing give thanks; since it is certain, you can never be encompassed with such afflictions as not to have much greater cause of thankfulness than complaint. And this cheerful grateful spirit you should be concerned to maintain, for this is the will of God in Christ Jesus, with regard to you Christians; as by giving you his Son, and with him all the invaluable blessings of his covenant, he has laid a foundation for perpetual thankfulness, that may justly support the demand.

18 In every thing give thanks for this is the will of God in Christ Jesus concerning you.

19 Moreover, that this temper may be preserved in your minds, take heed that ye quench not the sacred flame of the Holy Spirit in any of his influences, as you know it is his great office to excite and maintain every pious and devout affection in the soul. Especially be careful that ye do not damp it, by indulging in any degree to a sensual or malevolent disposition, which must so naturally provoke him to withdraw both

19 Quench not the Spirit.

20 his gifts and his graces. And, as a regular attendance on Divine ordinances will greatly tend to cherish his influences, and a neglect of public worship proportionably obstruct them, despise not the holy exercises of prophesying, in which the ministers of Christ interpret scripture by a singular inspiration, or speak to men

20 Despise not prophesying.

seated every morning and evening, is called perpetual. Lev. vi. 20. Compare Luke xxv. 53, with Acts ii. 46, 47. See also John xviii. 20.

[Quench not the Spirit.] This has generally been expounded as referring to the gifts of the Spirit, the exercise of which in themselves or others should not be hindered. Compare 1 Tim. iv. 14, 1 Cor. xiv. 39. The phrase here used, according to particularly Lord Barrington, (M. Sac. Vol. I. p. 140.) has a

reference to the descent of the Spirit as in flame of fire, as he supposes there may also be in the word *προφητεία*, 2 Tim. i. 6. See the note there.

[Despise not prophesying.] This caution, as explained in the paraphrase, may perhaps intimate, that the neglect of a due regard to prophesying, which some were too ready to despise, might be a means of blasting even those more splendid gifts which they might be tempted to prefer to them.

21 Prove all things:  
hold fast that which  
is good.

by way of exhortation or comfort; but listen to them with reverence, and own the authority of God as speaking in his appointed messengers. Yet be upon your guard that ye are not imposed upon in an affair of so much importance, and take not every forward assertion for an oracle from God; but *try all things* with attention, examine the validity of the pretensions which are made to extraordinary inspiration, and when you have discussed them with impartiality and diligence, then resolutely *hold fast that which is good*, and be not prevailed upon to deny, or reject it on any considerations.

SECT.  
VIII.  
1 Thess.  
V. 21.

22 Abstain from all  
appearance of evil.

Remember also, that, in order to preserve your innocence, it will be necessary to guard against circumstances of strong temptation, and things concerning the lawfulness of which you may have just suspicion, though you cannot absolutely pronounce them to be criminal. I exhort you therefore, as you value your safety, to *abstain from all* that has so much as the *appearance of evil*, and from whatever may be likely to prove the occasion of sin.

23 And the very  
God of peace sancti-  
fy you wholly: and  
I pray God your  
whole spirit, and  
soul, and body, be  
preserved blameless  
unto the coming of

And while I thus urge you to proper diligence and caution on your part, I join to my counsels my most ardent and affectionate prayers for you. *May the God of peace himself*, that God who hath now reconciled us, and is become the source of all prosperity and happiness, *sanctify you entirely*, in all the parts of your nature; and [*I pray God that*] *your whole constitution*, or frame, your rational *spirit*, your animal *soul*, and your *body* animated by it, *may be so kept blameless* by Divine grace now, as to be presented with the greatest honour and acceptance at the *appearance*

*Your whole constitution, &c.*] I wish I had known better how to render ἐσθλαῖς σου, which being followed by τοῦ πνεύματος, &c. ought not, as in our version, to be rendered as an adjective to the first. It signifies the *whole frame* of nature allotted to you. It is very evident, that the apostle, in the following words, refers to a notion which, as the learned Vitringa has very accurately shewn, (Vitr. Obs. lib. iii. cap. 4.) prevailed among the rabbies as well as the philosophers, that the *person* of a man was constituted of

three distinct substances, the *rational spirit*, the *animal soul*, and the *visible body*. He seems to suppose, from Heb. ix. 12, the two former may be separated; and some have thought that he imitates, 1 Cor. xiv. 14, 15, that one may know what the other does not. This is a place to state or examine this matter at large; it certainly derives great weight from this text. My curious readers may consult, besides the commentators, Hall on Script. Vol. I p. 39, &c.

326 *He prays for them, and desires their prayers for him.*

SECT. of our Lord Jesus Christ, whensoever it shall be. our Lord Jesus Christ,

VIII. This I desire it, and cheerfully hope it, for <sup>24</sup> Faithful is he that calleth you, who also will do it.

*faithful [is] he who hath called you to the Christian faith, who also will do this; since [it] is what he hath graciously promised to all true believers, whom he hath committed to the care of Christ, as their Shepherd, who will give them eternal life, and will raise them up in the last day.*

25 This is the glorious gospel we preach, and, that we may be successful in preaching it, I entreat you, *brethren*, to *pray for us*; for we greatly need and greatly value the prayers of

26 our fellow Christians. And when ye assemble together, in token of your mutual affection, and agreeably to the custom which hath long prevailed, *salute all the brethren present with an holy kiss*; and let the sisters in like manner salute each other, taking care to conduct this action with the strictest modesty and propriety.

27 As I write these things, not merely for the perusal of this or that particular friend into whose hands they may first fall, but for general use, and, as the importance of them is very great, I adjure you, by the authority of our Lord Jesus Christ, committed to me, *that this epistle be read to all the holy brethren* of your church, at some time when you are all gathered together

28 for Divine worship. And, that you may be sure it is genuine, I add with my own hand my general benediction, *May the grace of our Lord Jesus Christ [be] always with you*, to support that principle of true Christianity which he hath implanted in your souls, till the purposes of his love be completed in your everlasting salvation. Amen..

IMPROVEMENT.

WHAT a variety of excellent instructions does this short <sup>f</sup>sermon contain! yea, how much is expressed in some of its shortest sentences! But how hard is it for our degenerate hearts to learn these lessons which so few words are sufficient to express! This

Ver. 16. habitual joy in God, this constant disposition to prayer, this

17 thankful temper, that upon every call may overflow in thanks-

18 giving, this abstinence from every appearance of evil. "Blessed

22 " Lord! we need a better spirit than our own to teach us these

23 " things. May thy grace be with us, and may none of us quench

the Spirit, nor despise those ordinances which by his heavenly communications he so often owns!" Let us endeavour by the daily importunity of prayer, to engage more of his efficacious and purifying influences, to sanctify the whole frame of our nature, our spirits, our souls and our bodies; that we may so understand and choose, so love and delight in Divine things, and maintain so regular and constant a command over our appetites of flesh and blood, and all the irregular propensities of animal nature, that we may be continually fit for the appearance of Christ, and be more like what we hope we shall be, when presented before the presence of his glory.

SECT.

VIII.

Ver. 19.

20

To promote this, let us watch over one another in the Lord. 14 Let Christian societies preserve a regular discipline, with a due mixture of zeal and tenderness. Let the friendship of private persons be rendered mutually subservient to religious improvement, and let a due regard be ever paid to those who labour among them, and preside over them in the Lord. They will 12 not require a blind submission to their dictates, if they rightly understand the gospel they are to teach. They will allow, they will encourage, they will urge their hearers to prove all things, which even the apostles themselves, with all their plenitude of 21 inspiration, did not think it beneath them to do. But they who thus candidly enquire, and are determined to hold fast what is truly good, knowing how excellent an office the ministry is, knowing how much the edification of the church depends upon it, will esteem those that bear it very highly in love, for their works sake, and in whatever instances they may be constrained, by what they judge to be the evidence of truth, to differ from their brethren, or even from their teachers, will be solicitous to maintain harmony and love in the societies to which they belong, as it becomes them to do who are the disciples of that wisdom from above, which hath taught them inseparably to connect 13 their regards to purity and peace.



THE  
**FAMILY EXPOSITOR:**  
OR,  
A PARAPHRASE  
ON THE  
SECOND EPISTLE OF PAUL THE APOSTLE  
TO THE  
**THESSALONIANS;**  
WITH CRITICAL NOTES,  
AND A PRACTICAL IMPROVEMENT OF EACH SECTION.





# A

## GENERAL INTRODUCTION

TO THE

### PARAPHRASE AND NOTES

ON THE

#### SECOND EPISTLE TO THE THESSALONIANS.

**I**T has been already observed, that the first epistle to the Thessalonians was written from Corinth, about the year of our Lord 52; and as Timothy and Silas appear, from the inscription of this second epistle, to have been still with the apostle, it has generally been concluded, that he wrote it while he continued in the same city, and not long after the former.—(See Vol. III. § 41, note i.)

The general design of it is to confirm the Thessalonians in their Christian profession, and to comfort them under the sufferings to which they were exposed. Besides which, the apostle sets himself to rectify some mistaken apprehensions they seem to have entertained about the coming of Christ; and to direct them in the exercise of Christian discipline, towards some irregular members of the society.

This epistle, (which, like the former, bears St. Paul's name, with those of Timothy and Silas, in the inscription,) begins with a devout acknowledgment to God for the eminent attainments which the Thessalonians had made in religion, and particularly for the zeal and fidelity with which they adhered to the Christian cause in the midst of persecution. To support and animate them

under their trials, the apostle reminds them of the distinguished honour that would be conferred on all the saints at the coming of Christ, and the vengeance that would at the same time overtake all the enemies of the gospel, assuring them of his constant prayers for their farther improvement in the Christian character, in order to their attaining the felicity that was promised; chap. i. throughout.—But, lest by mistaking the meaning of what he had said or wrote to them at any time upon that subject, or by any other means they should be deceived into an opinion that the judgment-day was near at hand, he informs them, that before this awful period there would be a grand apostacy in the church, and an antichristian power, which he calls *the man of sin*, would arise, and greatly obstruct the progress of the gospel, arrogantly assuming to itself the Divine authority, and by pretended miracles leading multitudes into the grossest and most fatal delusions. Some beginnings of this spirit he observes were already discoverable, and as soon as those restraints which then lay upon it were removed, it would break out in all its force, and continue to spread its malignant influence, till it should be finally destroyed by the coming of Christ; chap. ii.—12.—These views lead him to express his thankfulness to God, that the Thessalonians had escaped this corruption which began so early to prevail in the church, and had given such proofs of their entering into the true spirit and genius of Christianity, by the happy effect their belief had produced upon their lives and characters. But, lest they should think themselves secure, he exhorts them to steadfastness and constancy in their profession of the truth, and adds his earnest supplications for their increasing comfort and establishment. At the same time he desires their prayers, that his labours might be attended with the same success amongst others as they had been amongst them; and that he might be delivered from the opposition that was made to him by unreasonable men, expressing withal his cheerful confidence in their continued regards to the instructions he had given them, ver. 13.—Chap. iii. 1—5.

The apostle, having borne so honourable a testimony to the character of the Thessalonians in general, proceeds to give them directions for their conduct towards some irregular members of the society, and charges them to withdraw themselves from those that behave disorderly, and, neglecting the proper business of their calling, busied themselves impertinently in the concerns of others. He exhorts such to attend to their own affairs, and carefully to provide for their own subsistence, that they might not be a burden to others. And, to add greater weight to his admonitions, he reminds them of the example he had set them while at Thessalonica, in maintaining himself by the labour of his own hands, though, considering his character as an apostle, he had certainly a right to have been supported at their expence. If any one, notwithstanding, should refuse to comply with this exhortation, or with those he had given them in his former epistle, he directs his Christian friends to exclude him from their familiarity and friendship, that he might be made sensible of his fault; yet he advises them to treat him not as an enemy, but to admonish him as a brother. The apostle having thus sufficiently instructed the Thessalonians in their duty on this important article, concludes with his usual salutation, written with his own hand.

The attentive reader will easily perceive that this, though the shortest of all St. Paul's epistles to the churches, is not inferior to any of them in the sublimity of the sentiments, and in that excellent spirit by which all the writings of the apostle are distinguished. Besides those marks of its genuineness and Divine authority, which it bears in common with the rest of these epistles, it has one peculiar to itself, from the exact representation it contains of the papal power, under the characters of the *man of sin*, and the *mystery of iniquity*. For, considering how directly opposite the principles here described were to the genius of Christianity, it must have appeared, at the time when this epistle was written, highly improbable to all human apprehension,

that they should ever have prevailed in the Christian church; and consequently a prediction like this, which answers so exactly in every particular, to the event, must be allowed to carry its own evidence along with it, and to prove that the author of it wrote under a Divine influence. For a farther illustration of this argument, see Dr. Benson's Dissertation on the Man of Sin.

## PARAPHRASE AND NOTES

ON THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO THE THESSALONIANS.

## S E C T. I.

*The apostle expresses his joy in the constancy with which the Thessalonians adhered to the Christian cause, and animates them against the persecutions to which they were still exposed, by the prospect of that glory that would be conferred upon them at the coming of Christ. 2 Thess. I. 1. throughout.*

2 THESS. I. 1.

PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians, in God our Father, and the Lord Jesus Christ:

2 THESSALONIANS I. 1.

**PAUL** and Silvanus, or Silas, and Timothy, SECT. I.  
 being still continued together, renew the address we formerly made to the church of the Thessalonians; which is now by Divine goodness in a state of union and friendship with God, our great and ever-blessed Father, and the Lord Jesus Christ; having been so happy as some time since to receive the gospel, and still to retain the profession of it. And we must now, as before, express that sincere benevolence, which reigns in all our hearts towards you, by wishing, as

Grace unto you,

2 Thess.  
I. 1.

sect. we then did, the communication of *grace to you,* and peace from God  
 1. *and abundance of peace, tranquillity, and happi-* our Father, and the  
 1. *ness, from God our Father, and from the Lord* Lord Jesus Christ.  
 2 Thess 1. 2 *Jesus Christ.*

3 We sincerely sympathize with you in all your trials, yet we are sensible, that *we ought always to give thanks to God on your account, brethren,* 3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth more and more: your faith drawing new confirmation from your sufferings, and your sense of them engaging you tenderly to pity, and to do your utmost for the relief of those who share in them, and at the same time endearing to you that one body which the world so cruelly hates, and so maliciously endeavours to destroy. And these good dispositions are through the Divine grace, so remarkable in you, that we do ourselves indeed boast of you in all the churches of God to whom we come, on account of your unswerving patience and lively unshaken faith in the midst of all your persecutions, and the various tribulations of one kind and another, which you endure; [Which shall,] on the whole, appear to [be] so far from proving inconsistent with the honour of the Divine government, that, on the contrary, they shall terminate in a glorious and advancing display of the righteous judgment of God, <sup>a</sup> that ye may be approved in some degree worthy of the kingdom of God, for which ye also suffer; that ye may appear by these trials to be possessed of such integrity and patience, of such meekness and superiority to this transitory world, as to be fit for those seats of superior dignity and blessedness on which you are to enter. It shall also be the means of displaying the Divine justice, in the punishment to be inflicted on your implacable enemies; for [it is] a most righteous and honourable thing with God, to repay tribulation to them who bring tribulation.

<sup>a</sup> So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations: that ye endure:

<sup>b</sup> Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

<sup>c</sup> Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

<sup>a</sup> A display &c.] Perhaps *display* may further imply, that the sufferings of good men and the triumphant prosperity of their persecuting enemies, should not only terminate in such a display of Divine vengeance, but that these seeming irregularities do even now declare, that there shall be such a day of retribution.

7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ :

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe

tion on you, accounting with them in the great day for all the evils they have inflicted on you unprovoked, and while you were engaged in the most equitable and benevolent cause. And, SECT. 1. 2 Thess. 1. 7.

on the other hand it will appear equally suitable to the honour of the Divine government, to repay unto you who suffer this tribulation rest with us, if not in the present world, where we do not ourselves expect it, yet at last in the revelation of the Lord Jesus Christ from heaven, with his mighty angels, who shall be the ministers of his power in the execution of his great and awful judgment. And nothing can be more comfortable to the persecuted saint, than to think of this illustrious appearance, when Jesus shall descend in his Father's glory and his own, surrounded with flaming fire, to execute vengeance on those who know not God, but presumptuously neglect and despise the intimations, yea and the express declarations, of his will with which he has favoured them ; and especially to inflict deserved punishment upon those who obey not the gospel of our Lord Jesus Christ, though they have received it in all its evidence. They who add the rejection of that to all their other crimes, can expect neither remedy nor mercy, but shall assuredly be punished with eternal destruction, which shall, as it were, break forth like lightning upon them, from the face of the Lord, and drive them from his presence, as it will be utterly impossible for them to stand against his glorious power, which will be armed for their ruin, and shine forth with irresistible brightness and majesty, when he shall come to be glorified in the full assembly of his saints, and to be admired in the efforts of his almighty power and love, for the complete salvation of all them who believe. They shall be accomplished in that glorious day, to which our

<sup>b</sup> From the face of the Lord.] Bishop Hookinus has justly observed, (Hookin's Works, p. 70.) that this phrase expresses, not only that they shall be separated from that joy and glory which reigns in the presence of Christ, but that his presence shall appear active in the infliction of their punishment, so that they shall, as it were,

be blasted by the lightning of his eye. To be afraid.] This strongly implies, not only that the saints themselves shall admire at what he does for them, so far above all their expectations and conceptions, but that it shall be an admirable display of his redemption, in the judgment of all eyes, and be the basis of a



SECT. faith and hope have been so long directed, and (because our testimony among you was believed) in that day:

1. in which the promises of his covenant do so remarkably centre. It is the hope and joy of all

2 Thess.

1. 10. his people, and it is yours in particular; *because our testimony among you was credited*, and you have given substantial evidences, that your faith

11 was cordial and sincere. *In which regard*, as we rejoice in what is already done, and have the tenderest concern that the precious seed we have sown may answer the hope with which we see it springing up, and at length advance to full maturity, *we continue to pray always for you, that our God would*, by the working of his grace, *render you more and more worthy of [this] high and holy calling, and would fulfil in you all the good pleasure of [his] goodness*, all that amiable and happy temper which his paternal regard to our happiness engages him to recommend and require. *And to speak all in one word*, that he would accomplish and perfect *the work of faith with power*, that is, would powerfully impress upon your hearts the great principles of that religion which he hath revealed to you, and which you have embraced; since nothing can tend more effectually to produce and nourish every good disposition in your

12 mind. *That so the name of our Lord Jesus Christ may be glorified in you*, while you act in a manner so suitable to the relation you bear to him: *and that you may also be glorified in him*, may now have the honour of approving yourselves his faithful servants, the excellent of the earth, and may for ever share in the glory he hath prepared for such; *according to the grace of our merciful God, and of the Lord Jesus Christ*, by whom it is so plentifully bestowed upon us.

11 Wherefore also we pray always for you, that our God would count you worthy of *this calling*, and fulfil all the good pleasure of *his goodness*, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

<sup>a</sup> *God pleasure of his goodness.*] Mr. Blackwall would render it *the benevolence of his goodness*, and says, it is the shortest and most charming representation of what is to be found, of that *infinite goodness* which surpasses all expression, but was never so happily and properly expressed as here. Blackwall's Sac. Class.

Vol. I. p. 242. We may add, that *rejoice* seems at once to express, that it is *sovereign pleasure*, and also that he feels, as it were, a *secret complacency* in the display of it. And for that reason I chose rather to retain, with our received version, *good pleasure*, than to substitute the word *beneficence* in its stead.

IMPROVEMENT.

How wisely has the apostle chosen the representation we have now been reading, to promote the glory of our Saviour's name, by strengthening the saints who are already established, and awakening any who might be careless and irregular, by the very same considerations, which may so justly awe and intimidate the enemies of the church! How forcible in all these views is the description we here read, of the glorious and triumphant appearance of our Lord! Let it be ever placed before our eyes. He shall surely come in flaming fire, to take vengeance on all his enemies. The troublers and persecutors of his people shall have their peculiar share in it, and it is most righteous with God that they should. Yet it is not intended for them alone, but for all who know not God, and who obey not the gospel of Jesus Christ. How diligently should we examine, what our knowledge of God is, and what our obedience to his gospel! whether the one be merely speculative, and the other verbal, or our knowledge practical, and our obedience sincere and universal! Everlasting destruction from the presence of the Lord and the glory of his power, is a vengeance dreadful enough, one would imagine, to awaken, even by its distant sound, all who are not sunk into the last and lowest degrees of insensibility. Who can stand in his presence when once he is angry? Who can resist his power? But there are a happy number, who shall be glorified by him, and, which should give us peculiar joy, in whom he also shall be admired and glorified in that day, and for ever. The holy and blessed creation of God shall see to all eternity, from what ruin Jesus could raise, and to what felicity he could exalt those who were once the captives of Satan, the slaves of sin, and the heirs of death and hell. May the expectations of it influence our hearts in a suitable manner! May all the good pleasure of God's goodness be fulfilled in us, and the work of faith with power! Then while our faith groweth exceedingly, our mutual love will abound, our patience will be adequate to every trial, and we shall be approved, as in some measure, through Divine grace, worthy of that kingdom to which God hath called us.

SECT. I.  
Ver. 14

SECT. II.

Paul cautions the Thessalonians against expecting the day of judgment immediately, and foretells the appearance of anti-christ that was first to come. 2 Thess. II. 1—12.

2 THESS. II. 1. NOW we beseech ] SPOKE in my former letter of the coming of Christ; and I have just been mentioning it to

2 THESSALONIANS II. 1.

### 340 Paul lets them know the day of Christ was not just at hand;

SECT  
II.

2 The ss.  
II. 1.

you again; but I am afraid you should misunderstand what I have written upon that subject, and therefore, I must beseech you, brethren, with respect to the intended and much desired appearance of our Lord Jesus Christ,<sup>a</sup> and our gathering together unto him, of which I then spoke,

2 That ye be not soon moved from [the steadiness of your] mind, nor troubled, either by the suggestion of any pretended spirit of prophesy and revelation in others, or by the report of any word, which we may be said to have dropped, or by the sense which any may put upon what we have written in the former epistle, which you have really received, or any other which may be brought to you, as from us, as if the great day of Christ were just at hand,<sup>b</sup> and to be continually looked for. Let no man deceive you by any means which he may use so as to persuade you of this, lest, finding yourselves mistaken in that expectation, you should be brought to doubt of the faith you have received, or, in apprehension of so speedy a dissolution of the world, you should be less attentive to some of its concerns than duty or prudence will require: For you may be assured, with respect to this great and important day, that [it shall not come] till there come first an amazing and shameful apostasy<sup>c</sup> in the Christian church itself; and the

you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for that day shall not come except there be a falling-away first, and that

<sup>a</sup> The appearance of our Lord.] C. A. dock would render *ἡ παρουσία τοῦ κυρίου*; concerning the appearance, as if he had said, with relation to what I wrote in the former epistle of Christ's coming, and our being caught up into the air to meet him, (compare 1 Thess. iv. 17.) supposing *ἡ παρουσία* to be used for *παρεῖναι* here, as it certainly is, 1 Cor. viii. 8.; and Vitringa (Observ. lib. i. cap. vi. § 6.) has said so much to vindicate it, that I could not but prefer this rendering. Mr. Howe takes it as we do in our translation, and speaks of it as the most solemn adaptation in the Bible; (Howe on the Spirit, Vol. II. p. 70.) and then shows how pernicious the consequences of that error might have been, which the apostle endeavours so solicitously to guard against.

<sup>b</sup> The day of Christ were at hand.] Yet it was what the primitive Christians confidently expected, and some tell us, they were the more desirous of martyrdom that

they might not be spectators of so dreadful a scene as they supposed it would be. See Reeve's Apol. Vol. I. p. 70. But if it really were so, it was an instance of a double mistake in these good men.

<sup>c</sup> An apostasy.] Dr. Whitby understands this, either of the revolt from the Romans, or the falling away of many Christian converts to Judaism, through prejudices in favour of the perpetuity of the Mosaic law, or expectations of the temporal kingdom of the Messiah, or the fear of persecution; on each of which topics he enlarges with great propriety. And Vitringa is large in shewing, that great apostasy prevailed in the Christian church, between the days of Nero and Trajan (Observ. lib. iv. cap. 7.) Yet I have thought it my duty to explain this difficult but important context, as referring to what Mr. Joseph Mede, with so great propriety calls the apostasy of the latter times, and I must refer to his learned

man of sin be revealed, the son of perdition:

*man of sin be revealed*, that antichristian power, which is to raise itself by such enormous mischiefs; yet it is so surely doomed to destruction, by the just though long delayed vengeance of God, that I cannot forbear calling him that assumes it, *the son of perdition*, as our Lord himself called Judas the traitor; (John xvii. 12.)

SECT.

II.

2 Thess.

II. 3.

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

I now speak of one *who opposes* himself to the interest of true religion, by arts and enterprises in former generations unknown, *and*, as pride often goes before destruction, insolently *exalts himself above all that is called God, or the object of religious worship*,<sup>a</sup> taking upon him to controul Divine institutions, and to model every thing according to his own arrogant pleasure. *So that he himself, as God, sets himself in the church, which is the temple of God, shewing himself with such pompous parade, and such despotic authority assumed over the consciences of men, that so far as actions can speak, he in effect asserts that he is God, nothing human, and indeed nothing created, having a right so to dictate.*

5 Remember ye not, that when I was yet with you, I told you these things

This is an event of so great importance, that I have formerly mentioned it. *Remember ye not that being yet with you*, though I spent so very little time among you, *I nevertheless told you these things*, and gave you such warnings concerning them as I imagined you could not so soon have forgot? *And now*, though it is a

And I know that he might be revealed in his time

tender subject, which it is not convenient to speak of in too explicit a manner, I persuade myself, that *ye know what restrains him from being revealed in* (what might otherwise seem) *his own time.* For the mystery of iniquity, the

7 For the mystery of iniquity doth already

hidden design of corrupting and overthrowing Christ's kingdom, which has so many artful

and judicious writings on this head, and to Dr. Benson's Dissertation on the Man of Sin, to vindicate the reasonableness of an interpretation which I have by no means room to discuss at large.

<sup>a</sup> *Above all that is called God, &c.*] The usurpation of the papacy in Divine things is so unequalled, that if these words are not applicable to it, it is difficult to say, who there ever has been, or

can be, to whom they should belong. The manner in which the pope has exalted himself above man states, is equally remarkable and detestable; but I do not apprehend it so immediately referred to here, as his taking upon him to controul every thing in religion. See *Agapæ* has exactly the signification here given it. See Acts xvii. 24.

SECT. ways of insinuating itself into the minds of sin- ready work: only he  
 11. ful men, and of introducing its own tyrannical, who now letteth, will  
 2 Thess. avaricious, and ambitious schemes into the let, until he be taken  
 11. 7. church, *does already in some measure work;* out of the way.  
 amidst all the peculiar engagements to the most humble, disinterested, and upright conduct, which an age and ecclesiastical state like ours brings along with it. *Only there is one that hindereth, till he be taken out of the way,* secular powers at present are a restraint, but when that is taken away, and different scenes in Providence open, these iniquitous principles, that are secretly fermenting, will break out in all their force. *And then the ungodly one shall be revealed,* and appear as it were unveiled in all his native deformity; even he who shall bring the greatest infamy and the greatest misery on the Christian world. Nevertheless, though his reign may be of some considerable duration, it shall not be perpetual; for the Spirit teaches us to regard him as sentenced to inevitable ruin, as one *whom the Lord will certainly at length destroy;* and how firmly soever he may seem established by human policy and power, he shall find himself unable to withstand *the breath of his mouth,* which shall kindle all around him a consuming flame, in which all his pomp and pride shall vanish. *And indeed he will not only in some measure humble and abase, but*

8 And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall de-

• *The mystery of iniquity doth already work.*] An Dr. Whithy explains the *mystery of sin*, of the *rebellious and unbelieving Jews*, he must of course explain this, of the turbulent and seditious principles which evidently prevailed among them; and it is agreeable to his scheme to interpret the impediment spoken of in the next clause, of Claudius Cæsar, whose favours obliged them so, that they could not immediately break out, but who was soon taken away by a violent death, which gave them the opportunity they seemed so much to wish for. See Whithy in loc. But it appears much more reasonable to understand the passage before us of the *antichristian spirit* which began to work in the Christian church then, in the pride and ambition of some ministers, the factious temper of many Christians, the corruption of many Christian doctrines, the imposing unauthorised severities the wor-

ship of angels, &c. of all which things the papacy availed itself, for acquiring and exercising its iniquitous dominion; and so he that *hindereth* will refer to the *imperial power*, of which we shall presently speak, but of which prudence obliged St. Paul to write with a caution, which unavoidably occasioned some obscurity.

[*There is one that hindereth, &c.*] Dr. Geddes very properly explains this of the Roman Emperor, who would not suffer ecclesiastical power to grow to an exorbitant height, while he held his seat at Rome. See Geddes's Tracts, Vol. II. p. 10; and as many good modern commentators give it the same turn, so it is observable, that Tertullian, Augustine, and Chrysostom all agree, in saying, that *antichrist* was not to appear till after the fall of the Roman empire. See Archbishop Tillotson. Vol. II. p. 103.

stroy with the brightness of his coming:

utterly eradicate and abolish him, by the resplendent brightness of his coming, when truth shall beam in upon men's minds with all its energy, and its most formidable enemies shall fall before it.

SECT. II.

1 Thess. II. 4.

9 Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders,

In the mean time, the monster of iniquity shall prevail, [even he] whose coming is according to the energy of Satan, whose interest he shall re-establish, where it seems to be overthrown. That malignant and deceitful spirit shall therefore endeavour to promote this antichristian kingdom to the utmost, by all lying power, and signs, and wonders,<sup>8</sup> by a variety of fictitious miracles, so artfully contrived and so strongly supported by an abundance of false testimonies, that many shall be entangled, deceived, and undone by them.

10 And with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved.

And in the conduct of this most iniquitous design, recourse will be had to all manner of unrighteous deceit, which shall be managed with the utmost art and address, among those wretches, who shall many of them finally perish; because they received not the love of the truth, that they might be saved by it, but preferred those secular views which such dishonest practices promoted, to the great prospects of their everlasting happiness in an invisible world. And for this

11 And for this cause God shall send them strong delusion, that they should believe a lie:

cause, when they have for a limited time been permitted to trifle with the message of his mercy, and the strivings of his spirit, God will in righteous judgment give them up to a reprobate and insensible mind, and will send upon them the energy of deceit;<sup>9</sup> he will suffer them to deceive others, till they are deceived themselves too; so that they shall believe the lie which they have so long taught: That they may all be condemned at last, who believed not the truth, though offered to him with sufficient evidence, but, on the contrary, had pleasure in unrighteousness.

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

<sup>8</sup> Lying powers, signs and wonders.] It is certain that the construction will very well allow us to refer *φωδεις* to all the preceding words, as well as the last; and nothing seems so natural as to refer the whole to the fictitious miracles of the church at Rome, which have grown up to such a

degree of extravagance and error, as even to make their own popes a haud.

<sup>9</sup> Energy of deceit.] These most ridiculous popish legends, which have yet gained such credit as to be admitted into their public office, furnish out a most affecting comment upon these words.

SECT. *ousness*, and imposture, when it might serve

II. their present interest, to which all considerations of conscience and honour, religion, and future hope, were sacrificed. And this I leave upon

*Thess.*  
II. 12.

record, that such as are not entirely incorrigible, may be alarmed by this dreadful representation, and that others may be warned to stand at the remotest distance from the tents of these wicked men, and, though it should be at the greatest hazard, to maintain the cause of God and of truth against them.

#### IMPROVEMENT.

LET us behold with humble reverence the depths of the Divine counsels and judgments: God hath been pleased to suffer the craft of Satan to display itself, in reducing from his allegiance a great part of the Christian world, yet has he taken the wise in Verse his own craftiness, so far as to make that very apostacy from 3 Christianity, an additional proof of its Divine original. Who that had only examined the genius of that holy religion, could 7 have imagined that such a mystery of iniquity should have arisen in it, and that man of sin have been revealed? Surely, when the particulars of the description come to be compared with the accomplishment, it may seem owing to some judicial infatuation, that men of deep policy and great penetration, with this very passage of scripture in their hands, should have suffered the marks of antichrist to be so very apparent, even in many instances, beyond what might have seemed absolutely necessary for establishing that secular kingdom which they sought; 4 particularly, that the pope on high days should set himself on a high throne, in the temple of God, to be there solemnly adored, and should have permitted his parasites so expressly to boast that he is God, and to give him, in some of their licensed and authorised works,<sup>k</sup> Divine titles.

The scandalous and extravagant pretences which the followers of the papacy have made to miracles, exceeding in number, and

<sup>i</sup> Had pleasure in unrighteousness. I cannot but think this refers to many of the priests and others in the Romish church, who impost on the people known delusions, merely out of regard to secular interest; and it wears so dreadful an aspect on such, and on those, who, on the like principles, act the same part in the protestant world, if such there be, that I cannot but hope it may be the means of producing in time, some great reformatory, when it shall please God

powerfully to impress on the professed teachers of others, a serious sense of the importance of their own salvation, and to make them feel how contemptible all worldly emoluments are, when compared with truth of doctrine, and purity of worship and discipline.

<sup>k</sup> *Prime titles.* See Mr. Barker's sermon at Salter's-Hall, in the lecture against Popery; and Mr. Chandler's account of the conference in Nicholas lane.

some of them in marvellous circumstances, those of Christ and his apostles, plainly display the energy of Satan, that father of frauds, pious and impious. And the most incredible lies, which they have, by solemn and irrevocable acts, made essential to their faith, shew the strength of delusion, beyond what could have been imagined, had not fact led us into the theory. How dreadful is it to think of some of the expressions which the spirit itself uses, when speaking of these artifices in deceit!—that they should be abandoned by God to believe a lie, that they may all be damned who have pleasure in unrighteousness,—that they might bring upon themselves eternal aggravated damnation. Who would not tremble, who would not grieve for so many of our fellow men, yea of those, who, degenerate as their form of Christianity is, we must yet call our fellow Christians, who are thus dishonoured, enslaved, and endangered? The Lord grant that they may not be utterly undone! Let them despise us, let them, by most solemn execrations annually repeated, devote us to destruction, and prepare against us all the instruments of it in their power, yet will we still pray for them. The Lord grant that they may *recover themselves out of the snare of the devil, who are led captive by him at his pleasure!* (2 Tim. ii. 26.) Let us recommend to Divine compassion the souls drawn after artful and wicked leaders, in the simplicity of their hearts, and take comfort in this thought, that the time will come, when *the Lord shall destroy this son of perdition with the breath of his mouth and the brightness of his coming.* May the remnant of God's people among them take the alarm, and come out from them in time, and be separate, that they may not be partakers with them in their plagues; (Rev. xviii. 4.)

### SECTION III.

*Paul returns thanks to God for his mercy to the Thessalonians in supporting them hitherto, and addresses such exhortations to them, and prayers for them, as might most effectually conduce to their continued establishment, desiring also their prayers for him amidst his various labours and dangers.*  
2 Thess. II.—13,—to the end.—III. 1—5.

#### 2 THESSALONIANS. II. 13.

**B**UT we are bound to give thanks always to God for you, brethren, beloved of **SUCH** corruptions as these will at length arise in the church, and we have hinted that something of this spirit is already beginning to work. But, blessed be God that so little of it appears among you; on the contrary, we are sensible that we ought always to give thanks to God for you, brethren, whom we have great reason to

SECT.

III.

Ver. 9.

11

12

8

SECT.

III.

2 Thess.

II. 13.



SECT. address as *beloved of the Lord*, because that cor-  
 III. dial zeal with which you have embraced the  
 'gospel, and that resolution with which you re-  
 2 Thess. tain it in the midst of afflictions and persecu-  
 II. 13. tions, give us ground cheerfully to conclude  
 that *God hath*, of his wise counsels and abund-  
 ant grace, *from the beginning* of his work and  
 plan for the redemption of men, *chosen you* to  
 eternal *salvation*; for a participation of which  
 you are prepared *by that sanctification*, which is  
 the work of the Holy Spirit on your hearts, and  
 that *belief of the truth*, which hath so effectual  
 a tendency to promote it.

the Lord, because  
 God hath from the  
 beginning chosen you  
 to salvation, through  
 sanctification of the  
 Spirit, and belief of  
 the truth:

14 This is God's appointed way of obtaining an  
 interest in this salvation, *to which he hath called*  
*you by our gospel*, even *to the obtaining the glory*  
*of our Lord Jesus Christ*; that glory which his  
 mercy hath prepared, and to which his faithful  
 care shall at length conduct all his obedient fol-  
 lowers, in which they shall fully enjoy the rich  
 provisions of his love, and be made like him in  
 holiness and happiness. *Therefore, brethren,*

14 Whereunto he  
 called you by our  
 gospel to the obtain-  
 ing of the glory of  
 our Lord Jesus Christ.

15 let me exhort you *to stand fast, and strongly to*  
*retain the instructions which you have learned of*  
*us, whether by word or by our former letter*, as  
 you may be assured you have there a genuine  
 representation of the contents of those important

15 Therefore, bre-  
 thren, stand fast, and  
 hold the traditions  
 which ye have been  
 taught, whether by  
 word, or our epistle.

16 doctrines with which we are intrusted. *And*  
*may our Lord Jesus Christ himself, and God even*  
*our Father, who hath loved us* in so surprising a  
 manner, *and given [us] by his gospel* such a  
 fund of *everlasting consolation, and such good*  
*hope through his overflowing grace*, when, with-  
 out it, we could not have had any glimmering

16 Now our Lord  
 Jesus Christ himself,  
 and God even our  
 Father, which hath  
 loved us, and hath  
 given us everlasting  
 consolation, and good  
 hope through grace,

17 of hope, or prospect of comfort for ever, May  
 he, I say, by the rich communication of his  
 love and mercy, *comfort your hearts, and may*  
*he strengthen and confirm you*, making you ready  
*for every good word and work*, that his name may  
 be glorified, and your present satisfaction and

17 Comfort your  
 hearts, and establish  
 you in every good  
 word and work.

III. 1. future reward may abound. *As for what re-*  
*mains*, I shall not enlarge, but must beseech you,  
*brethren*, that ye would *pray for us, that the*  
*word of the Lord may run* a free and unobstructed  
 course every where, *and be greatly glorified,*<sup>a</sup>

III. 1. Finally,  
 brethren, pray for  
 us, that the word of  
 the Lord may have  
 free course, and be  
 glorified even as it is  
 with you;

<sup>a</sup> *May run and be glorified.]* Some  
 think these words allude to the *appliance*

given to those that made a speedy pro-  
 gress in the races, which constituted so

2 And that we may be delivered from unreasonable and wicked men: for all men have not faith. sect. III. 2 Thess. III. 2

3 But the Lord is faithful, who shall establish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which he command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

important a part of the Grecian games.

<sup>b</sup> [Unreasonable.] Bishop Wilkins observes that *αἰσχροὶ* may signify *abundant*, *continual* persons, who are not to be fixed by any principles, and whom no topics can work upon. Wilkins of Nat. Rel. p. 34. Many such remain among us even to this day.

<sup>c</sup> [By faith.] By faith some understand a principle of *honesty*, which may encourage a confidence to be reposed in

as through his grace [it is] among you; And that we, whom he hath honoured with the office of dispensing it, may be delivered from unreasonable<sup>b</sup> and wicked men, who are endeavouring as much as possible to prevent the propagation of the gospel, by destroying or confining us. We cannot wonder at it, for all men have not faith,<sup>c</sup> and there are so many corruptions opposing its progress, and they are so powerfully abetted by the great enemy of souls, that we have rather reason to admire the Divine agency, in making it so successful as it is. But, whatever difficulties we meet with, this is our comfort, that the Lord Jesus Christ, to whom we devote our labours, and have committed our souls, is invariably faithful; who will strengthen and keep both us and you from the evil one and all his works. He will indeed preserve us from every thing that would on the whole be hurtful to us, and over-rule to our truest good what has the appearance of evil. And we have a cheerful confidence in the fidelity and grace of our blessed Lord, with respect to you, that by his powerful influence you are and will be established in every good resolution, so that in every instance ye both do and will do the things which in his name we give you in charge. And may we have the pleasure of seeing this our confidence happily answered more and more! May the Lord direct your hearts into more vigorous and constant exercise of the love of God, and into the exercises of that patience under all your trials and afflictions which becomes the disciples of Christ,<sup>d</sup> and is agreeable to his example.

them. Howe of the Spirit, Vol. II. p. 192.

But I rather understand it of that upright and candid disposition which would engage men to receive the testimony of the apostles.

<sup>d</sup> [The patience of Christ.] We render it, the patient waiting for Christ, but *ἐξομωμένη πνεύματι*, may rather signify *Christian patience*, or that patience with which Christ himself suffered the many injuries and afflictions through which he passed

## IMPROVEMENT.

SECT. III. How wisely and happily does the apostle unite the views of the grace of God and the duties of men, while he represents our choice to salvation in a light so worthy of God, since this salvation is still to be obtained through sanctification of the Spirit and belief of the truth! Our spirits must be sanctified by the operation of the Divine Spirit: the truth must be not only speculatively, but powerfully and practically believed, or all our hopes will be vain. But surely, were it possible that salvation could any other way be obtained, it would be much less desirable, or rather that which did not imply a sanctified spirit, and an heart open to receive and obey the truth, would not deserve the name of salvation. Blessed be God, who in this view hath called us to obtain salvation and glory by Jesus Christ, even God our Father who hath loved us. From him do these everlasting consolations flow. It is by his blessed and gracious operations we are strengthened and established in every good word and work. His fidelity stands engaged to do it, if we humbly commit ourselves to him, and wait upon him. The prayers of the apostles, dictated no doubt from above, concur with the promises to encourage our hopes, that he will direct our hearts into the love of God and the patience of Jesus Christ. On the exercise of that love and that patience doth the happiness of life chiefly depend. Too ready are our weak hearts to wander from it, and to faint under the difficulties that lie in our way. Let us call on him to preserve and maintain the graces he hath implanted, that they may be exerted with growing vigour and constancy even unto the end.

2 Unreasonable and wicked men will oppose the progress of the gospel, which has so powerful a tendency to promote holiness and comfort; and, as there are those that have not faith, they will be ready to labour its destruction. But when the prayers of Christians are frequently engaged, that the word of God may run and be glorified, there is great reason to hope that much of their perverse opposition may be over-ruled to most contrary purposes, so that the wrath of man shall praise him, and the remainder of that wrath be restrained; (Psal. lxxvi. 10.)

## S E C T. IV.

The apostle concludes his epistle with giving some directions as to the strenuous exercise of discipline, with respect to some disorderly persons, and with renewed prayers for the prosperity of the church at Thessalonica. 2 Thess. III. 6—to the end.

## 2 THESSALONIANS III. 6.

A ZEALOUS regard for the honour of our Divine Master requires me to inculcate

2 THESS. III. 6.

NOW we command

you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which we received of us.

on the churches under my inspection, a strict care in the exercise of discipline; and I heartily wish there were nothing in your circumstances which particularly demanded my farther admonitions on that head. But, as many good men are ready to be too remiss here, from a fear of displeasing others, and making themselves enemies, we solemnly charge you, brethren, in the awful and beloved name of our Lord Jesus Christ, the credit and progress of whose religion is so nearly concerned in the matter, *that ye withdraw yourselves from any brother, whatever his rank, circumstances, or profession may be, who in the conduct of his life walks irregularly, and not agreeably to the instruction which he hath received from us, with regard to the grand rules of Christian morality.* I speak freely on this

SECT.  
IV.  
2 Thess.  
III. 6.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you.

8 Neither did we eat any man's bread for nought: but wrought with labour and travel night and day, that we might not be chargeable to any of you.

9 Not because we have not power, but to make ourselves an example unto ye to follow

head, for ye yourselves know how it becomes you in this respect to imitate us; for we were not in any instance irregular among you, but endeavoured to behave so as to recommend and enforce our doctrine by our example. *Neither did we eat any man's bread at free cost, when we had an opportunity of subsisting gratis, at the expence of any particular persons or families, but with diligent labour, and frequently with very tedious and wearisome toil, we wrought with our own hands, in that profession which we had learned, and this, night and day, that we might not be burdensome to any of you, and give you the least room to suspect that we had any secular views in the doctrine we brought you, or that indolence led us to engage in preaching it. Not that we are destitute of authority, from the reason of things, and the express commission of Christ himself, to take a moderate subsistence from the persons in whose instruction, we employ our time and strength; for the Lord himself hath ordained, that they who preach the gospel should live of the gospel: but we declined using that liberty, that we might exhibit ourselves to you [as] an example, that ye might imitate us*

<sup>a</sup> Night and day.] This expression seems to intimate, that the apostle was sometimes obliged to sit up a part of the night at his business as a text-monger, that he might have the day at leisure to preach to those that came to him for religious instruction.

SECT. in a frugal and industrious life. And ye know,

IV. that, *even when we were yet with you, we were*

so fearful of any irregularity in this respect, that

2 Thess. we expressly gave this in charge to you, that

III. 10 if any one would not work, neither should he

eat; that no idle drones should consume the

common stock, and quarter himself freely on

the diligent and laborious, but rather be brought

under a necessity of working, to relieve his own

want, if he would not do it from a sense of so-

cial duty and good order.

11 We now insist upon this the more largely,<sup>1</sup> for we hear that there are some among you who walk irregularly, not prudently working at all for their own honest subsistence, but impertinently busy in attending to the concerns of others.

12 They who are of such a character therefore, we solemnly charge and tenderly entreat, by the dear and venerable name of our Lord Jesus Christ, that working with quietness, and silently pursuing their proper business, they eat what may with justice be called *their own bread*, not supporting themselves with what has been purchased by the labours of others, while they continue unprofitable to society.

13 And as for you, my brethren, the wiser and sounder part of the church, I would fain animate and exhort you, that ye faint not, nor be discouraged [*while*] you are engaged in a course of well-doing; <sup>2</sup> prosecuting those actions which are fair, beautiful, and honourable, however men may censure you, or whatever difficulties may lie in your way, yea, though some should

14 ungratefully abuse your goodness. But if any one is not obedient to our word, whether spoken to you during our short abode, or signified by this, or my former epistle, set a mark upon that man, whoever he be, and have no familiar converse with him, that so, seeing himself shunned by his brethren, whose esteem it is natural for every one to wish, he may be ashamed, and by that shame may be recovered<sup>3</sup> from those irre-

10 For even when

we were with you,

this we commanded

you, that if any

would not work, nei-

ther should he eat.

11 For we hear that

there are some which

walk among you dis-

orderly, working not

at all, but are busy-

bodies.

12 Now them that

are such we com-

mand, and exhort,

by our Lord Jesus

Christ, that with

quietness they work,

and eat their own

bread.

13 But ye, bre-

thren, be not weary

in well doing.

14 And if any man

obey not your word

by this epis l<sup>r</sup>, note

that man, and have

no company with

him, that he may be

ashamed.

<sup>1</sup> Faint not while well-doing.] In date gives it this excellent turn; though some may abuse your liberality, be not deterred thereby from works of charity.

<sup>2</sup> By that shame be recovered.] Some

would render *shame*, that he may be reclaimed *in shame*; but I thought it better to insert the additional words in the paraphrase, than the version.

15 Yet count him  
not as an enemy, but  
admonish him as a  
brother

gularities which have engaged you to avoid his company, and made his friendship for the present infamous. Yet account [him] not as an enemy, nor do any thing in the least to hurt him in his secular affairs, or to exasperate his irregular passions, but admonish [him] as a brother, and, with faithful love to his soul, as well as a tender concern for the edification of the church, and credit of religion, labour for his recovery.

SECT. IV.  
2 Thess. III. 15.

16 Now the Lord  
of peace himself give  
you peace always, by  
all means. The Lord  
be with you all.

And now, to conclude, may Jesus, the great Lord of peace, who hath established concord between heaven and earth, and so effectually provided for uniting the hearts of men in the most pacific and friendly bonds, himself give you peace at all times by every means. May all the dispensations of his providence, in every place and circumstance of life, concur to advance the serenity and happiness of your minds: and for this purpose, may the Lord continually [be] with you all.

17 The salutation  
of Paul with mine  
own hand, which is  
the token in every  
epistle; so I write.

Thus far I have dictated to the person whose assistance I use in writing this; but now I will take the pen myself, and add the salutation by the hand of me Paul, which is the token in every epistle;<sup>d</sup> for so, to prevent counterfeits, I write, that the several churches may be secure that what is thus signed is genuine. May the grace of our Lord Jesus Christ [be] with you all, and may you enjoy all the happy consequences that flow from the most plentiful communication of it! To which I am sure you will put your hearty amen, as I do mine.

18 the grace of our  
Lord Jesus Christ be  
with you all. Amen.

#### IMPROVEMENT.

MAY the grace of our Lord Jesus Christ, given in a richer abundance to his churches, animate and engage them to maintain that discipline which is so necessary to his honour and to

<sup>d</sup> [The token in every epistle.] I think it very evident, from this and several other passages, that Paul, not being very familiarly used to Greek characters and perhaps to save time, every moment of which he knew how to estimate, used to dictate to some ready scribe, perhaps sometimes while his hands were employed in the labours of his trade. And this may account for some small inaccuracies of style at which little minds have been

offended, and which some, who seem to carry their scrupulosity to an excess, have been over-sollicitous to vindicate, but which they, who read with any thing of the temper of the writer, will easily know how to excuse.—What was hinted before in this epistle, (chap. ii. 2.) may be an intimation, that some fictitious letters were early written in his name, by which St. Paul might be induced to add this token with his own hand.

Verse 18

sect. their own comfort and edification. Scarcely can we say which  
 iv. is more to be lamented, the neglect of the thing, or the abuse of  
 the name. It never could be the design of the wise Legislator  
 ver. 11. of the church, that secular terrors should be pressed into his service, that fines, imprisonments, and civil incapacities should be the result of censures passed in his peaceful and benevolent name. Irregularities, in those that call themselves his followers, are indeed to be observed and discountenanced. Offenders are to be admonished, and, if lighter admonitions succeed not, they are to be avoided; but still in a view of recovering them by an ingenuous shame, (if any remainder of it be left in their hearts) from those practices, which, if connived at, would soon become the shame of the society. Thus far therefore, let us resolutely carry our censures, separating scandalous persons from our sacramental communion, and declining that familiar converse with those who are so separated, which might lead them to think we privately disregarded these censures which had in public so awful a form; yet at the same time, let us not treat them as enemies, or as those of whose recovery we have no hope, but remember the tenderness of brotherly love, amidst all the severest acts of brotherly reproof, and the common tie of humanity, to those whom we are commanded to regard only as heathens or publicans.

11 May there be in the professed disciples of Jesus, a care to avoid and discourage that sloth and petulance which would make men busy in other people's matters, while they are quite negligent of their own. Let us remember the example of the apostle, and be solicitous to eat our own bread. So shall we be most likely to enjoy inward peace and satisfaction of mind, and find that relish in the possession of a little which the largest supplies would not give to them, who are conscious to themselves of sloth or dishonesty.

Some worthless people there have always been in every station of life, and under all religious professions, and some idle drones, who are ready to abuse the bounty of others better than themselves. But let us not from hence seek a mean excuse for refusing to such as really stand in need of acts of liberality and charity. Let us not be weary in well-doing; the time of rest and reward will come. While we are waiting for it, the presence of the Lord of peace may be expected, if we take care to adorn his religion by the usefulness, as well as the meekness, of our behaviour, in this world of misery and provocation, through which he hath appointed us to pass, and through which he has himself condescended to pass before us, to make our way safe, and our exit happy.

THE  
FAMILY EXPOSITOR.  
OR,  
A PARAPHRASE  
ON THE  
FIRST EPISTLE OF PAUL THE APOSTLE  
TO  
TIMOTHY;  
WITH CRITICAL NOTES,  
AND A PRACTICAL IMPROVEMENT OF EACH SECTION.





## GENERAL INTRODUCTION

TO THE

## PARAPHRASE AND NOTES

ON THE

FIRST EPISTLE OF PAUL THE APOSTLE  
TO TIMOTHY.

**T**IMOTHY, to whom this epistle is addressed, was a native of Lystra, a city of Lycaonia, in the Lesser Asia. His father was a Greek, but his mother, (whose name was Eunice) a Jewess (Acts xvi. 1.) and, as well as his grandmother Lois, a person of an excellent character (2 Tim. i. 5.) The pious care they took in his education soon appeared to have its desired success; since we are assured by the apostle, that from a child he was well acquainted with the holy Scriptures. It is not certain when he was converted to the Christian faith; though it is not improbable but it might be in the first visit that Paul and Barnabas made to Lystra, mentioned Acts xiv. when the apostle was stoned by the malice of the Jews and left for dead, to which he refers, 2 Tim. iii. 10. However this be, when St. Paul came unto those parts again, he had the satisfaction to find, not only that Timothy continued steadfast in the profession of Christianity, but was in great esteem with the churches at Lystra and Iconium for his distinguished piety and zeal. The discovery of so excellent a temper promised fair for eminent usefulness, and could not fail of recommending him to the peculiar regard of the apostle, who from that time seems to have fixed upon him as his companion and assistant in his labours. But, as he was a Jew on the mother's side, he judged

it prudent that he should be circumcised before he entered upon his ministerial office; after which he did not scruple to ordain him in a solemn manner by the imposition of hands (1 Tim. iv. 14; 2 Tim. i. 6,) though he was at that time probably not much more than twenty years old. (Compare 1 Tim. iv. 12.) From this time we often hear of him as attending the apostle in his travels, and assisting him in preaching the gospel; and from Heb. xiii. 23, we may gather, that he shared with him in his sufferings as well as his labours; to which we may add, that St. Paul has thought fit to join his name with his own in the inscription to several of the epistles, *viz.* 2 Cor. Philip. Coloss. 1, and 2 Thess. and Philem. He appears in every respect to have been eminently qualified for the important office with which he was invested; and the honourable terms in which the apostle always mentions him to the churches, and the confidence which, notwithstanding his youth, he reposed in him upon all occasions, are sufficient to give us a very high idea of his character. And perhaps there was no one of all his companions and fellow-labourers whose sentiments and views of things so exactly corresponded with his own. He appears, from their first acquaintance with each other, to have been particularly concerned to form him for usefulness; and no doubt his principal view, in taking him at first as the companion of his travels, was, that he might be more immediately under his inspection, and enjoy the advantage of his more free and familiar instructions. No wonder then, if the apostle looked upon his pupil with peculiar complacency, and even parental affection, when he saw him answer his fondest expectations, and fill up with so much honour the station he had assigned him. No wonder, on the other hand, that Timothy should discover a filial reverence for a person of St. Paul's venerable character, with whom he had been so intimately connected, and from whom he had received so many and such important favours.

It is well known, that the date of this epistle hath been greatly disputed: to enter largely into the controversy would far exceed the limits allotted to these Introductions. However, as in a work of this kind, the reader may expect

some notice should be taken of a question which is of some importance, and as he may not be furnished with those authors,\* who have treated it more fully, I shall here give some account of the principal hypothesis relating to it, and state the evidence with which they are respectively attended.

The hypothesis which seems to have prevailed most generally, is, That it was written about the year of our Lord 58, when Paul had lately quitted Ephesus on account of the tumult raised there by Demetrius, and was gone into Macedonia, Acts xx. 1. And this is the opinion of many learned critics, ancient and modern; particularly of Athanasius, Theodoret, Baronius, Ludovic, Capellus, Blondel, Hammond, Grotius, Salmasius, Lightfoot and Benson.—On the other hand, Bishop Pearson endeavours to prove, that it could not be written till the year 65, between the first and second imprisonment of Paul at Rome; and L'Enfant, without any hesitation, goes into this hypothesis.

It is universally allowed, that St. Paul must have written this first epistle to Timothy at some journey which he made from Ephesus to Macedonia, having, in the mean time, left Timothy behind him at Ephesus; for he expressly saith to Timothy, 1 Tim. i. 3, *I besought thee still to abide at Ephesus, when I went into Macedonia.* Bishop Pearson accordingly, in order to prove that the date of this epistle was as late as he supposes, having observed that we read only of three journeys of Paul through Macedonia (viz. Acts xvi. 9, 10; Acts xv. 1; and *ibid.* ver. 3), endeavours to shew, that it could not be written in any of these, and must consequently have been written in some fourth journey, not mentioned in the history, which he supposes was about the year 65, after Paul was released from his first imprisonment at Rome.—That it was not written at the first or third of these journeys is readily allowed, and it appears from

\* See Pearson Op. Post. Diss. 1. C. ix. § 5. p. 75, &c.;  
Benson's Propag. of Christianity, vol. II. p. 167—170,  
Witsii Meletem. C. ix. § 3—5.  
Boyse's Works, vol. II. p. 292—297.

the whole series of the context in both places ; but it is the second that is generally contended for.

Now the bishop supposes, that the epistle was not written at this second journey, because it appears from Acts xix. 22, that Paul did not leave Timothy then at Ephesus, having sent him before into Macedonia, and appointed him to meet him at Corinth. See 1 Cor. iv. 17; xvi. 10.—To this it is answered, that though Paul did indeed send Timothy from Ephesus, yet, as we are told that Paul made some stay there after that (Acts xix. 22), Timothy might be returned before the tumult, and so the apostle might, notwithstanding, leave him behind at Ephesus, when he himself set out on his journey for Macedonia. (For it should be observed, that he changed his scheme, and, before he went to Corinth, where he had appointed Timothy to meet him, spent some time in Macedonia; from whence he wrote his second epistle to the Corinthians in company with Timothy, who came to him in his return from Corinth, and continued with him while he remained in these parts.) Now that Timothy returned to Ephesus, before the apostle departed, will indeed appear very probable, if, (as Mr. Boyse argues from Acts xx. 31, compared with chap. xix. 8, 10.) St. Paul spent three years at Ephesus, and in the neighbouring parts, and sent Timothy away nine months before the tumult; which would leave him time enough to perform his commission, and return to Ephesus before the apostle had left it. (See Family Expos. Vol. III. sect. 43. note<sup>e</sup>, p. 282.)—To which it may be added, that it appears from 1 Cor. xvi. 10, 11, which epistle was written from Ephesus, that Paul expected Timothy, after his journey to Macedonia and Corinth, would return to him at that city.

The bishop further objects to the epistle being written at this second journey, mentioned Acts xx. 1; that when the apostle set out he proposed to go into Macedonia, and visit the churches there and in Greece, which must necessarily take up a considerable time; whereas in his epistle to Timothy he speaks of his intention to return very soon. (1 Tim. iii. 14; iv. 13.)—But it is natural

to suppose, that some unforeseen accident might detain him longer than he designed; and, being disappointed of some assistance he expected from Macedonia, he might afterwards send for Timothy to come to him, who, as the passage by sea might be dispatched in a few days, might arrive at Macedon before the apostle wrote his second epistle to the Corinthians.

The bishop further argues, that it appears from the epistle to Titus, as well as from some passages in his epistle to the Philippians, and to Philemon, that Paul actually made another journey into those parts after his first imprisonment at Rome, in which journey he left Titus behind him at Crete, which lay in his way from Rome. (Tit. i. 5.) Now it must be allowed the bishop, that the supposition which Salmasius makes is not at all likely, that Paul touched at Crete when he was going from Achaia to Macedonia, for then he carried a collection with him, (1 Cor. xvi. 1—5; Acts xxiv. 17.) and therefore it was not probable he would go so much out of his way; and when he was about to sail into Syria, and heard that snares were laid for him, (Acts xx. 3.) it is not to be supposed that he would go into the mouth of them; or that he would take up his time in preaching at Crete, when he was in haste to be at Jerusalem, (Acts xx. 16.) or that he would winter at Nicopolis, (Tit. iii. 12.) when winter was passed, and he desired to be at Jerusalem before the passover.—But then it hath been observed, that perhaps the epistle to Titus might be among the first Paul wrote, and his voyage to Crete, one of the many events before his going up to the council at Jerusalem, which in the history of the Acts, Luke not being in company with him when they occurred, hath entirely passed over; and of which there are, notwithstanding, some traces in St. Paul's epistles; particularly 2 Cor. xi. and Rom. xv. 19. Or if it be allowed that the epistle to Titus was written by Paul after his first imprisonment, it will not follow from thence, that the first epistle to Timothy must have been written at the same time. This is a brief account of

the arguments for Bishop Pearson's hypothesis, that this epistle was written about the year 65, with their respective answers.

On the other hand, it is pleaded in favour of the first-mentioned hypothesis, namely its being written in the year 58,

(1.) That when Paul wrote his first epistle to him, Timothy was a young man, (1 Tim. iv. 12, *Let na man despise thy youth*;) which is also referred to, 1 Cor. xvi. 10, 11. Now supposing he were only 16 years old when he was converted to Christianity, which was in the year 46, he would in the year 58 be about 28 years of age; but in 65, the time when Bishop Pearson supposes the epistle was written, he would be 35, and past a youth, 30 being the age at which the Levites were, according to the law, to enter upon their office. And whereas it hath been objected to this observation, that even in his second epistle, which is supposed to be written some years after his first, he is cautioned to flee youthful lusts; it may be replied, that though he were indeed at that time in the meridian of life, yet he was not out of the reach of such temptations, though the season of youth be more peculiarly liable to them. Besides, the admonition might be intended to suggest this thought, that, having outgrown youth, he ought to be so much the more superior to them.

(2.) It is observed, that the state of things in the church of Ephesus in 58, better suits the contents of the first epistle than it does in 65. For instance, it appears from chap. i. 3, 4, 6, 7, and other passages, that those corruptions which the apostle speaks of as greatly increased and risen to a considerable height, when he met the elders of Ephesus at Miletus, and when he wrote his second epistle, were just beginning to creep into the church at the time of his writing the first.—To which it may be added, that from the particular instructions Paul, in his first epistle, gives Timothy about ordination, it seems as if the church of Ephesus, and those in the neighbourhood, had few or no bishops at the time it was written; from whence it appears extremely probable, that the meeting between Paul and the elders, or bi-

shops, of Ephesus, at Miletus, must have been after the writing of this epistle. Mr. Drury, on the other hand, hath pleaded, that when Paul addressed the elders at Miletus, he speaks of these things as future; (Acts xx. 29.) which, when he wrote his first epistle to Timothy, were actually accomplished; such as the trouble they met with from Judaizing teachers, &c. which are the persons he supposes we are to understand by greivous or ravening wolves, in the forecited passage of the Acts; and therefore the epistle must be written after that interview. But, to this it is replied, that the ravening wolves, of which the apostle there speaks, were heathen persecutors, and not such seducers as should arise among themselves.—Some have farther objected, that, even in his epistle to the Ephesians, the apostle does not speak of those evils as having risen to such a height in the church, as he does in his first epistle to Timothy, though the epistle to the Ephesians was undoubtedly written after the interview at Miletus: therefore, the first epistle to Timothy must be written some length of time after that interview. To this it may be justly replied, that, without supposing the apostle to intimate in his first epistle, that the evils referred to had actually prevailed so far, it is certain, from that part of Luke's history which precedes Acts xx. that there was such a bigotted zeal for the Mosaic law, among some professing Christians, as would justify the caution given to Timothy; especially, considering that a great many Jews were always resident in Ephesus. And though in the epistle to the Ephesians, Paul says nothing of Judaizing teachers, (nor of the wolves and perverse men who should arise, against whom, it is certain, he had before the date of it, cautioned the elders at Miletus,) yet many of the advices he gives in that epistle, as well as in this to Timothy, would be of great use in preserving Christians from such dangers. But,

(3.) The argument on which the principal stress hath been laid, in order to prove the date of this epistle to be about the year 58, is taken from the solemn prophetic declaration which Paul made when he took his leave of the elders of Ephesus at Miletus, that they *would never*



*see his face any more*; (Act xx. 25.) from whence it is inferred, that he must have written his epistle to Timothy before that interview; since in that he not only expresses a full expectation of returning, but speaks of his having just left Ephesus when he set out upon his journey for Macedonia.—The chief objection to this seems to arise from 2 Tim. iv. 20, where St. Paul acquaints Timothy, that he had left Trophimus sick at Miletum, plainly intimating that he had lately been visiting those parts; which, admitting that epistle to have been written but a short time before his death, will indeed prove that he took another journey into Asia after his first imprisonment: but we cannot certainly infer from thence, that he must have been at Ephesus. Dr. Whitby and other critics have observed, that the Miletum here mentioned was in Crete, and, consequently, not the same with Miletus near Ephesus, where the apostle had that interview with the elders so often referred to. If it should appear to any most probable on the whole, that St. Paul did take such a journey after his first imprisonment, and make a visit to Ephesus; in order to reconcile it with Acts xx. 25, he must make this supposition, that most of the ministers or elders of Ephesus, and of the neighbouring parts, were, by that time, either dead or removed.—From this detail of the arguments in favour of both these hypotheses, the reader may determine for himself which bids the fairest for truth. See Family Expositor, Vol. III. sect. 45, notes <sup>b</sup>, <sup>c</sup>. Compare sect. 43, note <sup>c</sup>, and sect. 46, note <sup>r</sup>.

Upon examining the contents of this epistle, it appears, that it was principally intended to direct Timothy in managing the affairs of the church while he abode at Ephesus; and particularly to instruct him in choosing proper persons to be set apart for the ministry and other offices in the church, as well as in the exercise of a regular discipline. Another part of the apostle's design was to caution this young evangelist against the influence of those Judaizing teachers, who, by their subtle distinctions and endless controversies, had corrupted the purity and simplicity of the gospel; to press upon

him a constant regard, in all his preaching, to the interests of practical religion, and to animate him to the greatest diligence, fidelity, and zeal, in the discharge of his office.

In pursuance of this design, the apostle, after having saluted his beloved pupil with his usual affection, and reminded him of the reasons for which he left him behind at Ephesus, takes occasion, from the idle speculations and Jewish controversies that had been unhappily introduced into the church, to assert the practical nature and tendency of the Christian doctrine, and from thence to remonstrate against the absurdity of opposing the gospel, out of a pretended zeal for the law; when in reality the great end of the law was much more effectually answered by the gospel, as it not only restrained men from the more open and notorious acts of vice, against which the law was more immediately levelled, but was calculated to raise its votaries to the most sublime heights of virtue, chap. i. 1—11—The apostle, having mentioned the gospel, cannot forbear digressing, in the fulness of his heart, to express the affectionate sense he had of the Divine goodness in calling him, who had been a persecutor, to the Christian faith and ministerial office, and observes that this favour was extended to him, though so unworthy, as an encouragement to those that should believe in every future age, ver. 12—17. He then goes on to recommend to Timothy a conscientious care in discharging the duties of that sacred office he had committed to him, and reminds him of the fatal miscarriage of some who had apostatised from the faith. In pursuance of this general exhortation, he directs that prayer should be offered up for all men, and especially for princes and magistrates: as it was the great design of Christianity to promote the peace and welfare of communities, and the happiness of the whole human race. And, as the prudent behaviour of all the members of the society was of great importance to the credit of religion, he advises the women to maintain the strictest decency in their dress, as well as modesty and reserve in their whole deportment, walking as persons professing

godliness ; and forbids their teaching in public assemblies, as inconsistent with that due subjection to the other sex which he enforces from the scripture-account of the fall, ver. 18, to the end, and chap. ii. throughout. — As one very important part of Timothy's office was to ordain ministers and officers in the church, the apostle proceeds to instruct him in the qualifications necessary both for bishops and deacons. A bishop, or pastor, he describes as a person of a blameless and exemplary character, distinguished for his temperance, moderation, and charity, the husband of one wife, prudent in the management of his own family, not lately converted to the Christian faith, but well furnished with knowledge, and in good repute with his heathen neighbours. His directions for the choice of deacons are nearly the same, which he concludes with representing the advantages that would attend the faithful discharge of that office ; chap. iii. 1—13. — And, that, Timothy might be the more concerned to follow his instructions, he speaks in very high terms of the importance of the charge committed to him, and the sublime and excellent nature of the Christian dispensation. Yet he assures him the Spirit had expressly foretold, that apostates should arise in the church, who would corrupt the purity and simplicity of the gospel, requiring abstinence from marriage, and from various kinds of meats, which God had left indifferent, and teaching other doctrines equally false and pernicious, ver. 14, to the end, and chap. iv. 1—5. — As many of the precepts he had given him were of universal concern, he exhorts him to inculcate them upon the society committed to his care, leaving those idle tales, of which the Jewish rabbies were so fond, and confining his discourses to the great truths of practical religion : these, he observes, were the foundation of all their hopes as Christians, and the advancement of these was the great end of all his labours and sufferings. And, to render his ministry among them successful, he recommends it to him, to maintain such a purity and sanctity of manners as might not only secure him from that contempt to which his youth would

otherwise expose him, but render him a worthy example to the flock. With the same view, he exhorts him to use the utmost diligence in exercising and improving the gifts with which God had honoured him, for the edification of the church and the salvation of souls, ver. 6, to the end.—The apostle then proceeds to lay down some directions for Timothy's conduct towards persons in different circumstances of life, advising him to suit his manner of address to their respective ages and standing in the church. This leads him to give some rules in relation to those widows who were entrusted by the society with some peculiar office, and maintained in the discharge of it out of the public stock. None were to be admitted into this number, but those who, being advanced in life, were destitute of any other support, and had maintained an exemplary character for piety, charity, and every good work; for he observes, the many irregularities into which persons in younger life were often betrayed, was a sufficient reason for excluding them from such a trust; chap. v. 1—16. St. Paul further directs, that a peculiar honour should be paid to faithful ministers, and no accusation received against them, but on the credit of two or three witnesses. And, as a due care in the exercise of Christian discipline was of so much importance to the credit of religion, he gives him a most solemn charge to observe the strictest impartiality in the execution of this difficult part of his office. On the same principles, he admonishes him, not to engage too hastily in setting apart any to the ministry, lest he should make himself partaker of their guilt; and from the variety of men's characters, intimates the necessity of prudence and caution in his manner of treating them. To all which he adds some advices relating to the behaviour of servants towards their masters, whether they were heathens or Christians, ver. 17, to the end, and chap. vi. 1, 2.—The apostle having finished his instructions to Timothy in relation to the pastoral office, exhorts him to avoid those false teachers, who, instead of insisting upon the great truths of practical religion, amused their hearers with trifling

controversies, which only served to raise a spirit of envy and contention in the church, while at the same time, under a pretended zeal for the truth, they were really carrying on their own mercenary views. This leads him to caution Timothy against all approaches towards a covetous temper, which he represents as the root of all evil, and to press upon him a constant and growing regard to vital practical godliness, as of the utmost consequence to his own and his people's happiness; chap. vi. 3—12. To give yet greater force to his admonitions, the apostle concludes with a most solemn charge to Timothy, as in the presence of God and Christ, to maintain the purity of the Christian faith as he had received it from him, that it might be preserved uncorrupt till the glorious appearance of Christ at the great day.—After which, he inserts, by way of Postscript, an exhortation to the rich, not to be puffed up with their wealth, but to employ it in acts of charity and beneficence, that they might secure to themselves eternal life; and closes all with renewing his earnest request to Timothy, to keep that gospel he had entrusted with him, and carefully to avoid those empty speculations and vain sophistries by which some had been ensnared, ver. 13, to the end of the epistle.

## PARAPHRASE AND NOTES

ON THE

FIRST EPISTLE OF PAUL THE APOSTLE  
TO TIMOTHY.

## S E C T. I.

*The apostle Paul, after having saluted Timothy with much affection, and mentioned the reasons of his leaving him at Ephesus, remonstrates against the absurdity of opposing the gospel, out of pretended zeal for the law of God. 1 Tim. I. 1--11.*

1 TIM. I. 1.

1 TIMOTHY I. 1.

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope, SECT. I.  
1 Tim. I. 1.  
 I unto Timothy, of true happiness in this world and the next, Send this epistle to Timothy, [my] genuine son<sup>a</sup>

<sup>a</sup> *My genuine Son.*] It is not certain from the history, that Timothy was at first converted by Paul, compare, Acts xvi. 1, 2. It seems therefore that he calls him his son, chiefly to express the parental affection he had for him, and

the complacency he found in that assistance he had received from him in the work of the ministry, and in the respect, reverence and affection which the excellent young minister expressed to him, nor can we doubt but Timothy had received

SECT. *in the faith, in whom I see those unfeigned* faith: grace, mercy  
 1. *graces of true piety which God hath wrought* *and peace, from God*  
 1 Tim. *in his heart by my means, and which I have* *our Father, and Jesus*  
 I. 2. *myself by his grace experienced in mine own.* *Christ our Lord.*  
*May grace, mercy, [and] peace ever be upon*  
*thee, from God, our almighty and ever gracious*  
*Father, and from Christ Jesus our Lord, through*  
*whom he communicates these blessings to sin-*  
*ful men.*

- 3 *As I entreated thee to continue at Ephesus,* 3 *As I besought*  
*when I went into Macedonia (Acts xx. 1,) that* *thee to abide still at*  
*thou mightest charge some who seemed inclinable* *Ephesus, when I went*  
*to introduce their own corrupt notions into the* *into Macedonia, that*  
*church, that they should not teach other doctrine* *thou mightest charge*  
*contrary to the certain truth I had delivered to* *some that they teach*  
*them, [so] I hope thou wilt still be mindful of* *no other doctrine.*  
*the exhortations I gave thee, and [act] strenu-*  
 4 *ously upon them. In pursuance of these views,* 4 *Neither give heed*  
*I depend upon it, that thou wilt caution [and* *to fables, and endless*  
*admonish them] not to regard Jewish fables<sup>b</sup>,* *genealogies; which*  
*and endless genealogies, which, intricate as the* *minister questions,*  
*investigation of them is, the Judaizing teachers* *rather than godly*  
*are so fond to trace, as thinking so many privi-* *edifying, which is in*  
*leges to depend upon them, which indeed afford* *faith: so do.*  
*matter of troublesome and angry debates, rather*  
*than godly edification in the faith of Christ, or*  
 5 *in any of the duties of an holy life. But let* 5 *Now the end of*  
*it always be remembered and considered, that* *the commandment is*  
*the great end of the gospel-declaration is to pro-* *charity, out of a pure*  
*promote in the mind, a temper directly opposite to* *heart, and of a good*  
*this, even a principle of love, and all the genu-* *conscience, and of*  
*ine expressions of it that can proceed from a* *faith unfeigned:*  
*pure heart and a good conscience, supported and*  
 6 *animated by an undissembled faith in the great* 6 *From which some*  
*doctrines it reveals. But these are noble and* *having swerved, have*  
*generous things, for which, some having greatly* *turned aside unto*  
*wandered, have turned aside to vain and empty* *vain jangling:*  
*discourse and harangue, which could have no*  
*tendency to edification, but only express their*

much confirmation in Christianity from the apostle.

<sup>b</sup> *Jewish fables.*] To what a monstrous piece these fables are brought by the rabbinical writers, entirely ignorant, though few are so unhappy as fully to know. It is probable, this wild romantic humour might in some measure prevail so early in the apostle's days, and be referred to here. By the genea-

logies afterwards mentioned, I do not, with some commentators, understand the actions of the gnostics, but tables of lineal descent, by which the Jews endeavoured to prove their right as priests and Levites, or their alliance to the house of David, all which were apparently vain, in the circumstances in which the Jews then were, and in those to which every Christian knew they must quickly be reduced.

7 Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully.

9 Knowing that the law is not made for a righteous

own pride and folly, and feed that of others. *Desiring to be teachers of the law*, and assuming as magisterial airs as any of its professed doctors can do,<sup>c</sup> and yet in the mean time, *neither understanding what they say, nor concerning what they so confidently affirm*, while they vent these precarious fancies of their own, as if they were indubitable and self-evident truths, the first principles of all science, human or divine.

*But while I say this, I am very far from having the least design to reflect upon the law of Moses, or upon the precepts of God's natural law: for we well know, that the law [is] good and excellent, reasonable in its constitution, and most profitable in its tendency, if a man use it lawfully,*<sup>d</sup> and according to its original intention. *As knowing this, that a law, established,*<sup>e</sup> as we know that in question to be, with penal sanction, *is not made in a direct and immediate reference to a righteous man,*<sup>f</sup> who will indeed

<sup>c</sup> *Teachers of the law.*] The word is here *μαθητὰς*, which we render in the evangelists, *doctors of the law*; and though it is not used exactly in that sense here, yet there seems to be some reference to it. This is urged as an argument, that the *false teachers* here referred to could not be the gnostics, who declared an aversion to the law; not to insist on the agreement of Irenæus, Clement, and Jerom, in placing Valentinus, Carpocrates, and Basilides, the founders of that sect, much lower.

<sup>d</sup> *If a man use it lawfully.*] This plainly intimates, that there were some who abused the law, borrowing a pretence from it to condemn some of the best of men, and to subvert the gospel. And whereas some had represented Paul as an *enemy to the law*, he here denies and disproves the charge. The design of the Mosaic law was to direct the conduct of those to whom it was given, and to humble them under a sense of their sin, but it could not be intended to save them by a perfect conformity to it, which was *το ἀδύνατον*, what the law could not do. Rom. viii. 3.

<sup>e</sup> *A law is not made in reference to a righteous man.*] *Δικαιῶν ὁμοῦ ἢ νόμος.* Some would render it, *does not be against a righteous man*; but I do not find that this interpretation of the word *οὐκ ἔστιν* in this connection, can be justified by sufficient authority, nor would it be very

easy to clear up the apostle's argument on that interpretation. The thought seems evidently to be this, *That a law* (for there is no article to determine or confine it to the Jewish) *is chiefly intended to restrain men from actions odious to the public.* What it says therefore chiefly relates to crimes and their punishments; but the genius of Christianity is so sublime, and the character of Christians in the general (at that time) so good, that there is no need of insisting on legal sentences denounced against such enormities, in order to keep them in the course of their duty. I can hardly think with Bledæ and Tinfant, that by the mention of these crimes he intimates, that their Jewish teachers were such wretches as those here spoken of, as if he had said, one of the chief uses of the law is to condemn such as themselves. Such monsters could never have maintained a party in religion, but he might choose these instances, as precepts of the law in particular lay again each of them, and as the discourses of these teachers might be a sort of common place, almost entirely levelled against the worst of crimes, and so less suited to the edification of believers. To impute it so much upon them, and especially to pretend to condemn them out of it, was therefore an irregular and improper use of the law.

scpt.

1.

1 Tim.

1. 7.



## 370 *Reflections on the superiority of the gospel to the law.*

SLCT. be a law to himself; *but in order to restrain the*  
 L. irregularities and enormities of *the lawless and*  
 1 Tim. *ungoverned*, and to preserve society from their

L. 2. assaults. Of these it speaks, to these it directs  
 its commanding voice, even to *the impious and*  
*[i. e. galled] sinners, to the unholy and profane,*  
*who live* and the rights both of God and man,

10 as *murders of fathers and of mothers, or other*  
*blasphemies.* To fornicators and Sodomites, to

*also swart men*, that they may sell them  
 for slaves. It addresses to *liars and perjured*  
*persons* and, in a word, is intended to guard

against *whatever is contrary to wholesome doc-*  
*trine* and good morality, that it may restrain  
 and control the authors of mischief, and mark  
 them out as the objects of universal abhorrence

and just punishment. And these things are  
 evidenced by every Divine revelation, and by  
 that which we teach in the strongest terms, ac-  
 cording to the known tenor of the *glorious gos-*  
*pel of the blessed God, with which I was in-*  
*trusted.* This guards against the smallest de-  
 viation from the strictest rule of rectitude, and  
 the secret abominations of the heart, as well as  
 the grosser scandals of the life: so that for any  
 out of pretended zeal for such a law to oppose  
 the gospel, must certainly argue the greatest  
 ignorance, or the greatest malice and hypocrisy,  
 that can be conceived.

man, but for the law  
 less and disobedient  
 for the ungodly and  
 for sinners, for un-  
 holy and profane,  
 for murderers of fa-  
 thers and murderers  
 of mothers, for man-  
 slayers.

10 For whoremong-  
 ers, for them that de-  
 file themselves with  
 mankind, for men-  
 stealers, for liars, for  
 perjured persons,  
 and if there be any  
 other thing that is  
 contrary to sound  
 doctrine,

11 According to  
 the glorious gospel  
 of the blessed God,  
 which was commit-  
 ted to my trust.

### IMPROVEMENT.

verse 1. *CHRIST* is indeed our *hope*, or we have nothing which can  
 deserve to be called hope. *For in us he is the hope of glory.* On  
 him therefore let us build, to him let us with the most joyful  
 4, consent commit our souls, and, dismissing all vain questionings  
 and endless unprofitable controversies, ever attend to godly  
 sedifying, and bear in our memories and in our hearts the great  
 end of the commandment. And may the great God of love,  
 work that love in our hearts which is so justly represented in  
 that view; love proceeding from a good conscience, and from  
 faith unfeigned.

5. We rejoice in the gospel, and let us reverence the law, and en-  
 deavour to use it lawfully and properly. Let it regulate our lives:  
 let it awaken our consciences, and lead us to look for a better  
 righteousness than this alone can afford. Blessed be God, that it

9, 10 is providentially made the means of restraining many who act on  
 motives merely legal, from much wickedness, which they might  
 otherwise commit. But let the *glorious gospel of the blessed God,*

entrusted to the apostle, be the great foundation on which our souls build. It is glorious indeed: may the great Author of it ever be blessed, and the great end of it answered in our hearts, not only in preserving us free from those gross enormities of which the apostle has given so black a catalogue, and against which the law was more immediately directed, but in forming us to a stricter obedience, a sublimer purity, and more exalted hope, than any other dispensation which God himself has given could inspire.

## SECT. II.

*The apostle makes a digression to express, in lively terms, the affectionate sense he had of the Divine goodness, in calling him, though most undeserving that favour, to the Christian faith and ministerial office.* 1 Tim. I. 12-17.

### 1 TIMOTHY I. 12.

AND I thank Christ **I** HAVE just been mentioning the glorious gospel of the blessed God as committed to my trust, and as I always recollect that favour with pleasure, so I would now, in a particular manner, return my thanks to Christ Jesus our Lord, who hath strengthened me for the arduous duties of such a calling, that he accounted me faithful, and reposed so great a confidence in me, putting me into the sacred office of the ministry; Who was before a most impious blasphemer of his holy name, and a cruel persecutor of his people, and an injurious oppressor of them, in contempt of all rights, human and divine. But I obtained that mercy, which probably would never otherwise have been extended to me, because, though I acted in a very rash, savage, and criminal manner, yet I did not therein contradict the sentiments of my conscience, but did [it] ignorantly in unbelief; whereas if I had know-

\* [The phrase.] He had the greater reason to acknowledge this guilt, as he had not only spoken evil of Christ himself, but compelled others

Lord I ignorantly.] If Paul had no opportunity of knowing more than some others, (compare Luke xviii. 34.) yet perhaps, being then a scholar at Gamali-

el's feet, he might not have been present on the spot when any of Christ's miracles were performed, as Christ spent but little time at Jerusalem. The popular rage was strongly against him, and the

Pharisees at Jerusa treated him with so much contempt, and were so full of malignity against him, and so

vance the most slanderous report to the

SECT. ly opposed what I apprehended to be truth, out

11. of regard to secular interest, I should doubt-  
less have been left to perish under a judicial

1 Tim.  
5. 14.

blindness of mind and hardness of heart. *But the grace of our blessed Lord superabounded to-  
wards me, being attended with the exercise of  
faith and love which is in Christ Jesus, and which  
by the influence of his spirit and grace was im-  
planted in my heart, thereby giving life and joy  
to my profession.*

14 And the grace  
of our Lord was ex-  
ceeding abundant,  
with faith and love  
which is in Christ  
Jesus.

15 I cannot therefore but mention *this*, as what  
[is] a most faithful infallible saying, and worthy  
of all acceptance, of being universally received  
and admitted by every one who hears it, and of  
being welcomed to the heart, as well as gaining  
the assent of the understanding, *that Christ Je-  
sus, the eternal Son of God, though originally  
possessed of Divine glory with the Father, came  
with infinite condescension into the world in  
which we dwell, that he might save from final  
condemnation and ruin miserable sinners; of  
whom, it becomes me ever with all humility to  
confess that I am chief.* For surely there never  
was, nor ever will be a display of richer and more  
sovereign grace than that which recovered and

15 This is a faith-  
ful saying, and wor-  
thy of all accepta-  
tion, that Christ Je-  
sus came into the  
world to save sinners;  
of whom I am chief.

16 transformed me. *But it was in a great mea-  
sure for this cause that I obtained the mercy of  
which I was so unworthy, that in me, as the chief  
of sinners, Jesus Christ might display, and, as  
it were, exhibit to the view of the whole world,  
an example of all long-suffering, as a pattern  
for the encouragement of those who should after-  
wards believe on him, even to the remotest ages  
of time, in order to the obtaining eternal life.*

16 How oft, for this  
cause I obtained mer-  
cy, that I might first  
Jesus Christ might  
shew forth all long-  
suffering, for a pat-  
tern to them which  
should hereafter be-  
lieve on him to life  
everlasting.

17 And now, when I consider it in this view, I can-  
not forbear bursting out into a song of praise, and  
saying, *to the supreme King of universal nature,  
who reigns through all the unknown extent of  
boundless ages, and unmeasurable space, who is*

17 Now unto the

prejudice of his character, that it is the  
less to be wondered at, that this rash hot  
youth was borne down by the torrent.  
Yet we see how far Paul was from think-  
ing *all this*, and whatever could be added  
to it, a sufficient excuse. Instead of insi-  
nuating with some, that the miracle  
wrought for his conversion to Christiani-  
ty was a reward for his extraordinary

integrity and virtue, while a Jewish ze-  
lot, he speaks of himself as one of the  
greatest sinners upon earth; and thereby  
shews, by the way, how much guilt a man  
may contract without acting directly con-  
trary to the convictions of his mind, if he  
has neglected an impartial care in form-  
ing his principles of action.

King eternal, immortal, invisible, the only wise God, be ever and ever. Amen, possessed of eternal glory and immortal life, though invisible to mortal eyes; even to the only wise, living and true God, [be] honour and glory for ever and ever, for this and every other display of wisdom unsearchable, and goodness inexhaustible. Amen.

SECT.

II.

1 Tim.

I. 17.

#### IMPROVEMENT.

WHO can wonder, that a person of Paul's experience and Ver. 12. piety, should thus, on the mention of the gospel, digress to indulge his reflections on that singular and astonishing interposition of Divine grace, by which he had been brought to embrace it, and honoured with the charge of it! Who can wonder, that such blasphemies, and such outrages, as he had uttered and committed, such a zeal for persecution as he had exerted, should 13 leave a deep impression on his heart, and engage him, notwithstanding all his care in the externals of the law, and blameless as he was touching all its righteousness, to call himself the first, the chief of sinners, and to celebrate that as superabundant grace, 14 which had been extended to him.

Well was he who had received it, thereby fitted to proclaim it to all the world. Let us gladly receive it from the pen of this once malignant and blasphemous persecutor, but now holy and happy apostle, as a most certain truth, and worthy of all accept- 15 ance, that Christ Jesus, the Son of God, hath, in unutterable and inconceivable compassion, come into this world of ours to save sinners, even the chief of them. Let us thankfully accept this abridgment of the whole gospel, and apply to the Saviour thus triumphant in mercy, with whatever aggravated guilt our consciences may charge us. Let us also remember, that Paul obtained mercy not on his own account alone, but that the compassions extended to him, might be considered as an example of 16 what this gracious Redeemer is ready to extend to all those who, like him, shall believe. Let us pause upon it, till our hearts glow within us in all thankful acknowledgment of his mercy, and then let our lips burst forth in praise to the King eternal, im- 17 mortal and invisible, to the only wise God, who hath found out such an admirable way at once to glorify his justice and his grace, in pardoning and accepting the chief of sinners in his Son. May our hearts be more and more disposed to celebrate his power, wisdom, and goodness, and to begin those songs of praise upon earth, which we hope will be our everlasting employment in heaven!

## S E C T. III.

The apostle, after recommending to Timothy a conscientious care in the whole of his behaviour, gives and enforces several directions relating to prayer, and to the conduct of women professing godliness. 1 Tim. I. 18--to the end, and chap. II. throughout.

## 1 TIMOTHY I. 18.

CT. **THIS** charge, which I am now going to give, I solemnly commit unto thee, my son Timothy,

as a matter of the highest importance to thy usefulness and success in the ministerial office. As indeed there is nothing which I more earnestly desire, than that thou mayest, according to former prophecies concerning thee, with which holy men of God, who knew thee in younger life, were inspired, (being animated by a cheerful and believing remembrance of them), maintain with holy alacrity and resolution a good warfare, even that noble and glorious struggle in which thou art engaged, for thy Christian, and especially thy ministerial character, against those enemies that oppose the gospel, and the salvation

of men. Go on therefore resolutely, retaining the great principles of the Christian faith, and with it the exercise of a good conscience; which last some having thrust away, and obstinately opposed its just dictates and remonstrances, concerning faith have made shipwreck upon the rocks of surrounding temptations, and so have lost all that precious treasure, by which had it been wisely guarded and improved, they might have been for ever rich and happy. Of which [number,] among others, is Hymeneus and Alexander,\* with whom thou Timothy art not

1 TIM. I. 18.  
THIS charge I commit unto thee, my son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare,

19 Hold fast the faith, and a good conscience, which some having put away, concerning faith have made shipwreck:

20 Of whom are Hymeneus and Alexander; whom I have

\* [F. & A.] As it is here distinguished from a good conscience, it is plain that faith here signifies, an assent to the truth of Christianity, and consequently all arguments drawn from hence against the doctrine of the perseverance of the saints, must be very inconclusive.

b [Hymeneus and Alexander.] Probably this Alexander is the person mentioned Acts xiv. 19, who might become worse and worse after Paul's departure from Ephesus, emboldened by his absence: so

that the apostle might now be determined to deliver him up to Satan, so that upon him certain pains and evils, which might possibly reclaim him. Compare 2 Tim. iv. 14, and note there. A. B. C. holds justly and finely observes that to a Deist, p. 206, that when the apostles mention the names of apostate sinners, to assure them with such fixed and certain evils, it affords a plain argument that they knew themselves to be entirely out of their power: for if they had been consci-

delivered unto Satan, that they may learn not to blaspheme.

unacquainted, and who once professed a great regard to the gospel; but they are now turned apostates, and have behaved in so outrageous a manner, that *I have*, according to that extraordinary apostolic power, with which God hath invested me for such purposes, solemnly *delivered* them both over unto *Satan*, that they may learn, by what they now suffer in their afflicted and diseased bodies, *not to blaspheme* the truths of Christ, or to revile his faithful servants, in such profane and wicked language as they have sometimes used when speaking of them.

SECT. III.  
1 Tim. I.

II. 1. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

But I will proceed in the charge which I proposed to address to thee, that, by a diligent and vigorous performance of thy duty, thou mayest be secure from falling into that miserable state in which thou seest others, who once seemed to set out well. *I exhort thee therefore, first*, as it is a duty of great importance in itself, and highly subservient to thy success in every other branch of this office, *that earnest supplications*,<sup>2</sup> repeated *prayers*, affectionate *intercessions*, [and] cheerful *thanksgivings*, be made by thee, and those whose devotions may in any degree fall under thy direction, *for all men*, for the whole human race, whether Jew or Gentile, Christian or Pagan, friends or enemies: And particularly *2 for kings, and all who are in any exalted stations* of life; that their hearts may be so influenced, as at least to tolerate the gospel, *that we* who are by the principles of our religion taught to abhor every thing which would be injurious to them, *may* not be injured by them, but may be permitted to *pass a peaceful and quiet life*, while we are desirous to conduct ourselves not only without offence, but in a useful and exemplary manner, *in all piety and gravity*, attentive to the several duties which we owe both to God and

2 For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.

ous of any thing to be feared from their discovery, they would have endeavoured to imagine them more artfully, that they might not provoke them to the uttermost.

[*Such petitions be made*] That any man should ever have understood this phrase as a charge given to Timothy to compose a liturgy for the use of the clergy and people of Ephesus, appeared very surprising to me, when I saw it quoted from

one Erasmus Warren, by Mr. Pierce (Vind. p. 411.) but that the great and good Bishop Bull should have given so unnatural a turn to the phrase, as I find he has done in his Posthumous Sermons, Vol. II. No. 13, p. 515, &c. was such an instance of weak attachment to party prejudices, as is almost ready to make me weep.

## 376 *There is one God, and one Mediator between God and men.*

SECT. our fellow-creatures. *For this [is] good and*

III. *acceptable in the sight of our Saviour God, who*

1 Tim. is the great Guardian of the rights of society,

II. and never meant to encourage his ministers or

people to violate or disturb it out of any pre-

4 tences of a religious nature: *If he indeed wills*

*that all men should be saved,<sup>d</sup> and come to the ac-*

*knowledge of the truth of his gospel,\* which*

*they will be most likely to do, if they see the*

professors of it behaving in the manner I now

recommend, and avoiding all occasions either

5 of public or private offence. Let us therefore

accustom ourselves to take proper views, both

of God and of mankind, for it is the grand funda-

mental principle of our religion, that *[there is]*

*one God, the Creator of all, the gracious Father*

*of all his creatures, who is no respecter of per-*

*sons, and one Mediator between God and men,*

*even the man Christ Jesus,<sup>e</sup> who hath not un-*

*dertaken to plead for this or that nation or party*

*of men alone, but whose kind offices in the court*

*of heaven, where he now dwells, extends in some*

*degree to the whole human race, and who re-*

*fuses not the blessings he has procured to any*

*that with sincerity and humility cast themselves*

upon him. Let us make his extensive grace

familiar to our mind, and live act as the

who remember our relation to that Saviour, *who*

*gave himself a ransom for all, so that no nation,*

*no rank, no condition of men are excluded from*

*the benefit of his death; to be attested in due*

*time to the most distant regions of the world,*

*that they may be called to put in their claim for*

*that pardon and salvation which he hath pur-*

*chased by his blood.*

*And let us be careful to observe, that*

*the knowledge of the truth, must also prove,*

3 For this is good and acceptable in the sight of God our Saviour:

4 Who will have all men to be saved, and to come to the knowledge of the truth.

5 For there is one God, and one Mediator between God and man, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time

<sup>d</sup> *Will have all men to be saved.* It is far from bringing in, in any of the notes, to enter deep into controversy, but I must confess I have never been satisfied with that interpretation which explains *all men* here, merely as signifying *me* of all sorts and ranks of men: since I fear it might also be said, on the principles of those who are fondest of this gloss, that he also *will all men to be condemned*. On the other hand, if *many* are not saved, it is certain the words must be taken with some limitation, which the following clause, he *wills their coming to the knowledge of the truth*, must also prove.

The meaning therefore seems to be, that God has made *sufficient* provision for the salvation of *all*, and that it is to be considered as the general declaration of his will, that *all* who know the truth themselves, should publish it to all around them, so far as their influence can extend.

*The man Christ Jesus.* Though the union of the *Divine* nature with the *human*, qualified Christ for the office of *Mediator*, yet I think this plainly shews, that it is in his *human* nature we are to consider him as discharging it.

chased by his blood for all those who should believe in him. SECT. III.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity.

This is the declaration of that glorious gospel, of which I was appointed an herald, to proclaim the grace of it all abroad, and was sent forth as an apostle, to attest that great and essential doctrine of it, the resurrection of Jesus from the dead. (*I speak the truth in Christ*<sup>f</sup>, as thou Timothy well knowest. *I lie not* in pretending to such an extraordinary mission,) and I was not only in general ordained to this ministry, but by peculiar destination was appointed to be a teacher of the Gentiles in this holy faith, and in the whole system of truth which it comprehends.

1 Tim. II. 7.

8 I therefore charge that men pray everywhere, lifting up holy hands, without wrath and doubting:

*I therefore give it in charge to them, and to thee*, with that authority which it becomes one who is so expressly called to this high office; and *I will* in particular, *that*, as prayer is so important a duty, *men pray in every place*, that over all the world, and not only in the temple or synagogues of the Jews it be performed; in public assemblies, in families, and in secret retirements. And let them not only be taught in the general to perform it, but instructed as to the particular manner of doing it, that they may still be *holding up holy hands*<sup>g</sup>, undefiled with any pollution of cruelty, sensuality, or unrighteous gain. Let it also be performed *without wrath*, with the most placid and composed mind, the most mild and benevolent affection, and *without doubting*<sup>h</sup>, too, with a lively faith in

[*I speak the truth in Christ.*] Paul uses such solemnity in asserting this doctrine, as the Jews were so much averse to it, and were ready to charge his preaching the gospel among the Gentiles, either upon the want of a due regard to his own nation, or some view of avarice or ambition; looking on the Gentiles as most detestable creatures, and probably growing more inveterate against them, in proportion to the degree in which they were compelled to permit them to dwell in their own holy land, and often to associate themselves with them.

[*Lifting up holy hands.*] The expression of *holy hands* may allude to the custom of *raising their hands* before solemn prayer, which has prevailed not only among the Jews, but among heathens and Mahometans, that they might hereby

express their desire of inward purity. And the cautioning *without wrath* might be more suitable, as the many injuries which the Christians received from their persecutors might tempt them to some imprecations against them, not agreeable to the gentle and benign genius of their religion. And would to God this might always be considered, that they who are to lead the devotions of others in free prayer, may not mingle their own angry and irregular passions with their addresses; than which, I assuredly believe, scarce any thing can be more displeasing to God, more reproachful to Christian assemblies, or more scandalously offensive to persons of a right temper and disposition.

[*Without doubting.*] Some would render *χωρις αναγισμου* *without debating*; or disputing: but I think the more com-



# 378 *Women should be modest in their dress and behaviour.*

see. the power and wisdom, the goodness and faithfulness of God, and a cheerful dependence on all those gracious promises by which he encourages our addresses.

1 Tim. 11. 8.

9 *In like manner* [I would charge] the women also, who are to be considered as comprehended in the former precepts, that they be particularly careful *to adorn themselves only with decent apparel, with modesty and sobriety*, neither exceeding in the article of unnecessary and inconvenient expense, nor in the least degree intrenching on the strictest decorum. I have many reasons, both relating to themselves and others, to which that they may *not* place their ornament so much *in plumed hair, or gold, or pearls, or rich and costly garments*; But in *what* is itself infinitely more valuable, and much better *becomes* *even professing godliness* and the gospel of Christ as the great rule of it, *in good works*; which will render them amiable in the eyes of God himself, and of all wise and virtuous persons with whom they converse.

11 They will no doubt be diligent in frequenting the public worship of God in your assemblies. And *let the women there learn in silence, with all becoming submission* to those who associate, and with the regard due to such a congregation. But I permit not a woman to teach publicly, nor to usurp authority over the man, which she might seem to do, by officiating under the character of a preacher. But, on the contrary, I charge her *to be in silence* at such a time. And indeed this is agreeable to what was intimated at the beginning of the world, and which passed in the earliest scenes of it. For Adam was formed the first of the human species, from the dust of the earth, being

9 In like manner also, that women adorn themselves in modest apparel with plainness and sobriety; not with plumed hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, as the Lord hath commanded, in the Lord: but as the church, which is the body of Christ, which he himself saves, himself to cleanse by the word of his own voice.

13 For Adam was first formed, then Eve.

mon interpretation preferable, as it suggests another very important thought, that is, the necessity of faith in prayer, according to the account given of it in the paraphrase.

[In like manner.] Some explain this, as referring to what was to be attended to in their assemblies; but I think it evident that it refers to the charge the apostle had given to Timothy with such solemnity, on the beginning of the preceding sentence.

[Adorn themselves, &c.] Estius very

justly observes, that this discourse concludes with yet stronger force against foppery in men.

[Adam was formed the first.] It is plain the apostle does not mean to put the whole of his argument upon the priority of the man's creation, in point of time; for on that principle the birds and beasts would have the pre-eminence even to Adam. But he refers only to the human species, and to the regard which God expressed for the ease and comfort of man,

under God, its acknowledged lord and proprietor, and, *then* no suitable companion being found for him, among all the creatures which came to pay him their homage, *Eve* was produced, from a rib taken out of his side, and presented as one whom God intended for a partner and helper to him. (Gen. ii. 18—22.)

SECT.

iii.

1. Time

11. 13.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

And it is farther to be recollected, that at the fatal entrance of sin into the world, *Adam was not immediately deceived,*<sup>1</sup> by the fraud of the serpent, but that artful seducer chose to begin his attack on *the woman, who being deceived by him, was first in the transgression,* and prevailed upon Adam by her solicitations, to offend. Now it should be an humbling consideration to all her daughters, that their sex was so greatly interested in the introduction of guilt and misery, and make them less forward in attempting to be guides to others, after such a miscarriage. *Let* 15  
let them not be despised or upbraided on this account, considering on the other side, that *she* was also happily instrumental in producing the great promised Seed, (Gen. iii. 15.) who was derived from a woman without any human father, and so *they shall be saved,* as I may say, *by child-birth,*<sup>2</sup> if there be a suitable readiness,

For a Native standing,  
 she shall be saved  
 in child-bearing,

[illegible]

As it seems in the general reasonable to suppose, that much the same proportion of understanding may be observed in the respective sexes, and though there may be some exceptions, yet that they are not so many as to affect the main force of the argument.

\* *Child but!* I have taken what on attentive deliberation seemed the most probable sense of this much controverted and very obscure sentence; and it is that in which the learned and judicious Dr. William Harris acquiesces. (*Phil. on Mess.* p. 54.) Mr Locke (*on Rom.* vii. 5.) understands it, of *being carried away, through a child-bearing*, as the like expression *συνεχόμενοι δια τοῦ τοκετός* seems to signify, 1 Cor. ii. 15. (¶ the more there;) which sense, in which he desires to illustrate at large; not indeed as an absolute promise, which fact shows it is not, but as a general intimation that persons so drawn might cheerfully consent themselves to God, in the hour of nature's distress, if they trusted in God, maintaining

## 380 *Reflections on the duty of praying for princes and others ;*

SECT. not only to profess, but to obey the gospel ; and if they continue in  
 III. *if they continue* constant in the exercise of *faith*, faith and charity, and  
 and *love, and holiness, with that sobriety* of tem- holiness with sobriety.  
 1 Tim. per and conduct which I have been now recom-  
 II. 15. mending, and which both religion and prudence  
 concur to recommend to all, and to that sex in  
 particular.

### IMPROVEMENT.

Chap. every Christian learn by these apostolical dictates to re-  
 I. 19. tain faith and a good conscience, and be very solicitous that no  
 exactness in the former be thought sufficient to compensate for  
 a defect in the latter. Soon will that faith itself suffer ship-  
 wreck, where a good conscience sits not at the helm ; or rather  
 soon will it serve only as a talent of gold, to a man sinking in  
 the sea, to plunge him so much the deeper. It will be a part of  
 the character of one who desires to preserve a good conscience,  
 Chap. to maintain a benevolence of heart towards the whole human race,  
 II. 1. and to breathe out that benevolence in prayer which at the same  
 2 time expresses and increases it. And while all men have a share  
 in it, kings and princes, in whose behaviour and temper the hap-  
 piness of so many thousands are concerned, have a peculiar claim  
 to our devout remembrance. Above all, let us pray for our own,  
 that they may continue, as blessed be God his present majesty  
 hath long been,\* and we have reason to hope his successors will  
 be, the ministers of God for good. May our life, under such a  
 government, be in one sense as well as another, quiet and peace-  
 able, and may it be conducted in all godliness and honesty. Thus  
 4 shall we do our part to subserve that gracious will of God, to  
 effect which he hath done all that it was proper for him to do,  
 that all men may be saved, as our walking in the truth may bring  
 many to the knowledge of it. May that knowledge prevail  
 5 more and more in the world, that the *one God* may be univers-  
 ally adored, through the *one Mediator between God and man, the*

charity withal, persevering in cha-  
 rity, and strictly adhering to the laws of tem-  
 perance in every other respect. Mr.  
 Pyle, from 1 Tim. iv. 3, v. 10—14, con-  
 cludes, that the apostle refers to some of  
 those false teachers that condemned mar-  
 riage as unlawful, or at least compara-  
 tively unclean. But I can by no means

acquiesce in either of these senses ; nor  
 suppose, as some others have done, that  
*παιδείας* signifies the education of children ;  
 though I am very sensible, a due care in  
 that respect is one of the most important  
 duties and services which can be imagin-  
 ed to come within the scope of female  
 life.

\* The author had the happiness to  
 write this in the twenty-fourth year of King  
 George II. that father of his people, by  
 whom we enjoy great quietness, and by whose

providence very worthy deeds are done unto  
 this nation, which we should accept always,  
 and in all places, with all thankfulness.

man Christ Jesus, in whom deity dwells, and whom, with the Father and the Holy Spirit, we worship, as exalted above all adoration and praise.

SECRET.

III.

Verse 7.

This only-begotten Son of God became a man, that he might give himself a ransom for us; a ransom for all who should believe in him. Blessed be God, that we have received this important testimony, received it from Paul the apostle, received it from that faithful herald of such astonishing grace, who was divinely appointed to be a teacher of the Gentiles, and who to this day is teaching us by his writings, and in every section of them giving us lessons of infinite importance.

May we learn, from what he teaches here, not only the objects to whom our prayers are to be directed, and the persons for whom they are to be offered, but likewise the temper from which they are to proceed. May our *hands be holy*, and our hearts overflowing with *love*, and firmly established in *faith* unfeigned, resting on the promises we plead, and rejoicing in an assured hope, that the eternal JEHOVAH, who so long since styled himself *the hearer of prayer*, (Psal. lxxv: 2,) will not now say to any humble and upright souls, *Seek ye me in vain*. In all our conduct, let us remember we are in his presence, and let a concern to please him, and to adorn our profession, run through every action of our lives. Let it direct our expences and our dress. Let it engage us to maintain a constant decorum in every circumstance, sacred or civil; to be in due subjection to our superiors, and to continue in faith and love, in holiness and sobriety.

Let the sex, to whom the concluding instructions of this section are peculiarly addressed, while they are humbled in the remembrance of that original offence, in which Eve, our first mother so unhappily led the way, rejoice in the great victory of the seed of the woman over the serpent. And let the other sex, on which this was bestowed as a gift of so great value, that God judged it necessary to complete the felicity of paradise in its untainted bloom, never manifest the odious effects of the fall, by ungenerously upbraiding the daughters for the mother's fault, at the distance of so many generations; but rather rejoice, that, as by woman came transgression, so by her came redemption too. And let us all join in improving so invaluable a favour, and endeavouring to express our gratitude for it, by acting aright, according to the several relations which we sustain in life.

## SECT. IV.

*The apostle instructs Timothy in the qualifications to be attended to in those who were to be set apart to the office of a pastor, and deacon in the church.* 1 Tim. III. 1—13

## I TIMOTHY III. 1.

SECT.  
IV.  
1 Tim.  
III. 1

[*T* is] a faithful saying, most certain in itself, and worthy of being always acknowledged and attended to, that, *if any one earnestly desireth the episcopal or pastoral office, he desireth a good work.* To feed the church of Christ, and to take the oversight of it, is indeed a very laborious employment ; but it is also very honourable, and greatly tends to advance the glory of God, and to promote the good of mankind, if it be discharged in a proper manner. *A bishop therefore, or an overseer of the flock of Christ, must be blameless* in every respect, with regard to his moral character, since any thing which may be amiss in him will tend to bring a reproach upon his office, and greatly to obstruct his usefulness. It is particularly requisite that if he be a married man, he should be *the husband of only one wife* ;<sup>a</sup> for if he have more than one at a time, or have divorced a former without sufficient excuse, and taken another during her life, it is an irregularity by no means to be countenanced in a person from whom it is natural to expect such exemplary purity of manners. It is also necessary that he be *watchful*, and not one of a slothful and indolent temper, who would sleep over so high and sacred a

1 TIM. III. 1.  
THIS is a true saying, if a man desire the office of a bishop, he desireth a good work

2 A bishop then must be blameless, the husband of one wife, vigilant, so-

<sup>a</sup> *The husband of one wife.* Mr. Allet and Mr. Whiston both infer from hence, that *second marriages* are unlawful to the clergy ; and the Muscovites suppose that one wife is so necessary, that no man can become a bishop till he be married, nor continue to exercise that office longer than his wife lives. Perry's Russia, p. 230. But circumstances may be so adjusted, that there may be as much reason for a second marriage as for the first, and as little inconvenience of any kind may attend it. Upon the whole, therefore, it seems to me most reasonable to believe, that there is no express precept in

the Bible, requiring a man who had several wives at the time of his embracing Christianity, to divorce or dismiss all but one ; the Divine wisdom might judge that it was a proper medium, between encouraging polygamy, and too great a rigor in condemning it, to fix such a brand of intamy on this irregular practice, by prohibiting an man, let his character be ever so extraordinary, to undertake the ministry, while he had more than one wife, and to discourage it in those already converted by such passages as Mat. xix. 9, and 2 Cor. vi. 2.

ber, of good behaviour, given to hospi-

charge; that he be *prudent* and *steady* in his behaviour, *regular* and *decent*, guarding against those little indecorums which expose men to

SECT. IV.

1 Tim. III. 2.

contempt, even where there is nothing grossly vicious in their conduct. And it is particularly desirable, that he be *given to hospitality*; <sup>b</sup> as Christians, who travel from one place to another, will naturally go to the minister's house, if they are strangers in the place, and expect, on account of their common profession, to be received there. He must also be a person of such natural abilities, and so instructed in the doctrines of Christianity, as that he should be *fit to teach* publicly, as well as to preside in other respects. *Not one that sitteth long over*

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not contentious;

wine, or any other kind of strong liquor, or that has so little government of himself, as to be ready to strike those that displease him. He must not be attached to any method of sordid and dishonourable gain, <sup>d</sup> but must be moderate in all his desires and passions, not given to contention, not a lover of money, so as to take a pleasure in hoarding it up, even if it be justly and properly his own. It is also evidently desirable, that he should be *one who presides well over his own house, having his children in subjection, with all gravity*; that their follies may not bring a reproach upon the family, and by consequence in some measure upon

4 One that ruleth well his own house, having his children in subjection, with all gravity;

<sup>b</sup> *Given to hospitality*] Let it be observed once for all, that as there were then in eastern countries few houses of public entertainment, *hospitality* was a virtue more peculiarly seasonable and necessary than among us; I mean so far as it related to the accommodation of entire strangers, on their travels.

<sup>c</sup> *Fitted to teach*.] The bishop of Winchester lays some stress on our not meeting with any directions relating to *ordination* in this enumeration of the offices of a bishop, or presbyter; (for, so candid and judicious a writer could not but acknowledge they are here words of the same signification.) But it is strange he should not have observed, that nothing is here said of *administering the sacraments*, which concur with many other circumstances to shew how far the apostle was from intending a full representation of all the pastoral duties. And it may be

added, that the directions he afterwards gives to Timothy, on the head of *ordination*, may suggest instruction in this respect to all ministers. And it must be submitted to consideration, whether the omission of any charge to Presbyters, enjoining them to obey their bishop as a person of superior authority, does not weigh much more on way, than the omission pleaded above can avail the other. See *Handly of Episcop.* p. 320.

<sup>d</sup> *Attached to sordid gain*.] It is remarkable that this phrase is seldom or never used in the New Testament to express any gain, but that which is made or procured by the *covetousness of Christian ministers*; and never surely does an eagerness or greediness in pursuit of money appear more dishonourable and sordid than in persons of this noble, but alas! too often prostituted profession.

SECT. himself; *For if any one cannot preside over*  
 IV. *his own house, in such a manner as to preserve*  
 a due decorum in his family, where he has such  
 I. Tim. a natural authority, *how shall he be able to take*  
 III. 5. *care of the church of God,* where there will be

5 (For if a man know not how to rule his own house, how should he take care of the church of God?)

such a diversity of persons and tempers, over which it will be impossible for him to maintain an equal inspection and influence? A bishop also should *not* be *one newly converted* to Christianity, *lest*, not having had a sufficient acquaintance with its principles, nor establishment in the duties it teaches, *he should be lifted up with pride*, in consequence of his distinguished character, and arrogate to himself an authority and dominion which God never intended for him. [And] should this be the case, *he might easily fall into the condemnation of the devil*, who was intoxicated with self-conceit, and so rose up into mad rebellion against God, that he might obtain that greater exaltation to which he imagined his own excellency gave him

6 Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

7 a claim.<sup>f</sup> *It is necessary also*, in order to a pastor's filling up this important office with a becoming dignity, *that he have a good report of those that are without, lest he should otherwise fall into reproach, and in consequence of that be taken in the snare of the devil,*<sup>g</sup> who will easily

7 Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

<sup>e</sup> *Who presides well over his own house, &c.*] Exactly parallel to this is a wise saying of Confucius, when directing princes to take care of their families; "It is impossible that he who knows not how to govern and reform his own family, should rightly govern and reform a people" (Conf. Mor. p. 38).

<sup>f</sup> *Condemnation of the devil.*] Many have imagined that the first instance of Satan's pride was an affectation of equality with God, but others have thought that improbable, and have concluded it was the breach of some positive law, either relating to the manner in which God required to be worshipped, or the order and station of the angelic squadrons, or refusing some appointed ministry to some lower world, or rejecting the dominion of God's incarnate Son, who might in general be revealed as the future Head of angels as well as men. This last is the scheme which Milton prefers, and it is insisted upon at large in Reyn. Quer. of

the Ang. World. Q. xvi. p. 13—28. But though it is certain the crime was pride, our conjectures may never be able to determine what was the particular instance; nor is the inquiry by any means necessary.

<sup>g</sup> *Snare of the devil.*] Some have explained the word *Διαβολα*, of some human slanderer, but it seems to me much more natural to understand it in the sense it has just above, where I think it must signify, our great *infernal enemy*. And it is easy to see, that Satan might graft many dangerous temptations on the evil report which a man might have incurred by any scandal, before he entered on the ministry: either attempting to draw him to the repetition of former evils, from apprehension, that he had very little reputation to lose by a new fall, or weakening his hands in efforts of usefulness, by a fear, that the remembrance of those past irregularities would render his attempts less effectual. Thoughts worthy the consideration of all who design themselves for

8 Likewise must the deacons be grave, not double-tongued, not given to much wine, nor greedy of filthy lucre,

know how to graft temptations upon that circumstance, to draw him aside one way or another, from that strictness and correctness of behaviour which suits his distinguished station.

This may suffice concerning the principal order of ministers in the church of Christ, bishops, pastors, or elders. In like manner [let] me

now say something relating to the other order, I mean that of deacons, who are immediately appointed to serve tables, and especially to take care of the poor. (Acts vi. 2.) Concerning these I would observe, that it is of importance, that they likewise [be] grave in their deportment, that they may avoid that contempt which the excesses of levity are ready to produce. They should not by any means be double-tongued, deceitful, or inconstant in their words, as they may chance to come into different companies; nor addicted to much wine, which will render them utterly unfit for their office; nor greedy of dishonourable gain, which may tempt them to violate their engagements to the church, and appropriate its stock lodged in their hands to private uses, rather than those charitable purposes for which it was collected. In one word, let them be persons well instructed in the doctrines of Christianity, and retaining the sublime and long concealed mystery of our holy faith, not merely as a point of speculation, but practice; and let it ever be held in a pure and undefiled conscience, and those only chosen into this office who seem conscientious men in the judgment of charity. And let even these be first proved

9 Holding the mystery of the faith in a pure conscience,

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so must their wives be grave, not slanderers, sober,

In like manner [let] the wives of the deacons, and therefore much more of the bishops, [be] grave and sober in their deportment, not according to the example of the great enemy, that malignant spirit, who has his very name from thence, false accusers of the brethren and others. Let them also be watchful for occasions of doing

the ministry, and especially to be recollected, when persons, who have been re-

markably profligate, are desirous of undertaking it, or returning to it.



SECT. good, and guard against every temptation to faithful in all things.  
 IV. evil, and let them be *faithful in all things* which  
 are committed to their care, lest their imprudent  
 and unfaithful conduct should bring the character  
 of their husbands under suspicion.

12 *Let the deacons, as well as the bishops, be the husbands of only one wife, and let them be men of prudence and resolution, governing their children and other members of their own houses well; that no irregularity at home may disgrace*

12 Let the deacons be faithful husbands of one wife, ruling their children and their own houses well.

the society they belong to. It is necessary to be thus cautious, though their ministry be but of an inferior rank, *for they who have discharged the office of a deacon well, procure to themselves not only a fair report in the general, but very often a good degree<sup>a</sup> of farther advancement in a higher office; and they lay a foundation for great boldness in professing the faith which is in Christ Jesus.* Their acquaintance with the affairs of the church will render them more capable of defending it, than many others can. And the honourable testimony borne to their character, by advancing them to this trust, and continuing them in it, will also embolden them to plead more freely, and engage the more respectful attention.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus.

#### IMPROVEMENT.

THE teachers of others, and those who preside in the highest offices which Christ has founded in his church, may learn from this passage their duty as well as their dignity and honour. Let them remember, the work they have desired and engaged in is a good work. Let them think and speak, not arrogantly, and tyrannically, but respectfully and solemnly of their office, and let them cultivate all these excellent qualities, which may fit them to discharge it aright: sobriety and vigilance, gravity and hospitality, the strictest temperance, the most diffusive benevolence.

2, 3 Let them rise far above those low views which are to worldly minded ministers the occasion of so many scandalous contentions, which so often establish a separate interest, and produce a secret and mutual aversion between them and their people.

<sup>a</sup> A good degree.] As a learned education was not in this age of extraordinary gifts so necessary in the superior officers of the church, as it has since been; and as it is highly probable deacons

might frequently officiate as occasional teachers in public assemblies: it might be matter of prudence, to choose their elders or pastors out of the deacons, to which the apostle here evidently refers.

Let the churches of Christ attend to this charge, to direct them in the choice of their pastors; and let ministers of standing and reputation, under whose guidance the matter may in part fall, be very careful that they do not encourage any to undertake the work who are deficient in these things: things of such importance, that it is certain no genius and learning can make up for the want of them. If deacons, in their inferior station, are to be free from such stains; and to be remarkable for such virtues, as are here described, how much more should the pastors themselves be so, to whom the inspection of the deacons is also committed?

Let the ministers of Christ therefore study to excel in them more and more. And let such as are but lately entered on their work, though not novices in the language of the apostle, yet be on their guard, lest they be *lifted up with pride*, and so fall into *the condemnation of the devil*. But from this lurking and insinuating evil who is secure! Let all ministers learn to draw an occasion of exercising humility, from what might in another view seem a temptation to vanity, a survey of the dignity and excellency of their office. For how justly may this humble them, when they reflect on the many imperfections which attend their discharge of it.

To conclude, let all, who are in any degree distinguished in the church, be excited to a care of presiding in a proper manner over their own families: and since it is evident that the apostolic rule allows of marriage, and supposes that, by whatever doctrine of devils, it might be forbidden, it would generally be practised by the ministers of Christ, let them however take care to make choice of companions in conjugal life, who may adorn and bless the houses to which they belong, and lessen, rather than increase, the difficulties inseparable from their own station and office.

## SECT. V.

*Though he hoped quickly to have an interview with Timothy, the apostle recommends the care of the church to him; in which view he raises his idea of the charge he received, and represents the difficulties attending the faithful execution of it, in consequence of those pernicious doctrines which false teachers would endeavour to introduce. 1 Tim. III. 14—to the end. Chap. IV. 1—5.*

1 TIM. III. 14. **THESE** things which thou hast now been reading concerning the character of persons who are to be intrusted with the office of bi-

SECT. shops and deacons, *I write to thee, hoping to* I unto thee, hoping  
 v. *come to thee shortly<sup>a</sup>. But if I delay, I give* to come unto thee  
 thee these instructions, *that thou mayest know* shortly;  
 1. Tim. how it becomes thee to converse in the house of 15 But if I tarry  
 III. 15. God, in which thou hast the honour to bear so long, that thou may-  
 high an office; even in that house, *which is the* est know how thou  
*church of the living God.* But I will not incul- oughtest to behave  
 cate the matter farther, contenting myself with thyself<sup>c</sup> in the house  
 reminding thee, that *the very pillar and ground* of God, which is the  
*of the whole system of gospel-truth<sup>b</sup>, upon which* church of the living  
 16 the support of the entire edifice depends, *And* God, the pillar and  
 which is *confessedly great*, beyond all controversy ground of the truth.  
 and contradiction, *is the mystery of godliness,* 16 And without  
 that wonderful and sublime doctrine, which it controversy, great is  
 is our great business to assert and enforce, and the mystery of godli-  
 which has so evident a tendency to promote true ness: God was ma-  
 godliness in all its branches: *God was manifest-* nifest in the flesh,  
*ed in the flesh* of our blessed Redeemer, in whose justified in the Spi-  
 human nature the incarnate Deity dwelt; and rit, seen of angels,  
 and thus he was *justified in* and by the Spirit, whose preached unto the  
 extraordinary communication, in the midst of all the meanness of human nature in its suffer-  
 ing state, vindicated his high claim, and mark- ed him out, in the most illustrious manner, for  
 the Divine Person he professed himself to be. He was *seen of angels*, and gazed at by them in  
 various circumstances of his life and death, as a most astonishing and instructive spectacle. He  
 was *preached among the Gentiles*, who were in- vited to embrace his religion, upon assurance of

<sup>a</sup> *Hoping to come to thee shortly.*] It seems evident from hence, that Paul intended to have come back to Timothy at Ephesus in a little time, but was providentially called another way; but it can by no means be concluded from hence (as has been shewn in the Introduction), that Paul wrote this epistle to Timothy after his imprisonment at Rome.

<sup>b</sup> *The pillar and ground of truth.*] Though it is, as Dr. Lightfoot has observed, very true, that this title is sometimes given by the rabbies to the members of the great *sanhedrum*, at least when assembled together, yet no interpretation of this text seems more precarious than that which refers it to the church. That had just before been called a house, and therefore cannot naturally be called a pil-

lar, or foundation. Yet if it were to be granted, it would only prove, that the church was to support Christianity from age to age (which it has certainly done,) not that any particular church is infallible. But it is well known, that many good critics refer this descriptive clause to Timothy, agreeably to that figure by which Peter is called a pillar, Gal. ii. 9. Compare Rev. iii. 12. But, I think, had this been the construction, the accusative case would have been used to agree with it understood. I therefore choose to end the sentence with the word *truth*, and begin the next with *truth*, as in the version and paraphrase; and then the whole system of evangelical truth is considered as resting on this pillar and basis, as *truth* may signify

Gentiles, believed on in the world, received up into glory.

being received to equal privileges with the Jews. SECT. V.  
He was also *believed on in the world*, many of the most distant nations already coming in to the Christian profession, and pressing for a share in the benefit of it. And at length, when his ministry on earth was completed, he was *received up into glory*, and seated on a throne in the heavens, where he presides over all things for the good of his church, and answers nobler purposes with regard to it, than his corporeal presence here could have done. I Tim. III. 16.

IV. 1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

These great doctrines of our holy faith are worthy of being recollected by every Christian, and of being insisted upon by every minister. *But the Spirit of Divine inspiration, in the scriptures of truth,*<sup>c</sup> and in evangelical prophets; particularly in me, *expressly saith* and testifies, *that in the last times,*<sup>d</sup> in ages yet to come, some, who are under the dispensation of the gospel, and make great pretences to zeal in its interests, shall apostatize from the purity of the original faith; giving heed to deceitful spirits, who shall endeavour to impose upon them by false, though specious appearances, and to various doctrines of demons,<sup>e</sup> and particularly such doctrines relating to the spirits of dead men, as the devil, the great author and abettor of lies, shall suggest to them for the most pernicious purposes. For they will come to be worshippers of dead idols, and departed spirits; as in Israel also they worshipped them; *through the hypocrisy* of the most abandoned and shameless *hars,*<sup>f</sup> spreading their errors under pretence of sanctity; whose own

<sup>2</sup> Spent tag lies in hypocrisy; having

<sup>c</sup> In the scriptures of truth, &c.] I have paraphrased this clause in its greatest extent, because, as there are some passages in the Old Testament which have been supposed, though I think not very expressly, to look this way, it is highly probable that others, who had the gift of prophecy, (as we are sure many at that time had) might predict so memorable and important an event, as Paul certainly had done before. See 2 Thess. ii. 1, &c. But the inspiration of the New Testament in general, rests upon much stronger evidence than what arises from this clause.

<sup>d</sup> In the last times.] Though it is certain, that (as Dr. Whitby here proves at large,) the phrase of the last days does often signify the concluding period of the

Jewish church, and the first age of Christianity; yet I cannot perceive, that it is so confined to this, but that the whole period, or time under the reign of the Messiah, may be spoke of in this language.

<sup>e</sup> Doctrines of demons.] Archbishop Tillotson follows Mr. Joseph Mede in explaining this, as expressing an *harkening* to the spirits of the dead. Tillotson's Works, Vol. II. p. 53. But, though this be undoubtedly one branch of that diabolical doctrine which the church of Rome hath followed, I see no sufficient reason for limiting the phrase to that detestable tenet.

<sup>f</sup> Through the hypocrisy of hars, &c.] A very ingenious critic (many of whose

## 390 *Requiring abstinence from marriage, and from meats.*

SECT. V. conscience is so seared and cauterised, that they feel no manner of remorse for the grossest frauds, by which they impose on the weak and credulous with impious pretences to a Divine revelation. They will indeed endeavour to gain the good opinion of men, as persons of extraordinary sanctity and mortification; in this view requiring, especially from the ministers of Christ, *abstinence from marriage*, as if it were an impure state, [and] less pleasing to God than that of celibacy. They will also urge men to refrain from various kinds of meats, which God, the bountiful Former of all things, hath created for our nourishment and entertainment, to be received with thanksgiving by the faithful, and by those who know the truth, and so are instructed to place religion, not in such indifferent things as these, but in things more truly excellent and worthy of God. For whatever these deceivers may suggest, and however they may represent the matter, every creature of God [is] good, and nothing [is] to be rejected under a colour of scrupling the lawfulness of it, [provided it be] received with thanksgiving;

- 3 Forbidding to marry; and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.
- 4 For every creature of God is good, and nothing is to be refused, if it be received with thanksgiving.
- 5 For it is sanctified by the word of God, and prayer.
- 4 they may represent the matter, every creature of God [is] good, and nothing [is] to be rejected under a colour of scrupling the lawfulness of it, [provided it be] received with thanksgiving;
- 5 For it is in that case sanctified by the word of God, which allows the use, and by prayer, which draws down a blessing upon it. And

remarks on scripture deserve attention,) has urged the authority of Epiphanius, for inserting into the former part of this verse the following words, as spoken by the apostle, *καταλαύετε τοις καρτερικοῖς λαλοῦντες ὡς καὶ ἐν τοῖς ἀγγέλοις συνέστησαν*. Epiph. Hær 78, p. 1055, Ed. Col. But the credit of one copy cannot be so considerable, as to warrant such an addition to the sacred text, especially considering how late that citation was made, and how absolutely impossible it would have been, after the time of Epiphanius, to have corrected all the copies, by erasing from them these words, of which no trace is any where else to be found. I rather think that this father, very far, to be sure, from being a correct writer, has confounded two quotations together, and in these words referred to 1 Cor. x. 7, illustrated by Psal. cvi. 28, of which he had an imperfect remembrance; or that by error, (with which the passage is introduced) we are to understand "he means," and then it will be only the gloss of Epi-

phanus. In this sense Mr. Mede took it, in his discourse on the apostasy of the latter times. Yet, as this seems a remarkable comment of so ancient a writer, I was willing to insert it in my paraphrase, though I could not mark it as any part of the text. The construction of the original in these two verses, *ὡς συνήθη πνεύμασι ἐν ὑποκεισιν φιλοδογῶν*, makes it necessary to vary from our translation in the manner I have here done. See Crit. Not. on Scrip. p. 9—103.

¶ *Abstinence from marriage and various kinds of meats.* The original words, *καλοῦσθων γάμον, ἀπέχεσθαι βρωμάτων*, contain, Mr. Blackwall well observes, one of the boldest ellipses in the whole New Testament, where a word is to be understood, contrary to that which is before expressed. But he shews, that some of the most celebrated classical writers, and particularly Horace and Cicero, take the same liberty. Blackw. Sac. Clas. Vol. 1. p. 72, 73.

when persons attend to the instructions of God's word, and maintain converse with him by prayer, seeking thereby in particular his blessing upon their food, they may indifferently use on any days all kinds of wholesome nourishment, not excepting those which were most strictly forbidden by the Mosaic law, for reasons peculiar to that dispensation, and therefore to expire when the authority of that law was to cease.

sect.  
v.  
1 Tim.  
IV. 3.

#### IMPROVEMENT.

WHAT the Spirit of God expressly spake has been so expressly accomplished, as plainly to prove the Divine original of this oracle, and of all that are connected with it. The grand apostacy of the latter days is made manifest, the seducing spirits have effectually done their part, the world has given heed to them, and wandered after them; so that doctrines of devils have almost cast out from his own church the doctrine of Christ. No testimony of hypocritical liars hath been wanting to confirm the fraud to the utmost of their power, and the whole conduct of it seems to declare to how dreadful a degree it is possible for conscience to be seared. Marriage has been forbidden, while the pardon of fornication, adultery, and incest, have been rated at a certain price by that grand merchant of the souls of men, who hath ventured to call himself the vicar of Christ upon earth. By him men have been taught to place the greater part of religion in abstaining from meats, in attending unintelligible jargon, instead of the service of God's sanctuary, and in transforming the high solemnities of the simplest and most rational worship that ever was instituted, into a ceremonious farce. Adored be Divine Providence and grace, that any parts of the once dark domains of this man of sin have been awakened to assert the purity of the Christian faith and worship, and to seek to purge away the reproach and infamy which such adulterations had brought upon the name! Blessed be God that our attention is diverted from these trifles and monsters, these mysteries of folly, and mysteries of iniquity, to the great mystery of godliness! Let it be familiar to our thoughts. The manifestation of God in the flesh! A sight which the angels beheld with wonder, while the blessed Spirit sealed the authority of God's incarnate Son, and attested his gospel among the Gentiles, till the world was brought to believe in him; so that he looked down from the throne of glory, to which he was received, and saw his own oracle fulfilled, *If I am lifted up, I will draw all men unto me*; (John xii. 32.) May this mysterious, yet resplendent truth be strenuously maintained, and practically preached, by all the ministers of the gospel: may

Chap.  
IV. 1.

Chap.  
III. 16.

SECT. V. they shew, in every other respect, that they know how to be-  
 Chap. iv. 3, 4, 5. have themselves bright in the house of the living God; and may  
 many by these means be brought to believe and to know the  
 truth in its vital energy. Then will the common enjoyments of  
 life have an additional relish, being received with thanksgiving,  
 and sanctified by the word of God and prayer.

## SECT. VI.

*Paul gives many good advices to Timothy, to attend to the great  
 essentials of religion, patiently to endure all afflictions, to be-  
 have with the most exact decorum and exemplary care, and  
 study to improve the gifts with which God had honoured him  
 for the edification of the church and the salvation of souls.*  
 1 Tim. IV. 6,—to the end.

## I TIMOTHY IV. 6.

SECT.

VI.

1 Tim.

IV. 6.

*If thou shalt be careful frequently to suggest these great and weighty things,\* of which I have now been writing to the brethren who are committed to thy charge, and to remind them of their importance with becoming zeal and affection, thou shalt be a good minister of Jesus Christ, and shalt act as may be expected from one who has been nourished up from his very childhood in the words of faith and of good doctrine, which thou hast accurately traced out, and followed with suitable diligence. But these profane and old wives' fables,b of which many of the Jewish allegorical and traditionary teachers are so fond, do thou reject, as things altogether unworthy of thy regard, and rather take care strenuously to exercise thyself in those doctrines and practices which have the most immediate tendency to promote real godliness. For that bodily exercise about which many are so solicitous, and in the pursuit of which they go through so many fatigues, in preparing for, and attending the public games, is profitable to but very little, the*

1 TIM. IV. 6.

*If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.*

<sup>7</sup> But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

<sup>8</sup> For bodily exercise profiteth little;

\* *Suggest*] Rappellius on the place justly observes, that this is the exact signification of the word *παρομιμνήσκω*. For the import of *παρομιμνήσκω*, see on Luke 3.

† *Old wives' fables.*] This undoubtedly signifies *Jewish traditions*. Compare chap. i. 4, 6; Tit. i. 14. If they were such as those with which the rabbinical writers, so far as I have had an opportu-

nity of judging of them, abound, nothing ever better deserved the name, they being not only the most *incredible*, but the most insipid and *senseless tales* any where to be met with.

‡ *Bodily exercise is profitable to little.*] *Γυμνασία*. It seems much more reasonable, with Dr. Whitby and Dr. Edwards (on Script. Vol. II. p. 167, 168.) to refer this to the celebrated exercises at the Gre-

but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. best rewards of it being of a very transient and fading nature, but true, substantial, practical godliness is profitable to all things, having the promise both of the present and future life;<sup>d</sup> naturally tending to promote our real happiness in this world, and being surely and alone effectual to secure the blessedness of the next. This [is] 9

9 This is a faithful saying, and worthy of all acceptance. a faithful saying, and worthy of all acceptance; receive it therefore, and retain it carefully, and inculcate it upon those who are committed to thy charge, or whom thou mayest be concerned in setting apart for the ministry. For the ad-

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. vancement of this godliness is the end of all the hardships we encounter; while we both pass through the most fatiguing labour, and suffer the sharpest reproach, and the most violent outrage, because we have hoped, and continue to hope, in the protection and favour of the living God, who is the Saviour and Preserver of all men;<sup>e</sup> by his gracious providence; and especially of the faithful souls who cordially believe and sincerely obey the gospel; for whom he reserves the most invaluable blessings of a future state; and whom he will guide safely to it, through all the

11 These things dangers of this. These, my dear Timothy, are 11 things of the greatest importance,<sup>f</sup> and there-

cian games, (of which Dr. Wost has given so entertaining and useful an account in the Dissertation prefixed to his Pindar,) than to those severities of the Jewish Exercises which some other commentators

" These strenuous exercises might promote strength and courage, they would naturally raise high emulation, and the victors received great honours, and sometimes valuable immunities and privileges. Perhaps, indeed, some of these might hardly balance personal injuries they might meet with in them; and many had suffered much who received no reward at all. But the apostle stands not on this: he plainly intimates, that where men succeed best, the greatest advantages they received by their victory, all fell infinitely short of those which true religion secures.

<sup>d</sup> Promise of the present and future life.] Godliness, under the New Testament dispensation, has no particular promise of health, or reputation, or wealth, or any other individual blessing, though in its natural consequences it wears a most

friendly aspect upon all, but it has the promise of comfort and happiness in general, and that declaration of Christ, that the good man shall receive an hundred fold, even in the midst of persecution, if that should be his lot, (Mark x. 30.) might alone be sufficient to vindicate the apostle in this assertion. I have often wondered, that so great a man, as the present Bishop of London, should suppose a reference here to the covenant with Noah, by which he supposes the original fertility of the earth was restored after the deluge; since there are so many other temporal promises made to the righteous; and the benefit of this is common both to good and bad men, admitting his lordship's hypothesis as to the sense of it. See Dr. Sherl. on Proph. p. 111.

<sup>e</sup> Saviour of all men.] This seems a title parallel to that in Job. vii. 20: Preserver of men: but he is especially the Saviour of believers, as he extends to them the noblest and most important deliverance.

<sup>f</sup> These are things of the greatest importance.] The following expression, of

sect.  
vi.  
1 Tim.  
IV. 8.



SECT. fore give them solemnly *in charge, and teach* command and teach.  
VI. them to all, as thou hast opportunity.

And, that thou mayest inculcate them with the greater efficacy, *let it be thy care to behave* 12 Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.  
IV. 13. *in such a manner, that no man may be able to despise thy youth; but, on the contrary, let thy whole behaviour command a reverence to it, while others see that, young as thou art in years, thou art old in wisdom, piety, and universal goodness. Be thou therefore an example to all the faithful in prudent and useful speech, in a grave, steady, and consistent conversation, in unbounded love, and in a candid yet zealous spirit, in uniform and incorruptible fidelity, and in unspotted purity, by which all suspicion of evil shall be avoided, and even all occasion of apology superseded.*

And *till I come back to Ephesus, to take thee along with me, if Providence favour my purpose of returning, or if not, till I may have an interview with thee elsewhere, make the best improvement of thy time, as considering the greatness of thy work, and the various furniture which it requires. In this view, attend to reading the scriptures and other useful writings, and to the important care of exhortation, and to* 13 Till I come, give attendance to reading, to exhortation, to doctrine.

*teaching both in public and private. Neglect not, by proper and strenuous exercise, to rouse and cultivate that gift of God's Holy Spirit which is in thee, which was given thee in a large and sensible effusion on that ever-memorable day when thou wert set apart to thy sacred office by the ministration of those who had the gift of prophecy, by which they were enabled and excited to foretell something extraordinary concerning thee. With such a token of his special presence did God honour the imposition of the hands of the whole presbytery, who concurred with me in* 14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

giving them in charge, shews that these words refer not merely to what was mentioned in the former clause, but to the whole preceding discourse.

[*In spirit.*] Some explain this of an industrious improvement of the gifts of the Holy Spirit, and have urged it as a proof, that Timothy was possessed of such extraordinary endowments of this kind, as raised him far above the rank of an ordinary minister. That he had miraculous gifts

is certain, compare ver. 1; but the proof of it from these words, which admit another sense so naturally and fairly, must be very precarious.

[*Gift—by the imposition of the hands of the presbytery.*] The presbytery seemed to have laid on their hands with Paul, when Timothy was solemnly set apart to the ministerial work; and, as the Spirit was often given by the imposition of the apostles' hands alone (compare 2 Tim. i 6;

15 Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto thy doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.

recommending thee to his blessing by that solemn rite. *Meditate therefore on these things, which I have now been writing thee by way of direction and charge; be always employed in attending to these things, that thy improvement in all that can conduce to the honourable and faithful discharge of thine office, may be made manifest to all around thee.* In a word, remember that thou art surrounded with numberless temptations, and that the trust committed to thee is a matter of infinite importance. *Take heed therefore to thyself, to thine own temper and conduct; and take heed to [thy] doctrine, both with respect to the matter and manner of thy teaching, and continue in them, making this the whole of thy business and care.* The fatigue indeed may be great, and many of the restraints to which thou mayest be subjected for the present, disagreeable, but the happy consequence will counterbalance all; *for in doing this thou shalt both save thyself and thy hearers.*<sup>1</sup> It will be the means, not only of delivering thine own soul in the great day of account, but of improving thy happiness to unknown degrees; and though it is not in thy power to command success, yet thou hast great encouragement to hope, that God will so bless thy labours, as to make thee instrumental in delivering many souls from death, and raising them to complete and everlasting felicity.

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VI.  
1 Tim.  
IV. 15.

we cannot suppose those of Paul would be less efficacious in this circumstance. See Misc. Sacr. Vol. II. Ess. II. p. 70. It is strange, that a man of Mr. Slater's good sense should have thought of interpreting presbytery here of the *whole college* of the apostles. There is no reason at all to believe that they were now together, or that any of them was with Paul at *Timothy's ordination*; for there is no hint of its being performed at Jerusalem, where a few, though but a few, of them might perhaps reside at this time. See Orig. Draught, p. 184. As this text strongly implies, that Timothy was adorned with some supernatural gifts, so it also proves, that the degree in which such favours were continued, did very much depend on the diligence and fidelity with which they were cultivated, by the person who had received them.

<sup>1</sup> *Save thyself and thy hearers.* I cannot forbear observing here, though it be not a critical remark, that the salvation of others may accidentally have some influence upon a man's own salvation; as the better those about him are, the more advantage he has for religious improvement, the fewer hindrances from duty, and temptations to sin. And the argument for imitation is much strengthened, when it comes from a person placed in an inferior station, from whom therefore less might be expected in that view than from ourselves. But certainly the thought chiefly referred to here, is the necessity of acting faithfully in the ministry, in order to being entitled to the Divine promise of salvation, in which persons who betray so important a trust can have no part.

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VI.  
Ver. 6 It is doubtless a very great advantage to Christians, and especially to the ministers of Christ, to have been *nourished*, and educated *in the words of faith and of good doctrine*; and they who are honoured with the great trust of training them up, should be particularly careful on this head, remembering that no other branches of learning are of comparable importance to any Christian, and much less to those whose business it must be to maintain the faith of Christ in the world, and to instruct others in his doctrine, both publicly and privately.

12 But to do this with success, and to command that reverence, which it is desirable for the public good they should command, whether they be younger or elder, it is necessary that they endeavour to be examples to other believers in their whole conversation and deportment, in word and in spirit, patterns of charity, faith, and purity. To qualify them more abundantly for such a work, whatever their gifts may be, whether of nature or of grace, it will be necessary to stir them up by frequent exercise, and to cultivate them by reading and meditation, as well as prayer; that their stock may be increasing, *that their profiting may appear unto all*, and that they may lose no advantage they can secure, of rendering their exhortations and instructions worthy the regard of the wisest and best, as well as the least and weakest of those committed to their care.

But surely, whatever difficulties may lie in their way, and whatever fatigues, or censures, or sufferings they may encounter while thus employed, the prospect of success may sweeten all. If they may *save themselves and those that hear them*, if they may *give up an account with joy*, if they may see souls recovered from the tyranny of sin and the kingdom of Satan now, and at length, after having anticipated the pleasures of heaven on earth, raised to the full enjoyment of those pleasures above, they will bless the remembrance of their labours. Yea, the very consciousness of spending life in such pursuits must, to a generous and pious mind, afford unspeakably more delight than the acquisition and enjoyment of any thing which the children of this world pursue, and perhaps some of them with equal fatigue.

8 Let Christians in other stations also be quickened to exert themselves in the same blessed cause, remembering, that while other things, for which men labour *as in the fire*, can profit but little, *godliness is profitable to all*. It hath so far the promise of *this life*, that the godly man shall not want any thing that his Father and his God knows to be truly good for him, and he will probably be abundantly happier in this world, amidst all the calamities to which he may be exposed, than in like circumstances

he could possibly have been, without such a principle of piety in his heart: and it has absolutely *the promise of the life which is to come*, and that such a life, so glorious and so lasting, that the very mention of it may well swallow up the thoughts of this life and its interests, any farther than as they are connected with that. Let us then receive the word with all readiness, and pursue those glorious objects, *trusting in the living God*, who, while he scatters the bounties of his common providence on all, is, in a peculiar and most important sense, *the Saviour*, the Guardian, the Father of those who believe.

# S E C T. VII.

*Directions for Timothy's conduct towards persons in different circumstances, and particularly elders and widows: which leads the apostle to give some advices concerning those nations who were intrusted by the church with some peculiar office, and supported out of the public stock in the discharge of it.*  
1 Tim. V. 1—16.

## 1 TIMOTHY, V. 1.

1 TIM. V. 1.  
REBUKE not an elder, but exhort him as a father, and the younger men as brethren.

THY office, O Timothy, will often oblige thee to censure the conduct of others, and sometimes of those who are more advanced in age than thyself. But remember to do it with a becoming modesty and tenderness. *Rebuke not an aged man<sup>a</sup> severely, but rather exhort [him] as a father*, to perform whatever duty he lectures, or to avoid those temptations which be dangerous to him: [and] as to the younger, though thou mayest use more freedom with them; yet remember still to treat them with kindness and affection, as brethren, and not with a lordly and supercilious contempt. Address thyself to *the aged women, as mothers; [and] to the younger, as sisters, with all chastity*, and the strictest decorum in thy converse with them; remembering how many eyes are upon thee, and how fatal any thing, which might in that respect, bring the least blemish upon thy character, would be to the honour and success of thy ministry, and to the credit of the gospel

SECT. VII.  
1 Tim. V. 1.

<sup>a</sup> The elder women as mothers, the younger as sisters, with all purity.

<sup>a</sup> In a *aged man*.] The opposition between elder and younger, plainly shows that *aged* here signifies an *aged person*, which may farther be argued from the opposition between elder and younger in the next verse.

SECT. and its professors. *Honour*, and endeavour

VII. honourably to support, those *widows who are*

*truly widows,*<sup>b</sup> and whose destitute circum-

1 Tim.  
V. 3.

stances recommend them as the certain objects

4 of charity. *But if any widow hath children,*

*or grand-children,* who are capable of supportin-

her, *let them learn first to exercise grateful piety*

*at home, and to repay* the benefits they have re-

ceived from *their parents*, or remoter progeni-

tors, in their necessities, before they talk of

extending their generosity to others; *for this is*

*good and decent, fair and beautiful* in the eyes

of men, *and it is likewise acceptable before God,*

who requires us, out of regard to his honour

and favour, to attend carefully to the duties of

those relations in which we stand to each other.

5 *Now* that you may understand the character,

to which I advise you to confine your charitable

exhibitions, I must add, that *she who is truly*

*a widow, and thus left alone,* and destitute of the

assistance of human friends, is one that *hopeth*

*in the good providence of God,* reposing herself

with humble confidence on his faithful care,

*and continues* constantly *day and night*<sup>c</sup> *in sup-*

*plications and prayers,* makes devotion her bu-

siness, in the proper return of its daily seasons,

and endeavours to be as much at leisure for it

6 as her circumstances in life will permit. *But*

*she that liveth luxuriously,* as some Christian wi-

dows, to the great shame and scandal of their

profession, do, *is indeed dead while she liveth;*

as to the noblest ends and purposes of life

7 *And* as this is a very important article, and *thes*

*things,* in some degree, affect Christians of a<sup>1</sup>

circumstances and relations in life, who are to

be ready to lose themselves in the pursuit of se-

sual pleasure, I desire thou wouldst *give th*

*in charge* to all thy hearers, *that so they may*

3 Honour widows,  
that are widows in  
deed.

4 But if any widow  
have children or ne-  
phews, let them learn  
first to show piety at  
home, and to requite  
their parents: for  
that is good and ac-  
ceptable before God

5 Now she that is  
a widow indeed, and  
desolate, trusteth in  
God, and continueth  
in supplications and  
prayers night and  
day.

6 But she that liv-  
eth in pleasure, is  
dead while she liv-  
eth

7 And these things  
we in charge, that  
v may be blame

<sup>a</sup> *Truly such.*] Here is, as Calvin justly observes, an allusion to the Greek word *νηκη*, which signifies a person in *distressed and indigent* circumstances.

<sup>c</sup> *Day and night.*] That is, *continually*, morning and evening, and on every proper occasion, by night or by day, 1 Thess. ii. 9, iii. 10, 2 Tim. ii. 8; 1 Tim. i. 3.

<sup>1</sup> *And these things*] Some; but so

phers, even among the barbarous nations, are noted for having spoken of those as *dead*, who deserted what their sects esteemed the doctrines of truth and abandoned themselves to sensual passions. The word *σπινδωσα*, which we may render *living in pleasure*, properly signifies *living deliciously*; and Dr. Whitby observes, it especially refers to drinking strong and costly liquors

this respect *be blameless*,\* and that by maintaining a due government of themselves, and strenuously attending to the duties of life, they may answer the obligations under which they lie.

SECRET.  
VII.  
1 Tim.  
V. 7.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

But especially insist upon it, that a due care be taken of the poor, by those of their relations who are capable of supporting them; for if any do not provide for his own, and especially for those of his own house, he hath, whatever he may pretend, in effect and practically denied the faith, and, on the whole, is worse than an infidel; bringing a greater dishonour upon the gospel, than one who openly professes to reject it, while he is thus deficient in those duties which common humanity teaches even many of the heathens to practise themselves, and to incul-

9 Let not a widow be taken into the number, under threescore years old, having been the wife of one man,

cate upon others. Let not a widow be taken upon the list<sup>b</sup> of those to be maintained by the church, and to minister in the office of deaconesses in it, who is under sixty years old, and then, only such a person who hath been the wife of one man,<sup>c</sup> and avoided all scandalous com-

\* That *they may be blameless* | Some would refer this to the *widows*; but the gender of the word *ἐκκλησίαν* rather favours our referring it, either to the deacons, or to *smoothing stones* in general; since it is certain, that widows were not the only persons who, in so luxurious a city as Jerusalem, were in danger of falling into such accusableness as he had been warning the church of.

† Those of his own house | *Τῶν οἰκίας* may signify his wife, or those who dwelt with him; but a person here spoken of; and it would certainly be an aggravation of his neglect, if the relations, whom he was unwilling according to his ability to maintain, were in his family, and consequently under his eye, so that there did not seem to be reason with Mr. Hallist. (Notes on 1<sup>st</sup> Vol. 4. p. 11.) to conclude, that he neglected others of the household, as the apostle speaks elsewhere, (Gal. vi. 10.) that is, *believe, relate*.

‡ *Worse than an infidel*. | Dr. Whistly proves, by very apposite citations, that the heathens were sensible of the reasonableness and necessity of taking care of their relations, and especially of parents, when they fell into poverty.

<sup>b</sup> *Τὴν ἐκκλησίαν τῆς πόλεως* | *the assembly of the city*

has precisely this signification. Surely not to imagine, that the apostle meant to confine the charity of the church to widows of such an age, and who had all these characters; we must therefore conclude, that he speaks of those who bore the office of deaconesses, who were probably intrusted with the care of entertaining Christian strangers, whether ministers or others, and perhaps of educating some poor children, who might be maintained by the *alms of the church*. And it might, on many accounts, and for very obvious reasons, be proper, that this office should be committed only to persons of an advanced age, and such as had aside all thoughts of marriage again. It is evident, that they who had practised hospitality themselves in their more prosperous days, would be peculiarly fit for one part of this office, and peculiarly worthy of the countenance which this office gave, and of the trust which it implied.

<sup>c</sup> *The wife of one man*. | It is very certain, that second marriages in general are not condoned by Christianity, and it would be a great objection against it if they were. The apostle expressly advises the *margin* *widows to marry again*, ver. 14; and it would seem very hard to conclude

SECT. VII. *merce with others. And, as some peculiar trust is reposed in such, let care be taken, that she be [one] who hath a reputation for good works in general; and she will especially be worthy of such an encouragement and honour, if she have educated her own children with care, or any other children who have been committed to her; if in her more prosperous days she have expressed an hospitable temper, and lodged strangers, who have been at a loss for necessary accommodations on their journeys; especially if she have washed the saints' feet, and in other respects relieved in a proper manner Christians in such circumstances; if she have, in other instances, according to her abilities, assisted the afflicted, and, in short, if she have followed every good work, and endeavoured to adorn her pro-*

11 *fession by a benevolent and useful life. But refuse to admit into such an office the younger widows; for when they grow wanton,*<sup>1</sup> *as (though such a disposition be directly against the laws of Christ,) many in such a circumstance of life do, they will marry, and perhaps to husbands who are strangers to Christianity. Thereby exposing themselves to just blame of men and condemnation from God, because they have disannulled their first faith, and violated their engagement to the church, when it assigned them such an office, to which it would be very inconvenient to admit persons that have any view of entering again into the conjugal state: to say, that some men have been enticed, very improper alliances, to throw off even*

13 *general profession of Christianity. And deed, with relation to several of such, (as societies less careful in t*

10 Well reported of for good works; if she have brought up children if he have lodged strangers, if she have washed the saints' feet, have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry

12 Have damnation, because they have cast off their first faith.

3 And withal

them afterwards from this office, how fit soever they might be for it on other accounts, merely because they had done it. I therefore am inclinable to think the meaning of the expression may be, one who chastely confined herself to one husband, while in the married relation; for it is certain, that it never was usual among the Jews or the Greeks, to admit women to have more than one husband at once. It may deserve consideration, whether this may not reflect some light on the correspondent phrase, when ap-

plied to a bishop in 2. <sup>1</sup> *ἐκ τῶν νεωτέρων* is a strong expression, which cannot be exactly rendered into English. When these widows grew negligent of their proper duty, sensual affections might prevail upon them; and their credit among Christians being hurt by such an unbecoming conduct, it is very probable they might often be forced to take up with *heathen husbands*, and so might at length be led to apostatize from Christianity.

they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not.

respect than were to be wished,) these women <sup>SECT. VII.</sup> *also*, while they pretend to continue in their office, *being idle*, and slothful in the province they have undertaken, instead of staying at home, and attending the proper duty of their charge, <sup>1 Tim. V 13.</sup> *learn [a habit of] gadding abroad, and going from house to house; and [they are] not only idle, but triflers also and busy-bodies*: there is a levity and impertinence in their behaviour, which is the natural result of neglecting to keep themselves well employed; and they are often *speaking things* that are very *unbecoming*, which do loudly proclaim the irregularity of their disposition, and shew how much their minds are vitiated and disordered.

14 I will therefore men  
child, as, . . . . .  
house, give none oc-  
casion to the adver-  
sary to speak re-  
proachfully.

*I would therefore have the younger [widows,] 14* instead of thinking of a trust and situation, for which they are generally so unfit, to *marry* again, if they are so inclined, as it is generally best that they should; and employ themselves in such cares as suit the mistress of a family, that they may *breed children, [and] govern their domestic affairs so as to give no occasion to the adversary*, who is glad to find any excuse for it, *to speak reproachfully* of religion, on account of the unsuitable behaviour of its professors. And 1; I give the caution with the greater solicitude, because it is too evident, that as *for some*, from whom the churches expected better things, they *have already turned aside after Satan*, so as to follow his leading and impulse, in direct opposition to the law of Christ, and much to the detriment of his interest.

16 If any man  
woman that believeth  
have widows, let  
them relieve them,  
and let not the  
church be charged,  
that it may relieve  
themselves: that are  
widows indeed.

*But if any believer of either sex have near re- 16* lations, who are *widows*, let them, as I advised before, *take care of them at home, that the church may not be burdened with more charitable cases than it can properly support, but may take care of [those who are,] as I have said, truly widows, and must otherwise be left altogether desolate.*

[*Triflers*] The word *ψιλλοι* seems to be derived from *ψαλλω*, which I think properly signifies the noise which water makes when it is ready to boil over. See Raph in loc. And therefore it very well

expresses the inward fermentation, (it I may so speak,) in the minds of these trifling people, which they vented by unprofitable discourses



## IMPROVEMENT.

SECT. VII. MINISTERS are instructed by this apostolical advice, in that difficult duty, of managing reproof aright. Churches may learn how their poor are to be treated, and children may be reminded of that grateful tribute which they owe especially to their aged and necessitous parents. No recompense can be fully adequate, but surely to a generous temper nothing can be more delightful, than to soothe the declining years of those by whom our infant-days were sustained, our feeble childhood supported, and our giddy youth moderated and directed.

- 6 Let St. Paul's sentiments of a luxurious life be particularly attended to in this age of ours, in which so many are entirely devoted to these pleasures. They call it living, but the wiser apostle pronounces it a kind of moral death. And many of the heathens themselves have been instructed by nature to speak in a language like his. Nay some of them acted on this principle, in a manner, which might shame most that call themselves Christians. Let us learn to form our taste on nobler pleasures than those on which thoughtless multitudes are so intent. Let us cultivate those that are suited to our rational and immortal spirits, and that will not only follow us into the invisible world, but will there be exalted and improved.

But let us be particularly careful, that, while religion raises us above a sensual life, we do not make use of it as a pretence to excuse ourselves from attending to social duty. To neglect a due care of those whom Providence has committed to us, would, in the apostle's language, be a *denial of the faith*, and would even argue us *worse than infidels*, who, deficient as they were in the knowledge of God, or in such regards to him as were even proportionable to what they knew, discoursed boldly and excellently on the obligations of justice and benevolence to our fellow-creatures, and were themselves example of what they taught in relation to them.

- 10 Among other virtues here spoken of with due honour, a proper care in the *education of children* is none of the least. Let Christians of both sexes be diligent in it, and let women, to whom the chief care of children is consigned in the tender years, when the deepest and surest impressions are often made, be sensible, how great advantage the public may receive by their wise and pious conduct towards them. While many are *triflers and busy-bodies, running from house to house, and speaking things which they ought not*, let women professing godliness remember they are to adorn it by the exercise of domestic virtues, so as to cut off occasion of *speaking reproachfully*, even from the ingenious malice of *adversaries*: occasion too often given by those

who, while they follow the gay desires of their hearts, and the fashions of this vain world, seem to have forgotten what the apostle intended by the awful and lively phrase of being turned aside after Satan; and make themselves his more secure and certain prey, by every step they take in these flattering paths through which he would lead them to final destruction.

# SECT. VIII.

*The apostle adds directions concerning the regard to be shown by the people to their faithful ministers; concerning the method of proceeding against those who were accused of any fault; and the most prudent and regular manner of treating candidates for the ministry. The section concludes with some other necessary advices and particulars for the instruction of Christian slaves. 1 Tim. V. 17—to the end. Chap. VI. 1, 2—*

## I TIMOTHY V. 17.

**LET** the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine

**I** HAVE already been giving you some directions with relation to those who are elders in age, and now let me add a word or two concerning those who are distinguished by the office they bear in the Christian church, and have that title of respect and reverence given them on that account. And here *let the elders which preside well<sup>a</sup> be esteemed worthy of double honour<sup>b</sup>*, and, as circumstances may require and admit, let them be respectfully maintained by the society; especially those who, to all their other kind cares of a more private nature, add an exemplary attendance to that of public instruction, and labour with diligence and zeal in administering the word, and stating and vindicating the doctrine of the gospel in your religious

SECT.  
VIII.

1 Tim.  
V. 17.

<sup>a</sup> *The elder who preside well.*] Mr. Reeves (Apol. Vol. p. 115. note P) must surely be driven to very great extremities, when, to ward off some consequences, he is content to him disagreeable, he concludes that these elders were bishops, in the English sense of the word, or persons of an order superior to common ministers: which interpretation would suppose, that some such officers in the church might preside well, though they did not labour in the word, while able to do it, which the following words evidently suppose the elders here spoken of to be; for else their being disabled by

age, or any other infirmities, would be a strong reason for their being honorably maintained, on account of the services of their better years. Compare note on 1 Thess. v. 12.

<sup>b</sup> *Double honour.*] It is a scrupulous nicety of interpretation, to explain this as a decision, that they were to have twice as much as the *doctores*. Different circumstances might require different exhibitions to persons in the same office. It seems only to express a plentiful maintenance (according to what they needed, and the society could afford), given in a liberal and respectful manner

sect. assemblies.<sup>c</sup>

VIII.

1 Tim.

V. 18.

For you well remember, I doubt not, that *the scripture has said* again and again, *Thou shalt not muzzle the ox that treadeth out the corn*, but shalt allow him, while labouring upon it, to eat of it as his hunger requires, (Deut. xxv. 24; 1 Cor. ix. 9; and note): and the Old Testament, as well as the words of our Lord and the reason of mankind, teaches us, that *the workman [is] worthy of his hire*:<sup>d</sup> on which account the law requires that, instead of being entirely withheld from him, it should not be delayed for a day. Deut. xxiv. 14; Lev. xix. 13. Persons therefore, who labour in so honourable and important a work, are by no means to be neglected, nor suffered to want ne-

cessary support and encouragement. Great care should also be taken that their reputation, on which their usefulness will so much depend, may not be lightly impeached. Accordingly, *do not receive an accusation against an elder, unless on the testimony of two or three credible witnesses*; for the single report of any one person is not material enough to set against the word of an elder, maintaining his own innocence.

20 You will, I doubt not, use your utmost endeavours to preserve the purity of the church; yet as offences will certainly come, let me advise you to keep up a due solemnity in church-censures; and as for *those that sin* in any scandalous and remarkable manner, *rebuke* them before all, that even the rest of the congregation may fear, and stand upon their guard against those temptations which have brought upon

21 others such public admonition and reproof. I

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and, the labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 To rebuke that sin before all, that others may fear.

charge thee be

<sup>c</sup> *Especially they who labour* | This seems to intimate, that there were some who, though they *preached* in the church, were not employed in *preaching*. Limborch indeed is of opinion, that *knowing* signifies those who did even *labour* themselves with their extraordinary labours, which some might not do, who yet in the general *preached* well, supposing preaching to be a part of their work. Limb. Theol. lib. vii. cap. iv. § 10. But it seems to me much more natural to follow the former interpretation. Compare 1 Cor. xvi. 16.

<sup>d</sup> *The workman, &c.* | As the very words of this passage only occur Luke

x. 7; it is the opinion of the ingenious Mr. Seed, that St. Paul here quotes those words of the evangelist as of equal authority with those of Moses. Deut. xxv. 4. Seed's Ser. Vol. II. p. 202.

<sup>e</sup> *Those that sin* | I see no reason for understanding this of *condemned* elders; though, were it to be so taken, it would by a strong consequence be applicable to others. A humour of seeking a stricter connection than is any way necessary, has led many commentators into very limited, and sometimes into whimsical interpretations.

fore God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

know how contrary these faithful proceedings may sometimes be to flesh and blood, and therefore solemnly charge [thee] before the blessed God, and the Lord Jesus Christ, and the elect angels, (who, having kept their stations, when so many of their fellows were seduced by Satan, are now confirmed in a state of immutable felicity, and shall attend our common Lord to the awful judgment of the great day,) that thou keep these things without any prejudice against any part of them; doing nothing by partiality, in favour of one person more than another, according to the inducement of private friendship or affection.

SECT. VIII.  
1 Tim. V. 21

22 Lay hands suddenly on no man, neither be partaker of other men's sins: And as it is a matter of so great importance to the Christian church, what persons are admitted to minister in it, I must also charge thee, that thou lay hands suddenly and rashly on no man, to set him apart for that sacred trust, before his character and qualifications have been fully examined and thoroughly approved. Neither make thyself partaker in the sins of others, as thou wilt certainly do, if thou art the means of bringing those that thou mightest have discovered to be

[The elect angels.] Mr. Joe. Mede interprets this of the seven archangels chosen by God to the greatest nearness to him, and highest honours in the court of heaven. But all his arguments, to prove that there is such a number of celestial spirits, in such words, *archangels*, applied to men, are weak, that I rather chose to interpret it of angels in a more general sense, or principles which I think much more common.

[Lay hands suddenly and rashly.] That this is the signification of *ῥαπιδῶς*, *Rapidius* has sufficiently shown. Though some have referred us to the laying on of hands in the abolition of notorious offenders, it seems safer and more natural to explain it of *ordination to the ministry*; in reference to which this rite is often alluded to in these epistles. It has been said by one of the most rational and candid patrons of Diocesan Episcopacy, "What need was there that, after the settlement of a Christian church at Ephesus, Timothy should be sent to ordain elders, if a right of ordination lay in presbyters, or in a church nominating to the pastoral office? Especially, how should he, on this supposition, be di-

rected to perform it himself, and not merely to advise and assist others in the performance." Bishop of Winchester (Dr. Hoadly,) of Epist. p. 392. But I must beg leave to answer, that this does not appear to be the chief reason of Timothy's being sent to Ephesus, or rather being left there, when Paul went into Macedonia (chap. 16.) Various circumstances of this church might require, that a person of Timothy's extraordinary gifts and character, should be left to superintend their affairs: and it might reasonably be taken for granted, that, as he was there by the apostle's special direction, so much regard would be paid to him, that he would be desired to preside in their sacred solemnities, in the same manner as Paul had done when among them. But that no elder could at any time be ordained, without the presence and concurrence of such an extraordinary person, and that such an extraordinary power and influence should afterwards be transferred to others, not in like manner qualified for the management of it, are things neither easy to be proved, nor rashly to be taken for granted, on a question of so great moment.

SECT. unworthy men into the ministry; who may keep thyself pure  
VIII. have much greater opportunities of doing mis-  
chief, in consequence of their bearing such an  
1 Tim. office, and may give great scandal, and lead  
V. 22. many others astray. Therefore *keep thyself pure*  
from such pollutions, as well as all others, by

22 guarding against the first occasion of them. A  
recollection of the difficulty of thy work, and  
what I know of the tenderness of thy constitution,  
and thy great abstinence, engage me to caution  
thee, that thou *do not* confine thyself *any longer*  
to *drink water* alone, *but use a little wine* mingled  
with it, *for the sake of thy stomach*, which  
needs to be strengthened by that more generous  
liquor in a moderate quantity; and out of regard  
to *thy frequent infirmities*, which otherwise may  
grow upon thee, so as to render thee incapable  
of that public service for which thou art so well  
qualified.<sup>a</sup>

23 Drink no longer  
water, but use a little  
wine for thy sto-  
mach's sake, and  
thine often infirmi-  
ties.

24 In judging of characters, and passing sentence, according to the advice given above, you will find it necessary in different cases to use different precautions. *The sins of some men are manifest, leading on to pass judgment* on them without any difficulty; *whereas some follow after*, and are so artfully disguised, that it will require great diligence and strict examination to detect them.

24 Some men's sins  
are open beforehand,  
going before to judge-  
ment; and some  
men they follow af-  
ter.

25 So also the good works of some are manifest to all, and spread a kind of glory around those that perform them, which renders them lovely and venerable in all eyes: *an! those which are otherwise*, though for a while concealed under the thickest veils that humility can spread over them, *cannot long be entirely hid*. They will appear on accurate observation; and as they will at the last day be laid open to their public ho-

25 Likewise also  
the good works of  
some are manifest be-  
forehand, and they  
therefore are otherwise  
easily to be hid.

<sup>a</sup> [Use a little wine, &c.] One cannot forbear reflecting here, how very temperate Timothy must have been, to need an advice of this kind; which amounts to no more than mingling a little wine with his water. And what is said of his *many infirmities* compared with the apostle's exhortation to him, to be *instant in preaching the word*, may certainly teach us, that every weakness of constitution is not to be acquiesced in as an excuse for not going on with the ministry; though, to be

sure, great allowances are to be made for bodily infirmities, and he himself may often depend upon seasonable interruptions of public labour. Sir Norton Knatchbull, observing that the connection is so broken between the 22 and 24 verses, by the insertion of this advice in this place, conjectures, that Paul might write it in the margin by way of postscript, and that it was introduced into the text by the mistake of some early transcriber.

nour, they will in the mean time recommend such silent and reserved Christians to the esteem and respect of those who are intimately conversant with them; and may even prove the means of advancing them to some important trusts, which they are not the less fit for, because they have so low an opinion of their own merit.

SECT.  
VIII.  
1 Tim.  
V. 25.

VI. 1. Let as many servants as are under the yoke, count their own masters worthy of all honour; that the name of God and his doctrine be not blasphemed.

I shall only here add a word or two concerning servants, whom, inferior as their station in life is, I would not have you overlook; since their souls are equally valuable before God with those of their superiors, and much of the credit of Christianity is concerned in their conduct and behaviour.

VI. 1.

*Let therefore as many servants as are under the yoke of bondage, account their own masters worthy of all that civil honour and respect which suits the station in which they respectively are; not taking occasion from their own religious knowledge and privileges, to despise and rebel against them; that the name and doctrine of God, which they profess, may not be blasphemed by their insolence and pride. And as for those servants who are so happy as to have believing masters, let them not presume upon that account to despise [them] because they are brethren, and with respect to sacred privileges, equal in Christ their common Lord: but let them rather serve [them] with so much the greater care, tenderness, and respect, because they are faithful and beloved, [and] partakers with them of the great and glorious benefit which the gos-*

2. And they that have believing masters, let them not despise [them] because they are brethren; but rather do them service because they are faithful and beloved, partakers of the benefit

[Partakers with them of the benefit] would render *αγαπῶντες* [loving, reverencing, &c.] because they are partakers of the benefit, that is, the benefit of their service, are faithful and beloved. But this seems to take it for granted, that what the apostle exhorted to was already actually done; that is, that such faithful services were rendered. Others, as Mr. Cradock has observed (Apost. Hist. p. 221), would translate it, *who will be careful to recompense the well-doing of their servants*; but I think *αγαπῶντες* signifies a benefit freely conferred, and therefore is hardly fit to express even the cheerful and exact obedience of slaves. If this clause be referred to the servants, and the whole be rendered, *but rather let them who partake of the benefit, that is, who have a*

share in the same blessed hope with their masters, *do service to them, because they are faithful and beloved*, the sense will be so far the same, that *αγαπῶντες* will signify that great and glorious benefit, which by virtue of our Christian profession, superiors and inferiors equally share; and strongly suggests, what a band of union the participation of it should in all reason prove. But this supposes a translation which seemed unnecessary; so that this is on the whole one of the many texts, where, having examined a variety of versions, we have been obliged to acquiesce in our own, which is in the main a very good one; and generally gives the true sense, though the elegance and spirit of it may oft be improved.

SECT. pel brings to all its faithful professors, of what-  
 VIII. soever rank or profession in life. And let the  
 thought of the degree in which they share the  
 1 Tim. favour of God, the tender bond in which as fel-  
 VI. 2. low-Christians they are joined, and the hope of  
 partaking with them in all the final blessings of  
 an happy immortality, while it engages their  
 servants to behave towards them in a becoming  
 manner, teach the masters duly to condescend  
 to them, and treat them, not only with justice,  
 but with kindness.

## IMPROVEMENT.

THE regards here required to the elders who preside well, and  
 who labour in the word and doctrine, are in themselves so reason-  
 Ver. 17. able, that where the other duties of Christianity are attended to,  
 and the inestimable blessings of it duly apprehended and esteem-  
 ed, there will be no need of insisting largely upon them. To be  
 19 cautious how we lightly believe any report to the injury of such,  
 is what we owe to ourselves as well as them, since our own im-  
 provement, by their ministration, will be greatly obstructed by  
 any prejudices taken against their persons.

Let the ministers of the gospel remember, how much it is then  
 duty to appear strenuously in defence of their Master's precepts,  
 20 and to reprove bold and insolent offenders, in whatsoever rank  
 they may stand. And, lest riches, and power, and greatness of  
 station, should obstruct their faithful execution of this office, let  
 21 them think of the *solemn charge* they have received *by* *re* *God,*  
*and the Lord Jesus Christ and the elect angels,* and of the appear-  
 ance which they and their people must make before the awful  
 tribunal of *Christ, when he shall come in his own glory and that*  
*of his Father,* and attended by all his *holy angels.* The frequent  
 consideration of that important day would have an uniform in-  
 fluence on the whole of their conduct; it would particularly make  
 22 them careful, that they do not contract pollutions, and make  
 themselves *partakers in other men's sins,* by *laying hands sud-*  
*dently on any:* but use a proper care in examining, that in the  
 great business of ordination they may act on the conviction of  
 their consciences in the sight of God, and maintain an unbiassed  
 regard to the honour of the great Redeemer and the salvation of  
 23 souls. Yet let them still be severer towards themselves than  
 others, and maintain that strict temperance and self-government  
 in every respect which may become the dignity of their cha-  
 racters, and command the reverence of all about them.

24 Let us all endeavour to be shining examples of good works,  
 and while so many declare their sins openly, and send them, as it

were before them to judgment, let us never be ashamed of religion. Yet where a modest reserve may be conveniently maintained, let us study it, and always avoid an unnecessary ostentation, as remembering the time will come, when those good works, which have been most solicitously concealed from the eyes of men, will be publicly honoured and rewarded by God. In expectation of that day, let us all attend to our proper offices, whether in superior or inferior stations of life, studying so to behave, as *that the name and doctrine of God may never be blasphemed upon our account*, and always feeling the force of that endearing engagement to all social duties, which arises from our sharing with all true Christians in the favour of God, and in the blessings and hopes of his gospel. •

SECT.  
VIII.  
Ver. 25.

Chap.  
I. 1, 2.

## SECT. IX.

*The apostle presses Timothy to urge on his hearers the great things which relate to practical godliness, as what will be attended with the happiest consequences; and cautions against covetousness, as the root of all evil.* 1 Tim. VI.—2—12.

1 Tim. VI. 2.

**THESE** things teach and exhort.

1 TIMOTHY VI.—2.

**THESE** things, which I have been mentioning, take care, O Timothy, to *teach and exhort* thine hearers always to maintain a due regard to them. And *if any one teach otherwise*, if he attempt to broach principles contrary to these great maxims *and attend not*<sup>a</sup> to such *sound and wholesome words*, [even] to *those of our Lord Jesus Christ*,<sup>b</sup> as these may with strict propriety be called, *and which express the doctrine [that is] agreeable and subservient to the great cause of practical godliness*, which it is the declared design of the gospel to promote;

SECT.  
IX.  
1 Tim.  
VI. 2

4 He is proud, in the world; Whatever fair shews of simplicity and humility he may affect, *he is certainly proud*, and, whatever conceit he may have of

<sup>a</sup> Attend not ] I think it is with great reason, that the learned Dr. Bentley supposes, that the original reading was not *οὐκ ἀκούει*, which is seldom used in this sense, but *ἀντιτίθει*, or rather *ἀντιτίθη*, which has been thus used in this epistle. Chap. I. 4. See Phil. Eps. against Coll. p. 72, 73.

<sup>b</sup> Words of our Lord Jesus Christ. I neither suppose, with Mr. Pyle, that this

refers to Mat. xxi. 27, and the many parallel places, nor with others, to any sayings of our Lord which tradition had as yet continued, but which are now lost. It seems much more natural to conclude, it goes on this important principle, that what the apostle wrote, as by Divine direction, was in effect the words and commandments of Christ. Compare 1 Cor. xiv. 37.



SECT. his superior knowledge, he is *one who knows* knowing nothing, but  
 IX. *nothing* to any good purpose; but, like a man doting about ques-  
 tions and strifes o-  
 ~~~~~ raving and delirious in a fever, he runs on, de- words; whereof com-  
 1 Tim. claiming on idle questions, and useless debates eth envy, strife, rail-  
 VI. 4. about words; from whence no good can be ex- ings, evil  
 pected to arise, but, on the contrary, a great va-  
 riety of mischief, *envying* of those more regard-  
 ed than themselves, *contention* with others who  
 will not submissively yield to what such self-suf-  
 ficient teachers dictate, *abusive language*, which  
 their intemperate zeal deals round to all who of-  
 fend and *evil suspicions*, and obnoxious  
 representations of the worthiest and most amia-  
 5 ble characters: Angry debates of men whose minds 5 Perverse dis-put-  
 are corrupted and averse from the truth, for ings of men of cor-  
 which they pretend so eagerly to plead; while rupt minds, and des-  
 they seem to suppose that which promises the titute of the truth,  
 largest quantity of gain, to be most worthy of supposing that gain  
 their pursuit; and would, if possible, varnish is godliness; from  
 it over with the venerable name of godliness. Turn such withdraw thy-  
 away therefore from such, and have no intimacy self.  
 6 with them. Whereas, on the contrary, if any 6 But godli-  
 man will but have the integrity and resolution contentment  
 to follow true religion, wherever it leads him,  
 he will certainly find that *godliness* which is so  
 naturally accompanied with inward contentment  
 and peace of mind, in every circumstance of life  
 which Providence may appoint, is indeed great  
 gain; and does much more to promote real hap-  
 7 piness, than any accession of wealth could pos-  
 sibly do. And it is the truest wisdom to ac-  
 custom our minds to such reflections as these; nothing we bring  
 for we brought nothing into the world along with into  
 us, but were thrown naked upon the indulgent  
 provision which our gracious Creator has been

c *Raving on questions* &c.] *is* so well known that it signifies a person in a distracted state, that it hardly required the pains which Dr. Abraham Taylor has taken to prove it, by a large collection of authorities. Bishop Wilkins would render it, he is *ick of questions*, or of the *strangling disease*, with which, it is much to be lamented, that the Christian clergy, as well as laity, have so generally been infected, in almost all ages and nations. Wilk. Sermon, p. 73. The word here seems to express the effect of

a disease upon the mind, in which view, raving appeared a more proper word than doting.

d *With contentment*] Doddridge thinks *autarceia* here signifies a *competency*; but it gives a much nobler sense, to suppose the apostle so intimate, that *contentment* will attend *godliness*, as its inseparable companion, and consequently that the godly man will be happy, whatever his circumstances in life may be, and even much more so, than any accumulation of worldly wealth can make him.

world, and it is certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil; while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, shun these things; and follow

pleased to make for us; [and it is] evident that, whatever treasures the most insatiable avarice could amass, we cannot carry any thing out of it, but must in a little time return to the dust, stripped of all. Having therefore, while we

continue in this transitory and uncertain life, food and raiment, and having the other necessities of it, let us be content with these, and not seek, with restless earnestness and solicitude, the great things of it, which are often of so short a continuance, and of so precarious, as well as so unsatisfying a nature. With these sentiments we may enjoy what happiness is to be expected in a world like this; but they who are determined that at all adventures they will be rich, fall headlong into many a dangerous temptation, and many a fatal snare, and [into] many foolish and mischievous desires; which not only sink men beneath the dignity of their nature, but prove the occasion of much further mischief; inasmuch that they frequently plunge men into an irrecoverable abyss of ruin and destruction, in which they lose their worldly possessions, and what is infinitely more valuable, their souls too.

For the excessive love of money is the root of all moral evil, which some having greedily desired, have so debauched their minds with corrupt prejudices, that they have wandered from the faith, so as to abandon the very profession of the gospel; and while they were dreaming only of the pleasurable consequences that would attend their more exalted circumstances in human life, have pierced themselves through with many sorrows, and felt long and incurable pains, by the numerous wounds they have given to their own consciences, as it were on every side.

But thou, O man of God, whom he hath honoured as he did the prophets of old, making thee his messenger to thy fellow-creatures, shun these things; these insatiable desires of worldly

[pierced themselves through.] I have endeavoured in the paraphrase, (though I could not do it in the version,) to give some thing of the emphasis which Leigh and other critics have observed in the *greek* *perforatus*; which, we are told, signifies, they have stabbed

themselves, as it were, from head to foot, so as to be all covered with wounds. And this indeed happily expresses the innumerable outrages done to conscience by the madmen who have taken up this fatal resolution, that they will at all adventures be rich.

SECT. IX.  
1 Tim. VI. 7.

- SECT. possessions and enjoyments, which will render thee most unfit for so sacred an office; and pursue, as the richest prize, and the noblest gain, the practice of universal righteousness towards men, and piety towards God, fidelity in every branch of trust committed to thee; love to all mankind, patience, under every affliction, and meekness under every provocation. Maintain, in the most strenuous manner, and with all the force thy soul can exert, the good, noble, and glorious, combat of faith; lay hold on the prize of eternal life; and let none, how violently soever they may assault thee, wrest it out of thine hands: even that life, to the hope of which thou hast been solemnly called, and in pursuance of it, hast confessed a good, fair, and worthy confession before many witnesses, who were present on that solemn day when thou wert given up to the full exercise of the ministry.
- low after righteousness, godliness, faith, love, patience, meekness.
- 1 Tim. VI. 11.
- 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

## IMPROVEMENT.

- Ver. 10. IF we do indeed believe the love of money to be the root of all evil, let us set ourselves seriously to extirpate it out of our bosoms, and to imbibe this true philosophy of the apostle, to seek our gain in that godliness on which contentment waits, and which makes its disciples happy on the easiest terms, by moderating their desires. Food and raiment of one kind or another few want. But where there is real necessity, and has been a cure to behave well, if a man's own stock be deficient, he is generally supplied from the charity of others; and true piety and greatness of mind, can enjoy the gift of Providence on these terms without repining, being truly sensible how little, even the best, amidst so many imperfections and miscarriages, can deserve to receive any thing from God by the instrumentality of any creature.

To this day do we see such facts as taught the apostle these useful remarks, independent on those miraculous influences by

[Maintain the good combat, &c.] These and the following words are plainly agnate, and refer to the eagerness with which they who contended in the Grecian games struggled for, and laid hold upon, the crown; and the degree to which the presence of many spectators, or (as the apostle elsewhere speaks,) the cloud of witnesses, animated them in their contests for it. It might perhaps more literally be rendered, *Exercise the good exercise*; but that is a Grecism, which the English

language will not conveniently allow; nor does the word *exercise* by any means express the force of *agonia*, which always supposes an opponent to be resisted, as *combat* also does. The learned Dr. Lardner very justly observes, we are often liable to be diverted from the right meaning by a translation which yet is not the fault of it, but owing to some defect in modern languages, which want words exactly correspondent to the ancient original. Lardner's Works, p. 270.

rich he was guided, in things spiritual and evangelical. As we see the new-born race of human creatures rising naked into life, we see death stripping the rich, the noble, and the powerful, and returning them naked to the dust. In the mean time, while we may observe many in lower circumstances cheerful and thankful, we see those who are determined on being rich, falling into temptations and snares. We see them piercing themselves through with many sorrows, and plunging themselves into irrecoverable ruin and destruction, while they pursue, to the utmost verge of the fatal precipice, those shadowy phantoms, which owe all their semblance of reality to the magic of those passions which riches or the desire of them have excited.

Happy would it be for the church of Christ, if these important doctrines of practical religion were more inculcated, and less of the zeal of its teachers spent in discussing vain questions and intricate strifes about words, which have been productive of so much envy and contention, obloquy and suspicion. Let the men of God therefore, inculcate righteousness and faith, piety and charity, patience and meekness, and let them endeavour to render their lessons successful, by a care themselves to pursue those graces; to exercise themselves more strenuously in that noble and generous conflict to which they are called, so as to lay hold on the crown of eternal life, and to retain it against the most powerful antagonist. These are the wholesome words of our Lord Jesus Christ, even these doctrines according to godliness; and the minister, who will be wise enough to preach and act upon these principles, will raise the most lasting character, and secure the most valuable reward.

## SECT. X.

*The apostle concludes with a solemn charge to fidelity in the ministry, and particularly urges Timothy to inculcate on those that were rich, such exhortations and cautions as their peculiar circumstances required.* 1 Tim. VI. 13, to the end.

1 TIM. VI. 13.

1 TIMOTHY VI. 13.

**GIVE** the charge in the sight of God, who quickeneth thee, as in the presence of God, who, by his continual energy, animates and quickens all things, in the whole compass of the creation,

*Quickeneth all things* } This seems a honour of his profession, God, who raised up Christ from the dead, was equally able to raise him. And this is most fully expressed and urged, 2 Tim. ii. 8, 10, 11.

SECT.

X.

1 Tim.

VI. 15.

and at his sovereign pleasure revives the dead; *all things, and before Christ Jesus, who before Pontius Pilate witnessed a*

*and in the presence of, Christ Jesus, who, when he was examined before Pontius Pilate, witnessed, at the apparent hazard of his life, a good confession<sup>b</sup>, in declaring himself to be indeed a king, though he knew how liable that declaration was to a most unjust and pernicious interpretation! In this august presence do I charge*

14 thee, O Timothy, *to keep [this] commandment, which I have now given thee in all its branches, and to deliver it down to those who may succeed thee, unspotted and blameless, that it may shine with uncorrupted lustre through all future ages, even till the appearance of our Lord Jesus Christ,*

15 *Which, in his own appointed times, he shall manifest, in the most awful and conspicuous manner, [who is] the blessed and indeed the only potentate, before whom no other name or power is worthy of being mentioned. He may with the strictest propriety be spoken of by that title, by which other princes have vainly and blasphemously affected to be called the King of kings, and Lord of lords, who hath the fates and lives of all the monarchs on earth entirely in his hands, and can dispose of them all according to his sovereign pleasure: Even he, who alone hath immortality in himself; so that all kinds and degrees of life in others are derived from him, and continually dependent upon him, according to the orders issued from that throne on which he sits supreme, inhabiting inaccessible light, whom no man hath ever seen in the full display of his glory, nor indeed can see, without being immediately overwhelmed with the first glance of it: to whom [be] honour and everlasting dominion ascribed by us, and by all his creatures through eternal ages. Amen.*

17 One farther instruction I have to give thee, which I shall here add by way of postscript.

14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ;

15 Which in his times he shall shew, who is the blessed and only potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

17 Charge them

<sup>b</sup> Witnessed a good confession.] This refers to John xviii. 37. Christ's confession before the Jewish high priest, when interrogated upon oath (Mat. xxvi. 63, 64; Mark xiv. 61, 62,) was rather more explicit, but this before Pilate was more dangerous; as his owning himself a king, was the only pretension that was likely

to expose him to the resentment of the Roman governor, who had the supreme power of life and death. John xix. 10. It is perhaps called a good confession, not only as in itself noble and generous, but as all our hopes of salvation and happiness are built upon the truth of it.

that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

There are indeed few of *those who are rich in this present world,*<sup>c</sup> that embrace the gospel, or will have any regard for the instructions of its ministers. But as it is probable, that some such may be found, in so opulent a city as that of Ephesus, in which thou now residest, and as my own labours there have succeeded with some few in this rank of men, remember that their character and behaviour is of peculiar moment. Do not therefore flatter them, but faithfully *charge* them, to behave in a manner suitable to their distinguished station, and to guard against the snares to which it exposes them; particularly urge it upon them, *that they be not high-minded*, so as to despise their inferiors, who often are in the sight of God much wiser and better than themselves: and, *that they do not trust in uncertain riches*, of which a thousand accidents may immediately deprive them, *but in the living God*, whose favour will be a sure and eternal portion to all that are possessed of it; even in that gracious Being, *who imparts to us all things richly for our enjoyment*, and who has so liberally distinguished them by the communica-

SECT.

x.

1 Tim.

VI. 17.

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

tions of his bounty. Charge it upon them, *that*, in proportion to the abundance God has given them, *they do good, that they be rich in good works*, that they be ready to distribute what Providence hath lodged in their hands. And *willing to communicate*,<sup>d</sup> what they have so freely received; thereby *treasuring up to themselves a good foundation against the future*; that *they may*, through the riches of Divine grace, *lay hold on eternal life*, when they relinquish all their possessions here, and find every temporal enjoyment deserting them for ever.

<sup>c</sup> *Rich in this world.*] This clause seems to be added to extenuate the value of riches, which extend only to this transitory and precarious world, and can neither attend us into the other, nor at all influence our happiness there.

<sup>d</sup> *Rich in good works, ready to distribute, willing to communicate.*] If these phrases have any thing of a different signification, perhaps it may be, as Archbishop Sharpe explains it: Let them endeavour in the general to do good, not only now and then, in some scanty proportion, but fre-

quently, constantly, and abundantly; not only with their time, labour, and interest, but by distributing of their substance too; and this as freely, as if it were a common stock to which all had a right. Archbishop Sharpe's Sermon. Vol. I. p. 136. Yet these expressions clearly shew, that there was not a community of goods among Christians in general, for in that case, there could have been no room for the exhortation and the distinction on which it is founded.

- SECT. To conclude all, O my beloved *Timothy*, as  
 X. thou valuest thine own soul, and desirest to give  
 up thine account with joy, *keep that gospel*  
 1 Tim. which is lodged with thee, as a sacred trust, and  
 VI. 20. never suffer it to be wrested out of thy hands.  
 Let thy very soul dwell upon it, *avoiding pro-  
 fane [and] empty babblings, and the opposition*  
 of that which is falsely called knowledge,\* but is  
 21 indeed ignorance, pride, and folly: Which some  
 having professed to pursue, have fatally wander-  
 ed from the Christian faith, some entirely forsak-  
 ing it, and others corrupting it with such adul-  
 terations, that it is hardly to be known for that  
 religion which came immediately out of the  
 hands of the Lord Jesus Christ. And that thou  
 mayest ever oppose such false teachers with  
 integrity, courage, and success, *may the grace*  
 of Christ [be] ever with thee in all things, to  
 guide thy judgment and thy conduct. Amen.
- 20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.
- 21 Which some professing, have erred concerning the faith. Grace be with thee. Amen.

## IMPROVEMENT.

- Ver. 13. O THAT we might often be setting ourselves as in the presence of God, the great and blessed God, whose almighty power quickeneth all things, and is the life of universal nature, and of the Lord Jesus Christ, who shall judge the living and the dead! Let the thoughts of so august a presence, awaken our souls to diligence in the discharge of our duty, and let it animate us with courage to witness a good confession, to whatever inconvenience and danger it may expose us. Never let us forget that appearance which he shall manifest, to whom all these sublime titles belong, even that blessed and only Potentate, before whom all the lustre of all the princes upon earth vanishes in a moment, like that of the smallest stars before the rising sun: the King of kings and Lord of lords, who alone hath immortality, and dwelleth in unapproachable light. How astonishing his goodness in veiling his glory, so that we may approach him, in bowing down his ear to receive our requests, yea in coming to dwell with that man who is humble and of a contrite spirit, and who trembleth at his word! (Isa. lxxi. 2.) To him be honour and power everlasting. And let his infinite majesty be deeply and affectionately remembered, amidst all the condescensions of his love.

Let the rich in this world, since the riches which here distin-

\* Falsely called knowledge.] Though it is not certain, that the name of *gnostics*, or the *knowing men*, was so early used to denigrate a distinct sect, yet it is highly probable, that they who opposed the apostle, made extraordinary pretences to knowledge; and this text seems sufficient to prove it.

SECT.  
X.  
Ver. 17

guish them cannot attend them into another, be engaged to receive with all reverence the charge of our holy apostle. Too many of them walk in pride; but they see by the sepulchres of many, once as opulent and as haughty as themselves, and by a thousand other marks of the Divine power and human weakness, how soon *God is able to abuse them.* (Dan. iv. 37.) Forsaking, therefore, what they think their strong tower, and the high wall, which, instead of sheltering, may soon crush them into ruins, let them transfer their confidence to the living God. Alarmed in a state which renders their salvation almost as difficult as it is *for a camel to go through a needle's eye*, let them learn from hence how to improve *what is another's*, in such a manner, that they may in due time *receive what shall be for ever their own*; (Luke xvi. 12.) Let them learn to be *rich in good works*, and by a readiness to distribute and communicate, let them *lay up a celestial treasure*; and drop with joy every gilded trifle which would hinder their *laying hold on eternal life*. Let the ministers of that great Lord, who is so much higher than all the kings of the earth, at least shew their fidelity to him, in giving such plain and faithful charges, even to those, who, by their outward circumstances, are placed in the highest ranks of life; being infinitely more solicitous about securing their Master's approbation, than gaining the favour of mortal worms, who lift up their heads on high, because they have a few grains of shining dust at their disposal. And may the men of God manifest the like wise and pious magnanimity, in avoiding a vain glitter of a falsely pretended science; when it would either lead them to err from the faith, or to neglect those important articles of it which he most plain and obvious in the word of God; and for that very reason are too often disregarded by those whom an empty ostentation of subtilty and learning has taught to treat the Divine wisdom of God as foolishness.





THE  
FAMILY EXPOSITOR:  
OR,  
A PARAPHRASE  
ON THE  
SECOND EPISTLE OF PAUL, THE APOSTLE  
TO  
TIMOTHY;  
WITH CRITICAL NOTES,  
AND A PRACTICAL IMPROVEMENT OF EACH SECTION.



A

## GENERAL INTRODUCTION

TO THE

### PARAPHRASE AND NOTES

ON THE

## SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

**I**T is uncertain where Timothy was, when he received this epistle. Some have supposed he must have been at Ephesus; but their arguments in support of that opinion seem inconclusive, (as Mr. Boyse has well observed.) And indeed it does not seem very easy to reconcile this supposition with the apostle's charge, (chap. iv. 13.) to bring with him the *books* and *parchments* he had left at Troas; that city lying so far out of his way from Ephesus to Rome, especially as he had expressed a desire of seeing him as soon as possible. And if it should be pleaded, that the things he sent for might not then be at Troas, but at some other place that might lie in his way, it is sufficient to answer, that it would, in that case, have been more to Paul's purpose, to have directed Timothy where to have found them, than to inform him where they were first left.—To which may be added, that if Timothy had been at Ephesus when this epistle was written, the apostle would hardly have said, "Tychicus have I sent to Ephesus," (chap. iv. 12.) but rather, "Tychicus have I sent to you."

That this epistle was written while Paul was under confinement at Rome, is universally agreed: but whether it was during his first or second imprisonment, has

been matter of debate. Several learned writers, among whom are Hammond, Lightfoot, and Cave, have maintained the *former* opinion; while others have argued in favour of the *latter*, from chap. i. 18. where Paul, speaking of Onesiphorus, says, *he sought him diligently at Rome*; which they apprehend implies, that the apostle was kept under so close a confinement at this time, that few knew where he was to be found; whereas in that imprisonment, of which Luke gives an account in the conclusion of his history, we are told, *He dwelt in a hired house, receiving all that came to him*; (Acts xxviii. 30.) But the strongest argument in support of this opinion, is drawn from chap. iv. 6. *I am now just ready to be offered, and the time of my departure is at hand*. From whence it has been inferred, that Paul, when he wrote this, was in immediate expectation of death, in consequence of Nero's menaces, or of some express revelation from Christ; (which some have thought Peter also had a little before his martyrdom, 2 Pet. i. 14.) Yet the directions he afterwards gives, plainly shew he had some expectations of living a while longer. Else it is difficult to say why he should so much urge Timothy to *give diligence to come to him*, (ver. 21.) or press his care of the *cloak, books, and parchments*, mentioned ver. 13. Though, after all, these words must, I think, express an apprehension that his *life* and ministry were drawing towards a close: which is yet farther confirmed by observing, that whereas in his former imprisonment the apostle had often expressed his persuasion of being released and seeing his Christian friends again, he gives no hint in this epistle of any such expectation, but seems to intimate the contrary, ver. 18. by expressing his confidence, not that he should be again rescued from his enemy as he had been upon making his first apology, but that God would *deliver him from every evil work, and preserve him to his heavenly kingdom*. — Upon the whole therefore, I conclude, that this epistle was written some time towards the close of Paul's second imprisonment, and consequently about the year of our Lord 66 or 67; and in the 13th of the emperor Nero. (See Family Expositor, Vol. III. sect. 60, note, p. 401.)

The apostle seems to have intended in this epistle, to prepare Timothy for those sufferings to which he foresaw he would be exposed; to forewarn him of the fatal apostasy and declension that was beginning to appear in the church; and at the same time to animate him, from his own example and the great motives of Christianity, to the most vigorous and resolute discharge of every part of the ministerial office.

In pursuance of this general design, the apostle, after his usual salutation, begins with assuring Timothy of his most affectionate remembrance, and his earnest desire to see him, expressing his satisfaction in those marks of sincere faith, which appeared in him, as well as in his pious ancestors. He then takes occasion, from his own suffering, to excite him to a becoming fortitude and resolution in the Christian cause; and represents in a strong light the excellence of that gospel which he was appointed to preach, and on which he placed an entire dependence, chap. i. 1—12. The apostle, being firmly persuaded of the truth and importance of those doctrines which he had so often inculcated upon his beloved pupil, exhorts him strenuously to retain them in the midst of all discouragements and opposition, and to go through the duties of his ministerial work with the utmost diligence and constancy, in dependence on the grace of God: mentioning at the same time the treachery of several Asiatics, and acknowledging with the warmest gratitude, the extraordinary fidelity and zeal of Onesiphorus, ver. 13. Chap. ii. 1—7. And, in order yet more effectually to fortify Timothy against the difficulties he might be called to encounter, he lays open the motives and hopes by which he himself was supported under the sufferings he bore in defence of the gospel; assuring him, that those who suffered with Christ should also be glorified with him. To this he adds some directions in relation to his ministry; advising him in particular, to avoid and discourage all those empty harangues and idle controversies which only served to confound the mind, and by which some had been seduced from the purity of the Christian faith, ver. 8—18. The apostle then takes oc-

casion, from a general view of the great design and tendency of the gospel, to urge the necessity of holiness in all Christians, and especially in ministers; and recommends to the latter the utmost gentleness and meekness, in their attempts to recover sinners from the miserable condition into which they were fallen, ver. 19, to the end. ---And, to make him more sensible of the importance of exerting himself, in order to maintain the purity and honour of religion, he assures him, that a great declension and apostasy was to prevail in the Christian world; and that false teachers were rising up in it, by whose wicked artifices many weak persons were deceived and led astray; reminding him at the same time of that patience and fortitude which he had seen him discover amidst the severest persecutions; chap. iii. 1—13. To guard Timothy against these seducers, and to preserve the church from their fatal influence, Paul recommends to him the study of the scriptures as of the utmost importance to all the purposes of Christian edification; and charges him in a solemn manner, to use the utmost diligence in all the parts of his ministerial work; declaring at the same time, for his encouragement, the satisfaction with which he reflected on his own fidelity in the nearest views of martyrdom for the truth, ver. 14. Chap. iv. 1—8. The apostle concludes this epistle, with requesting Timothy to come to him as soon as possible, in order to assist and comfort him under the unworthy treatment he had met with from some of his Christian brethren; giving him an account of the manner in which he had, in his late appearance before the heathen magistrate at Rome, been deserted by men, but supported by Christ; and, having expressed his cheerful confidence that he should be safely conducted to the presence of his Lord, he adds some particular salutations, and closes with his usual benediction, ver. 9, to the end of the epistle.

Whoever reads over this epistle with that attention it deserves, and considers the circumstance in which it was written, will be sensible that it affords a very strong argument in favour of Christianity.—The apostle had been for some time under close confinement at Rome, at the

mercy of a cruel and capricious tyrant. He had seen himself deserted by his friends in his greatest extremity; and had nothing before him, but the certain prospect of being called to suffer death in the same cause to which he had devoted his life.—In this situation how does he behave? Does he seem to look back with concern on his past conduct, or to regret the sacrifice he had made of all his worldly interests? Can we discover any thing, that betrays a secret consciousness of guilt, or even a suspicion of the weakness of his cause? Nay, does he drop a single expression that can be interpreted as a mark of fear, or discomposure of mind, in the apprehension of those gloomy scenes that lay before him?—Surely if he had been an impostor, or had entertained the least doubt of the doctrines he taught, something of this kind must have escaped him when writing to so intimate a friend, with whom he could intrust all the secrets of his breast.—On the contrary, upon the most calm and deliberate survey, he expresses an entire satisfaction in reflecting on the part he had acted; and earnestly recommends it to his beloved pupil, to follow his example in maintaining the glorious cause, even at the hazard of his life. He appears throughout his epistle, to have felt a strong inward conviction of the truth of those principles he had embraced, and glories in the sufferings he endured in support of them; triumphing in the full assurance of being approved by his great Master, and of receiving at his hands a crown of distinguished lustre. A behaviour like this, in one who had so considerable a share in establishing the Christian religion, and expected in a short time to seal his testimony to it with his blood, must be allowed a strong confirmation of the truth of those facts on which our faith depends. It is at least a convincing proof, that the apostle was himself sincere in what he professed to believe: and when the several circumstances of his history are considered and impartially weighed, it will appear as evident, that he could not possibly be deceived, and consequently that his testimony is to be admitted in its full force.





## PARAPHRASE AND NOTES

ON THE

## SECOND EPISTLE OF PAUL THE APOSTLE

## TO TIMOTHY.

## S E C T. I.

*The apostle begins his epistle, after proper salutations, with expressions of his affection to Timothy, and general acknowledgments of his joy in, and dependence upon, the grace of that gospel which he was employed to preach. 2 Tim. I. 1—12.*

2 TIM. I. 1.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus,

2 TIMOTHY I. 1.

I PAUL, an apostle of Jesus Christ by the will of God, whose eternal counsels, with reference to me, were manifested in that wonderful manner in which I was set apart for the service of the gospel, agreeably to the promise of eternal life, which is given us in Christ Jesus, and by which I am animated in all my labours and sufferings,) Send this second epistle to Timothy, my beloved son; whose humble and faithful services in the gospel I have so long proved, and whom I love with the affection of a father. Nor can I express this affection better, than by wishing, as I most sincerely do, that grace,

SECT.

1.

2 Tim.

1. 1.

2 To Timothy my  
beloved son

# 428 Paul thanks God for the faith of Timothy and his ancestors,

SECT. *mercy, and peace, may attend thee, from God,* grace, mercy, and  
 1. *the gracious and merciful Father of all true be-* peace from God the  
 2 Tim. *lievers, and from Christ Jesus, his Son and our* Father, and Christ  
 1. 2. *Lord, who is also our Peace.* Jesus our Lord.

3 *I give thanks unto this blessed God, whom I*  
*serve, after the example of [my] pious progeni-*  
*tors, with a pure conscience, that, through his*  
*goodness, laying the case upon my heart, I am*  
*incessantly mindful of thee in my prayers night*  
*and day, so that I scarce ever rise up in the*  
*or lie down in the evening, without*

4 *allowing thee a share in my devout remem-*  
*brance; Desiring earnestly to see thee, as I*  
*am mindful of thy tears, which flowed so plen-*  
*tifully at our last separation, that I might be*  
*filled with joy, in an interview with so dear*

5 *amiable a friend. And in deed thou hast, as it*  
*were, an hereditary title to my regard, as I al-*  
*so keep in remembrance the undissembled faith*  
*which is in thee, and which first dwelt in thy*  
*grandmother Lois, and thy mother Eunice, who*  
*believed in Christ before thee, and have been*  
*happily instrumental in communicating to thy*  
*heart those good impressions, which they felt*  
*in their own; and I am persuaded that [it is]*  
*in thee too, and that thou still retainest it in*

6 *the midst of all opposition: For which cause,*  
*I am the more encouraged to remind thee of*  
*stirring up the gift of God,<sup>a</sup> which is in thee by*  
*the imposition of my hands;<sup>b</sup> whereby those*  
*miraculous communications of the Spirit were*  
*imparted to thee, which it will be thy duty*  
*to cherish, by frequently engaging in those*  
*devotional exercises and active services for*

7 *which they are intended to qualify thee. Ex-*  
*ert thyself therefore with cheerfulness and*  
*boldness, without dreading any opposition that*  
*may arise; for God hath not given us the spirit*  
*of cowardice, and fear, but of courage and of*  
*love, and of wisdom;<sup>c</sup> and if we conduct our-*

3<sup>1</sup> I thank God,  
 whom I serve from  
 my infancy with  
 pure conscience, that  
 without ceasing I  
 have remembrance  
 of thee in my pray-  
 ers night and day,

Great  
 4<sup>1</sup> in thankful of  
 that I may be filled  
 with joy:

5 When I read to  
 remembrance of the un-  
 changed faith that is  
 in thee, which dwelt  
 first in thy grandmother  
 Lois, and thy  
 mother Eunice, and  
 I am persuaded that  
 in thee also.

6 Wherefore I put  
 thee in remem-  
 brance, that thou  
 stir up the gift of  
 God, which is in thee,  
 by the putting on of  
 my hands

7 For God hath not  
 given us the spirit of  
 fear; but of power,  
 and of love, and of a  
 sound mind.

<sup>a</sup> *Stirring up the gift.* Αναζωπυρον. The metaphor is plainly borrowed from stirring up fire when it is almost extinct; and some have imagined it might refer to that part of the priests' office which consisted in trimming the lamps in the temple, and supplying them with oil in order to keep them continually burning, see Raphael's Polyb. in loc. while others

have thought it alludes to the form of flames in which the Spirit descended. Acts ii. 3. See 1 Thess. v. 19, and note there. Compare Gen. xlv. 27. Septuag.

<sup>b</sup> *Imposition of my hands.* See the note on 1 Tim. iv. 14.

<sup>c</sup> *God hath not given us &c.* Perhaps Paul added this under apprehension, that the tender spirit of Timothy

selves prudently, under the influences of a spirit of universal love, we may hope that his Spirit will work mightily in us, to fit us for those services which his providence may point out.

SECT.  
1.  
2 Tim.  
1. 7.

Be not thou  
there ashamed of  
the shame of our  
Lord, who has  
been crucified for  
us, and who has  
been raised again  
for our justification.

*Be not therefore ashamed of that sacred truth, which is the testimony of our Lord, taught by his mouth, confirmed by his death and resurrection, and the descent of his Spirit; nor of me, who am now his prisoner; but resolutely own thy regard to me, and take thy share in the afflictions which may be in thy way, while bearing a courageous testimony to the truth of the gospel, according to the evidence derived to it from the miraculous power of God; Who hath saved us from that ruin into which the world hath fallen by its fatal apostasy, and hath called [us] out from the rest of mankind by an holy calling, not according to any distinguished merit of our own works, but according to his own purpose, and those rich overflows of grace given to us in Christ Jesus from eternal ages,*<sup>d</sup> as he was appointed, in the everlasting and immutable counsels of God, to be a Redeemer and a Saviour unto us.

Who hath saved  
us from that ruin  
into which the world  
hath fallen by its  
fatal apostasy, and  
hath called [us] out  
from the rest of  
mankind by an holy  
calling, not according  
to any distinguished  
merit of our own  
works, but according  
to his own purpose,  
and those rich over-  
flows of grace given  
to us in Christ  
Jesus from eternal  
ages, before the  
world began.

But this is now made  
manifest by the ap-  
pearing of our Sa-  
viour Jesus, Christ,  
who hath abolished  
death, and hath  
brought life and im-  
mortality to light,  
through the gospel:

*But this long concealed grace is now made manifest by the illustrious appearance of our Saviour Jesus Christ, who, by what he has done and suffered in human flesh for the salvation of his faithful servants, hath in effect abolished death, has deposed it from its tyrannical empire, and thrown a light on the important doctrine of life and immortality by the gospel;*<sup>e</sup> which gives us a more

light have been something terrified by the prospect of persecution.

<sup>d</sup> Given to us in Christ Jesus from eternal ages. I see no reason for rendering it, as Dr. Whitby would do, according to his purpose before all ages, and the grace given in Christ Jesus. The grace might be said to be given us in Christ, as the Father stipulated with him, through his hand, as well as for his sake, to give us that grace which we do actually receive.

<sup>e</sup> Thrown a light upon life and immortality. Life and immortality is put by a usual Hebraism for immortal life, as Archbishop Tillotson well observes, (Vol. III. p. 117.) in his discourse on these words; in which he has shewn, how uncertain the heathens were as to the doctrines of a future state of retribution, and the com-

parative obscurity of that light in which it was placed under the Old Testament. The former article is much illustrated by Dr. Whitby's learned and excellent note. But what Mr. Warburton has written upon this subject, in his Divine Legation, Vol. I. and what is said upon it, in the last edition of the critical inquiry into the opinions of the ancient philosophers, has done abundantly more than any thing else to vindicate the propriety of this expression: and I must refer to these learned and ingenious writers for the most satisfactory commentary on these words of the apostle.—But the learned and pious Dr. Hodges (who, so far as I can judge, has given us a greater variety of new and plausible interpretations of scripture than any other divine in the Hot. hansonian

SECT. express assurance and more lively view of it  
1. than any former dispensation had ever done, or  
could possibly do. This is that important mes-

2 Tim.  
1. 11.

sage of God to men, for the proclamation and confirmation of which I was appointed an *apostle and apostle*, and particularly had it in my charge, while others were more immediately sent to the circumcision, to be myself a *teacher of the Gen-*

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

2 *Tim.* 1. 11. For which cause also I suffer these hard things, which press me in this state of confinement: but, though my condition may seem infamous, I am not ashamed of these bonds; or any of the reproaches and insults with which they are attended; for I know to whom I have trusted all my most important concerns, and am fully persuaded, that he is well able to keep that precious immortal soul which I have deposited with him, even unto that great and important day when the promised salvation shall be completed.

12 For the which cause I also suffer these things: nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him again at that day.

#### IMPROVEMENT

WHO, that attentively considers the *holy calling* with which we are called, according to the grace given us in Christ Jesus, can endure the thought of being ashamed of Christ's gospel, or any of his servants, to whatever difficulties they may be exposed, with whatever infamy they may be loaded? For ever adored be that Prince of life, who hath deposed death from his throne; who

scheme) contends, that the word *apophthegma* ought to be rendered *incorruption*, and that Christ himself is to be understood both by *life* and *incorruption*; so that the text must refer to his throwing light on Paul, xvi. 10, 11, and on other scriptures, where it was foretold that the Messiah should be the *light of the world*, and bestow *incorruptible life* upon others, by raising him self from the grave before he was corrupted there. But if any should still think this expression refers to the future state, to which Dr. Hodges apprehends it has no regard, he would have him consider it as applicable to the Gentiles only; on which account he supposes the apostle presently speaks of his being appointed as *their teacher*, ver. 11. This violent interpretation (for such on the whole it appears to me,) is intended to obviate the objection which arises from this text, against several new criticisms,

by which this ingenious writer would find references to a future state and the resurrection in passages of the Old Testament, in which they were never before thought of. See Dr. Hodges's *Elihu*, p. 251, 252.

[That which I have deposited with him.] Philo and Josephus have many passages (several of them collected by Dr. Whitby, in his note on this text,) in which both the *soul* and the *law* are in different views called *anagathron*, the *deposits* of God. The *soul*, as it is said, is to be returned into the hands of God, and committed to his care at death, and thus, they tell us, may be done more cheerfully, in proportion to the degree in which care has been taken to maintain the honour of his law with due fidelity. There is to be sure a similarity of sentiment with regard to the gospel, but Paul might have used this expression, without borrowing the hint from any Jewish writer whatever.

hath enlightened, by rays reflected from his own beautiful and resplendent countenance, the regions of the invisible world, over which so dark a veil had before been spread! Let our eyes be fixed more and more on this illustrious Object, and, confiding in the power and grace of Christ, let us all immediately and daily commit to him that invaluable jewel of an immortal soul which God hath given us. We may surely survey it with a mixture of delight and terror, till we have thus provided for its safety; and then may that terror be allowed to disappear, and give place to a rational delight, and we may justly congratulate ourselves while we adore our Saviour.

Let the proclamation of this gospel be most welcome to us, and let us call up all the strength and vigour of our souls to assert and advance it; for *God hath given us the spirit, not of fear, but of courage, sobriety, and charity.* Whatever gifts we have received, let us stir them up to their proper use, and let one generation of Christians deliver down to another a sense of the excellency of their holy religion. Pious women may take encouragement from the success of Lois and Eunice on Timothy, who proved so excellent and useful a minister; as perhaps some of the worthiest and most valuable ministers of the church of Christ has ever been able to boast of, have had reason to bless God for those early impressions which were made upon their mind by the religious instructions of persons in the same relations.

To conclude, let us learn, by the repeated example of the apostle, to be earnest in prayer for our Christian friends; and if we find our hearts excited to remember them in our prayers day and night, let us, with him, return our thanks to God, that he puts such benevolent affections into our hearts; for every good disposition that springs up there, is implanted and cherished by

## S E C T. II.

*The apostle exhorts Timothy strenuously to retain the gospel in the midst of all discouragements and oppositions, and to go through the duties of his ministerial office in dependence upon the grace of God; mentioning the treachery of several Asiatics, and the extraordinary fidelity and zeal of Onesiphorus.* 2 Tim. I. 13 -- Chap. II. 7.

### I TIMOTHY I. 13.

**ENCOURAGED** by that confidence which I have been expressing in the power and fidelity of my Lord, to whom I have entrusted the care of my immortal interests and concerns, be

SECT. thou, O Timothy, engaged resolutely to retain, of sound words which  
 II. and exactly to adhere to *the form of sound words*,<sup>a</sup> thou hast heard of  
 that system of divine and everlasting truths which thou hast heard of me; keep it, not merely  
 2 Tim. in thy memory, but in thine heart, with cordial  
 II. 13. faith, and that sincere, fervent love, which is  
 the great badge of our being in Christ Jesus,  
 and which will finally secure our being owned

14 by him as his true disciples. And as thou desirest to have the same cheerful confidence, let it be thy care to *keep that good thing which is deposited with thee*,<sup>b</sup> even the gospel of Christ lodged in thine hands: assert its honours, by the aids of the *Holy Spirit which dwelleth in us*, and which will, I trust, enable thee to act with that integrity and zeal which so arduous and important a service requires.

14 That good thing which was committed unto thee, keep by the Holy Ghost<sup>c</sup> which dwelleth in us.

15 *Thou knowest this, that all those of Asia*,<sup>c</sup> who are at Rome, and were known to me by a profession of Christianity, are turned from me, and have proved treacherous friends, after all their forward pretences; of which number are *Phygellus and Hermogenes*,<sup>d</sup> whom it is with great concern that I am obliged particularly to point

15 This thou knowest, that all they which are in Asia be turned away from me, of whom are Phygellus and Hermogenes.

16 out on such an occasion. But it is with proportionable pleasure that I mention another person, of a very different character, whose affection and zeal was illustrated by their baseness and disingenuity. *May the Lord grant his mercy to his family!* I mean to the household of *Onesiphorus*; for he hath often refreshed me, both by his visits and liberalities, and hath not been ashamed of my chain,<sup>e</sup> (Eph. vi. 20;) but has rather

16 The Lord's mercy unto the house of Onesiphorus; for he often refreshed me, and was not ashamed of my chain.

<sup>a</sup> *Form of sound words.*] Archbishop Tillotson explains this, of that profession of faith which was made by Christians at their baptism, (Works, Vol. II p. 38;) and the author of *Miscellanea Sacra* observes, that it is not said that Timothy received this form by immediate inspiration, but heard it of Paul, as, according to him, the word of wisdom was given only to the apostles. Chap. ii. 2; iii. 14; 1 Tim. iii. 15.

<sup>b</sup> *That good thing which is deposited.*] See the note on ver. 12.

<sup>c</sup> *Those in Asia, &c.*] The Asiatics were infamous for their cowardice and effeminacy. Paul probably alludes to their

behaviour at Rome, (chap. iv. 16,) of which Timothy might have been informed by travellers. But Dr. Whitby refers this to those of Ephesus who had deserted the apostle, giving ear, as he supposes, to the seduction of Cerinthus and the Ebionites, by whom he had been represented as a despiser of the Mosaic law. Nevertheless, I prefer the former interpretation, as evidently more natural.

<sup>d</sup> *Phygellus and Hermogenes.*] Probably he mentions these two persons as known to Timothy, or as having distinguished themselves by their profession, so that there was particular reason to expect a different conduct from them.

17 But when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that great day, to which our eyes and hopes, as Christians, are continually directed. And on how many occasions he ministered [to me] in Ephesus, thou very well knowest, as thou wert an eye-witness to it, while we were together there.

II. 1. Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that mayest marshal and lead on others. And, to 4

\* [Commit to faithful men.] This is quoted by many, as an argument that the people were not left to choose their own ministers. But if they did choose them, as propose them to Timothy, it might

excused it his honour to own me, while I was under disgrace and persecution in so good a cause. *But being here in Rome, he sought me out so much the more diligently on that very account, and, when he had found [me], took every opportunity of expressing his unfeigned love and veneration for a servant and apostle of Christ in such a circumstance.* *The Lord grant* <sup>18</sup>

*unto him that, after having enjoyed all the blessings of a long and useful life, he may find mercy of the Lord in that great day, to which our eyes and hopes, as Christians, are continually directed. And on how many occasions he ministered [to me] in Ephesus, thou very well knowest, as thou wert an eye-witness to it, while we were together there.*

*Thou therefore, my dearly beloved son Timothy, animated by such an example of fidelity and courage, be strong, in humble and continual dependence upon the grace which is in Christ Jesus, and resolve never to be ashamed of any of his faithful servants under disgrace and difficulties, while adhering to his cause. And the things which thou hast heard from me, and which I have solemnly testified again and again, before many witnesses, in one place and another, these commit thou with all diligence and care to faithful men, who may be able also to teach others; that so there may be, throughout all ages, a succession of such, who shall deliver them down from one to another, even till the end of time, according to God's gracious purposes in revealing them to us. And especially do thou see to it thyself, that thine own temper and conduct be such as may engage them to fidelity in bearing their testimony. Therefore, as thy lot is cast in a time when we are called to suffer so many severe things for the truth, prepare thyself steadily and resolutely to endure afflictions and hardships, as it becomes a good soldier of Jesus Christ, and one whom he hath honoured with a distinguished rank in his army, that thou*

yet be his appropriate office to admit them to the ministry, and solemnly to commit the gospel to them. Compare the note on Tit. i 5.

sect II.  
2 Tim. II. 17.



- SECRET. pursue the metaphor, remember, that *no one* who goes out to war, entangles himself with secular affairs, but relinquishes every other calling and employment, that he may please him under whom he is enlisted, and be ready to receive and execute his commands. Accordingly keep thyself as much as possible disengaged from worldly business, and from every thing which might tend to take off thy thoughts from thy great work, and render thee less active in thy sacred warfare. And thou also knowest, that if any one wrestles, or contends in any other of those games for which Greece is so celebrated, if he do gain an advantage over his antagonist, he is not crowned unless he wrestle, or perform any other athletic exercise, according to the law of the respective contention. So let us take care to learn the rules which Christ has laid down to direct us in our attempts, and act according to them. And be not impatient, though the expected and promised reward should be long delayed; for thou well knowest, that the husbandman must first labour, and wait while the harvest is growing, through succeeding weeks and months, [and then] partake of the fruits produced by his toils.
- 7 Consider the things which I say as matters of high importance, in which thou art intimately concerned; and may the Lord give thee a good understanding in all things, and enable thee to act in a manner suitable to the instructions thou hast received.

warreth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for mastery, yet he is not crowned, except he strive lawfully

6 The husbandman that laboureth, must be first partaker of the fruits.

7 Consider what I say, and the Lord give thee understanding in all things.

#### IMPROVEMENT.

LET us all be exhorted to be strong in the grace that is in Christ Jesus, and, in humble dependence upon it, let us go forth cheerfully to our work and warfare as Christians. This is a strength so great, and communicated with so rich a freedom, that the Christian minister, under his peculiar difficulties, will find it adequate to them all. Let such particularly apply to themselves the exhortations and consolations which are here given or

[Must first labour.] It was entirely to the apostle's purpose to remind Timothy that the labour of the husbandman must precede the harvest; but whether he is to receive these fruits first was not

the point in question. We must therefore acquiesce in this transposition, and the like is necessary in several other places. See Heb. viii. 4, in the original. See Vol. II. p. 514, note.

suggested. Let them strenuously retain the form of sound words, which the inspired apostles have delivered, with faith and love, which is in Christ Jesus. To this orthodoxy of principle, which a due regard to this great and only standard will teach them, let them add orthodoxy of temper. And, as they desire that Christ may keep what they profess to have deposited with him, let them faithfully keep what he has lodged in their hands. And may the Holy Spirit dwell in them, to make them faithful in all, and direct them in their efforts to defend the gospel, to spread its influence on the hearts of men, and transmit it from one generation to another; lodging it with faithful men, who may teach others, when their teachers and fathers in Christ shall rest from their labours. Such a succession may God continue in his churches; and may he prosper the work of those who are employed in humble and faithful attempts to promote so good a cause, by forming for this important charge, those who, like Timothy, have early known the scripture, and felt its power on their hearts.

Let such as are setting out in this holy warfare, remember the caution which the apostle gives. May they not unnecessarily encumber themselves with secular cares, which would render them less fit to please the great General under whose banner they are enlisted. Let them strive lawfully, if they hope for the crown, and, cultivating the ground with diligence, let them wait with patience, if they desire at length to reap that blessed harvest. Nor let that general apostasy from the power of religion, which is the shame of the present day, deter them; but rather let it whet their pious zeal to own, with more strenuous attachment, the cause of Christ and of his faithful servants. And, when they have done all, may they ever retain an humble sense of their dependence on the Divine mercy: and the Lord grant to us all, ministers and people, that we may find it in that great day!

### SECTION III.

*Paul further animates Timothy to fidelity, by laying open the motives and hopes which supported him under the difficulties he bore in the defence of the gospel; interspersing several addresses relating to that purity, prudence, and meekness, with which he should endeavour to conduct himself in the ministry.*  
2 Tim. II. 8--18.

#### 2 TIMOTHY II. 8.

REMEMBER that 2 TIM. II. 8. **TO** animate thee, O Timothy, to all the labours and all the sufferings of the Christian

SECT. and ministerial life, remember Jesus Christ <sup>1</sup> Jesus Christ, of the  
III. promised Messiah of the seed of David, the <sup>2</sup> seed of David, was  
Apostle and High-Priest of our profess <sup>3</sup> who raised from the dead  
after having spent and laid down his life <sup>4</sup> according to my gos-  
11. 8. the pel,

prosecution of his great work, was rais- <sup>5</sup> from  
the dead <sup>a</sup>, and at length exalted to the right-  
hand of God, there to receive the reward of all  
his labours and sufferings, according to the tenor  
of my gospel, which, as thou well knowest, I  
every where preach and attest. In the ser-

vice of which <sup>b</sup> I suffer evil, [even] to bonds;  
the chief magistrates of my country sentencing  
me to confinement, after the many insults which  
have been offered me by the dregs of the people,  
as if I were a malefactor worthy of some heavy  
punishment; but my great comfort is, that the  
word of God is not bound. I rejoice, that many  
of my brethren are at liberty to preach it pub-  
licly, and am thankful for every opportunity of  
bearing my testimony to so good a cause, in such  
a private manner as my present circumstances  
may admit; well knowing, that God can bless  
even these limited attempts, to what degree he  
shall in his infinite wisdom see fit. (Compare

10 Phil. i. 12.) On this account I cheerfully  
endure all these things, and whatever else Pro-  
vidence may appoint, for the sake of the elect;  
that the gracious purposes of God for their hap-  
piness may be effected, and they may obtain that  
complete salvation which is in Christ Jesus, and  
which shall be attended with eternal, as well as  
illustrious and exalted glory.

11 [It is] a faithful word which I have often  
insisted upon, and it shall undoubtedly be veri-

9 Wherein I suffer  
trouble as an evil-  
doer, even unto  
bonds; but the word  
of God is not bound

10 Therefore I en-  
dure all things for the  
elect's sake, that  
they may also obtain  
the salvation which  
is in Christ Jesus,  
with eternal glory.

11 It is a faithful

<sup>a</sup> Remember Christ who was raised from the dead.] Our translators render it, Remember that he was raised; as if he had said, Adhere to this as the great foundation of the gospel. But though this be undoubtedly true, the apostle's thought seems rather more lively: remember Him who was thus raised from the dead, and that will be instead of a thousand arguments to bear thee through all thy difficulties.

<sup>b</sup> In the service of which.] Dr. Whitby has shewn, in his note on this clause, that it sometimes signifies in which cause, or for the sake of which.

<sup>c</sup> It is a faithful word.] Some refer this

to the concluding clause of the former verse; but it seems much more reasonable to connect it with what follows, as, generally speaking, this phrase is introductory to the weighty sentence it is intended to confirm. See 1 Tim. i. 15; iv. 8, 9. Though Tit. iii. 8. seems an exception. Dr. Tillotson thinks this was a celebrated saying among Christians, which was either derived by tradition from Christ or some of the apostles, and it had so powerful a tendency to keep them steady to their religion, that it is no wonder it was in frequent use. Tillot. Vol. II. p. 175, 176.

saying, F c be tied; *that if we* have the resolution to die with SECT.  
 dead w b we *him.* a with that blessed Saviour, according III.  
 shall o ve with to t obligation of our baptismal vow, *we shall*  
 him: also *with him*, in that everlasting happiness 2 Tim. 11. 11.

12 If we suffer, we shall also reign with *him*: if we deny him, he also will deny us: which he hath prepared for all his people. *If we* patiently endure our part in his afflictions, *we shall also* share his triumph, and reign with him in his celestial kingdom. But on the other hand, if we are intimidated with these transitory evils, so as to desert his cause, and deny [him] before men, he will also, as he hath expressly threatened, deny us in the great day, before his Father and his holy angels. *If we are un-*  
 faithful, and false to our engagements, he abideth faithful, and will steadily adhere to those rules of judgment and distribution which he hath so solemnly laid down in his word, (compare Mat. x. 33.) for we may be sure he cannot deny himself, by frustrating his own public declaration. It becomes us therefore to weigh the tenor of them with all seriousness, and humbly to acquiesce in his terms, since it is impossible he should be brought to change them in favour of ours.

14 Of these things Remind [them] of these things, as thou art engaged to sacrifice every other view to the great prospect of approving thy fidelity to such a Master. And for this purpose, testify, as before the Lord, and as in his presence, to those over whom thou art called to preside, that men do not contend and quarrel about words, an evil to [which] they are so obnoxious: for such a contention [is] altogether unprofitable, [and even tends] to the subversion of the hearers, taking off their attention from true religion, and filling their minds with pride and passion, and numberless other disorders and vices.

[If we are unfaithful.] So I think a *reprover* should be sendred, as it stands opposed to *wisdom*; and so the words will farther imply, that whatever we lose by our unfaithfulness, in whatever degree it appears, it is no argument of any unfaithfulness *in him*; as his promises are made to faithful servants, and so fair warning is given to persons of a different character. *Testify as before the Lord*, and as in his presence.] There is a most awful solemnity in this charge, which plainly shews

the great folly and mischief of striving about little controversies; and I pray God, to affect the heart of his ministers with a deeper sense of this, before the interests of vital religion among us be utterly undone by our severe contentions; or, as the excellent Archbishop Leighton expresses it in his lively manner, "What we profess to hold so sacred, " be itself torn in pieces, while we are " struggling about its fringes."

sect. Diligently endeavour, whenever thou comest

iii. to present thyself before God, in any of the duties of thine office, that, whatever men may judge of thee and thy services, thou mayest be

2 Tim. approved by him, as a workman who hath no cause to be ashamed, rightly dividing the word of truth,<sup>f</sup> distributing with prudence, as well as

16 fidelity, to each his proper share. But avoid, and stand at a distance from, those *profane and empty declamations*, with which some who affect to be thought of importance in the Christian church, are ready to amuse themselves: for though the evil of some of them may not immediately appear, and they may seem trifling rather than mischievous, *they will* at length advance unto more impiety; and when Satan has prevailed upon men once to quit the right way, he will be continually gaining greater advantages over them. And their discourse will

17 cut like a gangrene, spreading itself farther and farther, till the whole body is infected, and even destroyed by it. Such teachers there are now in the church; of which [number] in particular, are *Hymeneus and Philetus*, who have erred with respect to the truth, so as to be wide of the mark. For they have, by their allegorical interpretations, explained away one of the most fundamental doctrines of our religion, asserting that the resurrection, of which it so largely speaks, consists only in a conversion from vice to virtue, and consequently is already past, & with regard to all true Christians;

Stee. shew myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings, for they will increase unto more ungodliness.

17 And their word will eat as doth a canker, of whom is Hymeneus and Philetus:

18 Who concerning the truth have erred, saying that the resurrection is past already.

<sup>f</sup> Rightly dividing the word of truth.] *ὀρθοῶς μὲν καὶ ὁρθῶς ἀναλύων.* Some think here is an allusion to what the Jewish priest or Levite did in dissecting the victim, and separating the parts in a proper manner; as some were to be laid on God's altar, and others to be given to those who were to share in the sacrifice. Others think it refers to guiding a plough aright, in order to divide the clods in the most proper and effectual manner, and make straight furrows. But, perhaps, the metaphor may be taken from the distribution made by a steward, in delivering out to each person under his care, such things as his office and the necessities required.

<sup>g</sup> Asserting that the resurrection is — past.] Vice, as my learned friend Mr. Wadburton, with great propriety observes, in reference to the text, was in the philosophical schools called *death*. And, upon the same principle, a recovery to a virtuous course and temper, might be called a kind of *resurrection* from the dead. But nothing can be more evident than that this was by no means the resurrection which Christianity taught. Yet, as there is nothing too absurd for some who pride themselves in their philosophy to believe, this foolish refinement found its followers among some pretended Christians of this stamp. Warb. Div. Log. Vol. I. p. 455

ready; and over- and so they subvert thy faith of some, who are SECT.  
throw the faith of less established in the doctrines of the gospel, III.  
some. and endanger their salvation. It will therefore  
be none thee, amidst all the candour which I 2 Tim.  
have so often inculcated, to guard against such H. 18.  
tenets, and the authors of them.

#### IMPROVEMENT.

THERE is not perhaps a single precept in the whole sacred volume, which would be more extensively useful to ministers, or to private Christians, than this of the apostle, taken in all its extent. *Remember Jesus Christ.* Many a sweet memorial hath Ver. 8.  
he left us of himself. Often, very often, have we been called solemnly to survey them, and yet how ready are we to forget him, and by a natural consequence to forget ourselves, our duty and interest on the one hand, and our danger on the other. "Bless  
ed Jesus! may we daily and hourly remember thee! that thou  
" hast died, that thou art raised from the dead, and that thou art  
" ever near thy people, to protect, to comfort, and to bless them.  
" If, for thy cause, we should be called to suffer evil as evil doers, 9  
" whether in our persons or reputations, may we not be discon-  
" raged, but rather rejoice in the honour thou doest us in appoint-  
" ing for us such a conformity to thyself! The enemies of thy  
" gospel may indeed oppose it, they may bind its most faithful  
" preachers, but their opposition, their persecution, is vain."  
*The word of God is not bound*; and Divine grace, operating by  
it, will sooner or later give it the intended, the promised triumph;  
that his elect may obtain salvation by Jesus Christ, and may not 10  
only escape the condemnation and ruin of the impenitent world,  
but may finally be crowned with eternal glory.

May we ever be mindful of this faithful word, that if we suffer 11, 12  
with Christ we shall reign with him too; and may we endure the  
greatest hardships to which we can be called out, as considering  
that our sufferings are momentary, but our reign will be eternal. 13  
Never may we, for any allurements or terror, deny him, as we  
would not finally be denied by him; when no other honour will  
remain but that which he confers, no other happiness but that  
which he bestows.

In the meantime, as we desire the prosperity of his kingdom, 14  
let us earnestly pray, that he will raise up to his church a multi-  
tude of faithful ministers, who may govern themselves by these  
truly apostolical canons; ministers who may not contend about  
words in a manner unprofitable and vain, who may not amuse  
their hearers with empty harangues about insignificant curiosi-  
ties or perplexing subtilties; but may, in the integrity of their

SECT. hearts endeavour to approve themselves to God. will  
 III. need not to be ashamed, rightly dividing word of truth.  
 Ver. 15. And may divine grace preserve the church in those seducing  
 teachers, whose doctrine, like a secret gain, might spread  
 17, 18 itself to the destruction of the body, so that the faith of many  
 might be overthrown.

## S E C T. IV.

*The apostle urges the necessity of holiness in all Christians, but especially in ministers; and of meekness in their endeavours to recover sinners from the miserable condition into which they were fallen. 2 Tim. II. 19, to the end.*

## 2 TIMOTHY II. 19.

SECT. IN order to excite thee, O Timothy, to con- 2 TIM. II. 19.  
 IV. tend earnestly for the great doctrines of the NEVERTHELESS  
 2 Tim. gospel, I have taken notice of the manner in the foundation of  
 II. 19. which some have revolted from them. And it God standeth sure,  
 is matter of mournful reflection, that there having this seal, The  
 should be such instances of apostasy in this early Lord knoweth them  
 age of the church. Nevertheless, we recollect that are his. And,  
 with pleasure that, whatever defections there Let every one that  
 may be in particular persons, *the great founda-* nameth the name of  
*tion Stone*, which the mercy and faithfulness of Christ depart from  
 God has laid for the support and comfort of his iniquity  
 people, *standeth firm* and steadfast, *having*, as it was  
 were, *this double seal or inscription*:<sup>a</sup> on the the foundation of  
 one hand, *The Lord knoweth them that are his* God standeth sure,  
*own*, and as he surely distinguishes them in every having this seal, The  
 circumstance, so he bears a steady and constant Lord knoweth them  
 favour to them, nor can any alienate them from that are his. And,  
 his gracious regards; *and*, on the other side, Let every one that  
*Let every one that nameth the name of Christ,* nameth the name of  
 every one that professes his religion, and pre- Christ depart from  
 tends the least regard to him, *depart from ini-*

<sup>a</sup> *Inscription.*] Many critics have just-  
 ly observed, that the word *σφραγίς* often  
 signifies an *inscription*, or the mark made  
 by a seal, as well as the seal itself. See  
 Rev. iv. 4. And the expression is here  
 used with peculiar propriety, in allusion  
 to the custom of engraving upon some  
 stones laid in the foundation of buildings  
 the name of the persons by whom, and  
 the purposes for which the structure is  
 raised. And nothing can have a greater

tendency to encourage the hope, and at  
 the same time to engage the obedience of  
 Christians, than this *double inscription*.  
 Dr. Whitby supposes that clause, *the Lord*  
*knoweth them that are his own*, has a pecu-  
 liar reference to the apostles, in opposition  
 to heretical teachers, and that it alludes to  
 Numb. xvi. 5, Septuag. That to *hunc*,  
 often signifies to *regard with favour*, as  
 well as to *distinguish*, hath been shown  
 elsewhere. Rom. viii. 27.

20 But in a great house there are not only vessels of gold, and of silver, but also of wood, and of earth: and some to honour, and some to dishonour.

quity; let him stand off, and keep at the great distance from every kind and degree of immorality, from every appearance and occasion of sin. But, though our obligations to such a conduct be so many and so great, we cannot flatter ourselves that all professing Christians will be sensible of them. For in a great house there are vessels, not only of gold and silver, but also of wood and clay, the former being intended for honourable, the other for meaner and dishonourable uses: and accordingly, there will be, in the church of God, persons of different characters, who will meet with very different treatment. If therefore any one cleanse him-

SECT. IV.  
2 Tim. 11. 20.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work.

self from these, if he be careful to avoid the society of persons who have revolted from true religion, and made themselves instruments of impurity and iniquity, he shall be a vessel of honour, sanctified and useful to the immediate and personal service of his great Lord and Master; and such an one will be constantly ready, as the nobler vessels of a house, to every good work, which will be the surest test of our real goodness. But flee from all occasions of exciting or

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart

gratifying the passions of youth; whether on the one hand, the love of sensual pleasure, or, on the other, rashness, contention, pride, and vain-glory, to which young persons are peculiarly obnoxious: for these will render thee unfit for the honour of being used by thy Lord for the purposes of his glory and the edification of his church. And therefore, instead of making provision for these, pursue, with the greatest ardour and intenseness of mind, righteousness and fidelity, love and peace; cultivate an upright, benevolent, candid temper, towards all, and especially towards those that invoke the name of the Lord Jesus Christ out of a pure heart, so far as the conduct can discover the inward temper.

23 But foolish and unlearned questions avoid, knowing that

But avoid foolish and unlearned questions, knowing that, how curious soever they appear, they

b Rashness, contention, &c.] These are youthful passions, of the danger of which, some heady young men, who may value themselves for their freedom from other scandals, seem to think but little;

yet it is plain from the opposition between this and the latter part of the verse, they were particularly in Paul's mind when he gave this caution.



SECT. only tend to beget *strifes* and contentions in the church; and I reckon it a most important part of the learning of a Christian minister to guard against such occasions of offence and mischief.

24 Let the bigotted Jews, and the vain-glorious heathens, on each side, split into ever so many different sects and parties, and dispute as eagerly about such things as they will; *but the servant of the Lord*, the Christian, and especially the minister, *must not strive* in an angry and hostile manner, *but be mild and gentle towards all, ready to teach* the ignorant, and, instead of hurting [and] injuring any, be willing to *endure evil* from those who, instead of receiving his doctrine, repay his kindness with outrage.

25 In meekness instructing opposers, *if by any means God may* perhaps, in his own due time, conquer their savage prejudices, and give them repentance to the acknowledgment of the truth; of which, through the riches of Divine grace, we see some instances, even where there had been a long and inveterate struggle against it.

26 And surely it will be worth while to try every method on such unhappy souls, *that they may be awakened* and recover themselves *out of the snare of the devil, who have lain sleeping*, and as it were intoxicated in it, *having been taken by that subtle fowler*, and, like a living prey, detained captive by him at his cruel pleasure, while perhaps they have been dreaming of liberty and happiness, in the midst of the most shameful bondage and the extremest danger.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient;

25 In meekness, instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

[That they may recover, &c.] In order to understand this beautiful image, it is proper to observe, that the word *awaken*, or properly signifies, to wake from a deep sleep, or from a fit of intoxication (see Elsn. Obs. Sac. in loc.) and refers to an artifice of fowlers to scatter seeds impregnated with some drugs intended to lay birds asleep, that they may draw the net over them with the greater security. The interpretation which a late writer has given of these words, who would

render them, "being taken alive by him, that is, the Christian minister, for the purposes of the *Dauvidicall*," is so unnatural, that merely to compare it with the former is to confute it. (Taylor on Orig. Sin, p. 152. Nor say any thing be more evidently wrong than to maintain, that *awaken* necessarily implies a purpose of *proving*, whereas it only imports *taking a captive*, without determining whether it be for servitude or for death. Compare 2 Chron. xxx. 19. Septuag.

IMPROVEMENT.

Here affecting a representation is here made of the wretched state of sinners! they are described as *sleeping in Satan's snare*, like birds in a net, taken alive, and at the fowler's mercy; while they imagine they can spring up whenever they please, and range at full liberty. Alas! they will soon perceive their fatal captivity: but they will perceive it too late, if Divine grace do not quickly awaken them. Who would not wish to do something for their recovery? Let the ministers of the gospel pity them. Let us pray that God, whose work it is, *would give them repentance to the acknowledgment of the truth*. Let us try every gentle method which the sincerest compassion can dictate toward affecting so happy a design, and not suffer ourselves to be transported to undue severities of language, or of sentiments, even though we should receive the greatest injuries where we intend the most important kindness,

SECT.  
IV.  
Verse 26

Let those that have the honour to bear the most holy character, which any office can devolve on mortal man, avoid, with the great care, every thing that would bring a stain, or even a suspicion, upon it. Let them revere the voice of the great apostle, while it animates them to *pursue righteousness and faith, love and peace, with all their fellow-Christians of every denomination, with all that invoke Christ, and that trust in him*. So shall they be vessels of honour, so may they humbly hope that their Lord will condescend to make some special use of them, for the purposes of his own glory, and the salvation of their fellow-creatures.

To conclude, let ministers and people be daily reading, with all possible care, this double inscription on the foundation of God; and, while we rejoice in the one, let us be admonished by the other. For what is it to us, that *the Lord knows*, distinguishes, and favours *his own*, that his almighty power protects them, and that his infinite mercy will for ever save them, if we are ourselves found among *the wicked, with whom he is at gory every day*, among the workers of iniquity, whom he will publicly disown, and to whom he will say, *I know not whence you are*. To name the name of Christ with dispositions like these, will be to injure and profane it; and our profession itself will be interpreted as an act of hostility against him, whom we have presumed so vainly to call the Foundation of our hopes, and the Sovereign of our souls.

## SECT. V.

*Paul cautions Timothy against that great declension and postasy which was to prevail in the Christian world, and against those false teachers who were rising up in it; reminding him of the example he had seen in him, in the midst of such persecutions as were still to be expected.* 2 Tim. III. 1—13.

## 2 TIMOTHY III. 1.

SECT.

v.

2 Tim.

III. 1.

IT is the more necessary thus to urge thee to every precaution, and every effort, which may preserve the purity and honour of the Christian church, as, after all we can do for this purpose, such sad scenes are to open in it. We are indeed acquainted with our duty, and we shall find it our own highest account in attending to it. *But this know, O Timothy, that in the last days, under the evangelical dispensation which is to wind up the economy of Providence, and is to remain in full force even to the end of the world, difficult times and circumstances shall arise, in which it will be hard to discharge our consciences, and at the same time maintain our safety. For men shall be lovers of themselves*<sup>a</sup>, in the most absurd and excessive degree; *lovers of money*, so as to be impelled to the basest practices by the hopes of obtaining it; *boasters* of what they have, and *proud* pretenders to what they have not; *blasphemers* of God, and revilers of their fellow-creatures: *disobedient to parents*, notwithstanding all the obligations they are under to their care and tenderness; *unthankful*, and ungrate-

2 TIM. III. 1.

THIS know also, that in the last days perilous times shall come

<sup>a</sup> For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

<sup>a</sup> *Men shall be lovers of themselves, &c.* Dr. Whitby takes great pains to shew that these characters were applicable to the Jews in the last days of their common-wealth; and supposes the apostle refers to the difficulty of retaining the Christian profession, or acting so as to preserve a safe conscience in it. Many of the lineaments here drawn were, no doubt, to be found in the unbelieving Jews; but, especially considering ver. 5—7. I rather choose to interpret the words as describing some who not only *professed* Christianity, but pretended to *teach* it. And I must beg leave to refer my readers to that very learned and ingenious dissertation of Vitringa (*Observ. Sac. lib. i. cap. 7*), in which he attempts to prove that there was a great alteration in the face of the Christian church be-

tween the time of Nero and Trajan, within which period, he apprehends great numbers of professors to have departed from the strictness of Christian morals, as well as the purity of the faith. I cannot be satisfied that the supposed predictions of this remarkable event, which he produces from the Old Testament, in his viiith chapter, are so convincing as he thinks them, viz. Isa. xi. 4; xli. 10—12; xlii. 1—3; xlix. 14; l. 10; Mic. vii. 19; Psal. v. 1; xl. 13, 14; lvi. 5; lxxii. 4. His arguments from the New Testament have much greater weight, viz. Mat. x. 21, 22; xxiv. 9—13, 22; Acts xv. 29; 1 Tim. iv. 1—3; 1 Pet. iv. 16, 17; with the epistle to the Hebrews, the second of Peter, and that of Jude: and I wonder he hath not added this remarkable text to the catalogue.

3 Will. ut natural affection, & grace-breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high minded, lovers of pleasure more than lovers of God,

Having a form of godliness, but denying the power thereof: from such turn away.

ful to other benefactors; *unholy*, though they profess themselves devoted to God, and consecrated to his service by the most solemn rites: They will be *destitute of natural affection* even to their own children, as well as of piety toward their parents; *implacable* where enmities have been commenced, and treacherous in their mutual engagements, when there has been a pretence of making them up;<sup>b</sup> *false accusers*, in which they will imitate that diabolical malignity which renders the great enemy of mankind so justly odious; *intemperate* in their pleasures, *fierce* in their resentments, cruel in their revenge; *destitute of all love to goodness*, though it so naturally extorts a tribute of veneration and affection from every human heart which is not sunk into the last degeneracy. They will be *traitors* to those that place the greatest confidence in them, such base traitors, as even to give up their brethren into the hands of persecutors; *heady* and rash in enterprising things, which can only issue in the disturbance of society, or the ruin of those that undertake them. In the mean time, they will be *puffed up with such insolence* and self-sufficiency, as to despise any remonstrance which can be made to bring them to a wiser and more decent conduct; and, upon the whole, will prove *lovers of pleasure rather than lovers of God*; who will therefore sacrifice all considerations of religion to the gratification of their appetites. And yet, in the midst of all these enormities, they will still profess themselves Christians, *having a form of godliness*, and observing with exactness the rituals and externals of religion, *but at the same time denying* and opposing *the power of it* in their lives, and demonstrating that it has no real influence upon them. *From such* therefore, even from all, in whom thou discernest a temper like that which I have here described, *turn away*; avoid all intimacy with them, lest they should avail themselves of the friendship to which thou

SECT. V.  
2 Tim.  
III. 3.

<sup>b</sup> *i. e.* implacable and treacherous.) The word *reconcile* certainly takes in both ideas, and may be applied to men, who, when they may answer any purposes need offended, will come into no treaty of reconciliation, and also to such as will not think themselves bound by such treaties, when they may answer any purposes of their own by the violation of them.

# 416 Being corrupted in their minds; and resisting the truth :

SECT. mightest admit them, as an advantage for doing  
v. further mischief; let it therefore evidently appear, that thou givest them no countenance.

z Tim. III. 6. This temper, as I have intimated before, has begun to appear in many of our contemporaries, of which [number] are those artful deceivers, who insinuate themselves<sup>c</sup> into houses, and are especially successful in their attempts to captivate inconsiderable women, of low rank, and mean understandings, yet easily inflamed with passionate zeal; being indeed, whatever pretences they may make to sanctity, laden with sins; and led aside by various lusts, which these seducers know how to flatter in such a manner as to make

7 them their own property. These foolish creatures are always learning, they pretend to hear with great eagerness, and are charmed with every appearance of novelty and fervour; but they are tossed about with every gale of doctrine, and never able to come to the acknowledgment of the truth, or to attain any fixed and steady principles. And these designing wretches, of whom I have been speaking, seize on such as their proper prey, and just as Jannes and Jambres,<sup>d</sup> the Egyptian magicians, withstood Moses, when he came to Pharaoh with a message from God, so do these men also withstand the truth of the gospel. I speak of persons whose minds are utterly corrupted, who with respect to the faith are disapproved, and worthy of being rejected as enemies to it, and unworthy to know it, though they pretend so much zeal in its defence. But I foresee, that they shall not proceed much farther<sup>e</sup> in these artifices, for their

6 For of this sort are they, which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was.

<sup>c</sup> Insinuate themselves, &c.] This character, as we hinted above, seems rather to suit disaffected and seducing Christian teachers, than infidel Jews, who no doubt carried it with an high hand, and would scorn to think of crouching to the leaders of so contemptible a sect as they called that of the Nazarenes.

<sup>d</sup> Jannes and Jambres.] It is remarkable, that the former of these is mentioned together with Moses, by Pliny, and both of them by Numenius the philosopher, quoted in Eusebius, as celebrated magicians. See Plin. Nat. Hist. lib. 30, cap. i. and Euseb. lib. 9, cap. 8. It is of

no importance to inquire, by what tradition their names came down to so distant an age.

<sup>e</sup> Shall not proceed much farther.] Translating it thus, will easily reconcile this with what is afterwards said of their growing worse and worse, ver. 13, and of their word, eating as a gangrene. Diodate indeed explains this and the 13th verse of different persons: this, of some who had already appeared; that, of others who were soon to arise. But there seems not the least need of having recourse to such a solution,

*But Timothy knew Paul's doctrine, conduct, and sufferings.* 447

*folly shall be manifested to all, as theirs also was,* when God sent upon the Egyptians plagues, which, far from being able to remove, or mitigate, they could not, as in former instances, so much as imitate. SECT. v. 2 Tim. III. 9.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

*But thou hast exactly traced, and been accurately acquainted with, my doctrine, and my conversation, the steadiness of my aim, purpose, and resolution in the cause of God; that firm and uniform fidelity which I have always strenuously maintained, without yielding up any the least article of it; my long-suffering, when I had been treated in the most injurious manner; my love to all, however different in opinion, not excepting even mine enemies and persecutors; and my*

11 Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me.

*patience under such pressing trials. Particularly under the persecutions [and] sufferings which beset me in the Pisidian Antioch (Acts xiii. 45.) in Iconium, (xiv. 2.) in Lystra, (xiv. 19.) where thou hast not only heard, but seen, what persecutions I endured; but the Lord Jesus, whom I serve, was still with me, and rescued me out of them all. Yea, and all who are resolutely determined upon it, that they will live godly in Christ Jesus, that they will conduct themselves by the strict rules of piety, which he has prescribed, not turning aside to the right hand or the left, shall suffer persecution, or opposition of one kind or another: for Christ has decreed to lead all his people to glory, through a variety of difficulties and hardships.*

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived

*But wicked men and impostors, by whatever artifices they may decline persecution, are in a yet more wretched state; for they provoke God to give them up to the lusts of their own heart, and so will grow continually worse and worse, more obstinate in their opposition to the gospel and its faithful ministers; deceiving others indeed by false and treacherous pretences, but being themselves much more fatally deceived by their own corrup-*

<sup>1</sup> *I live godly in Christ Jesus, &c.*] This, as Dr. Evans justly observes, may import something peculiar in the godliness to be exercised by Christians, as being agreeable to the revelation of Christ, animated by his example, dependent on his

Spirit for assistance, and his atonement for acceptance with God. Important topics, which all who desire to obtain and promote godliness, ought to dwell much upon. See Evans's Christian Temper, Vol. I. p. 192.

SECT. tions which delude them with the visionary hope  
 v. of some temporal advantage, while they are  
 plunging into irrecoverable and everlasting ruin.

## IMPROVEMENT.

- Ver. 1. MUST we not, on the survey of this scripture, in comparison with what we every day behold in life, cry out, "*Verily these are the last days?*" They are assuredly times of difficulty and
- 2, 3 peril. Self-love, pride, ingratitude, treachery, intemperance, insolence, the contempt of all authority, human and divine, each, all of these characters may too plainly declare it. But none with more striking evidence than the excessive love of pleasure, on
- 4 which so many are doting to destruction, while every consideration, both of religion and of prudence, falls at the shrine of this favourite idol. Men are *lovers of pleasure more than lovers of God*, more than lovers of their families, yea, though self-interest be in many instances so scandalously pursued, yet more than lovers of themselves; and when they have sacrificed every thing else to their gain, they sacrifice even that gain to luxury. And would to God there was none such, even among those that retain *the form of godliness*, which so many indeed have scornfully cast off! But O! how vain the form, where the power of it is thus denied! And how peculiarly scandalous are these characters in those who call themselves teachers of religion! Yet to such they are here originally applied; and their race is not yet extinct.
- 10 Blessed be God, there are those yet remaining who are the happy reverse of these; ministers, who can appeal to the consciences of men as to their doctrine, their conversation, their resolution, their fidelity, their gentleness, their *charity*, and their patience. Happy are they, how ill soever they may be treated
- 11 in the world! Happy would they be, though exposed to all the terrors of persecution which the apostles and their first followers
- 12 endured! But we are all warned to prepare for some degree of it; and indeed who can wonder if, amidst so many evils, they who will not go on with the multitude, should sometimes be rudely pressed by them; and it may be, in some instances, cast down and trampled under foot. But be it so; *though cast down, they shall not be destroyed.* (2 Cor. iv. 9.) A little time will
- 13 balance all. An hour of eternity will more than balance it. Let us guard against the deceits by which so many suffer. Let us guard, above all, against those deceits which men practise upon themselves, and whereby they hurt themselves infinitely more than all their fraud or violence can hurt any who are not accessory to their own undoing.

SECT. VI.

To guard Timothy against those seducing teachers, and to preserve the church from their evil influence, Paul recommends to him the study of the scriptures, and great diligence in all the parts of his ministerial work; reflecting with pleasure on his own fidelity in the nearest views of martyrdom for the truth. 2 Tim III. 14.--to the end. IV. 1-8.

2 TIMOTHY III. 14.

SECT.  
VI.

2 Tim.  
III. 14.

• 2 TIM. III. 14.

BUT continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them;

I HAVE mentioned the case of these wretched men, who grow worse and worse, deceiving others and themselves most of all. But that thou, O Timothy, mayest effectually avoid them, continue thou stedfast in the things which thou hast learnt from me, and hast believed upon the authority of God speaking in and by me; knowing from whom thou hast learnt [them,] and what convincing proofs I have given thee, both of my general integrity, and of that extraordinary inspiration by which I teach. And knowing also, that the oracles of the Old Testament confirm the system of doctrines which I have taught; of which thou must be very sensible, because from thine infancy<sup>a</sup> thou hast known the sacred scriptures, in which the grand learning of our Jewish nation consists, and which are indeed most worthy of being studied by all, as they are able to make thee, and all that faithfully admit and follow their guidance, wise unto eternal salvation; a science infinitely nobler and more important than human literature in its greatest refinements can pretend to teach, and which is to be learned only through that

16 All scripture is given by inspiration of God, and is profitable unto man, that it may bring forth the fruit of righteousness by the use thereof.

<sup>a</sup> From thine infancy.] Hence it appears, that little children may learn some useful lessons from Scripture, and that they ought to be early initiated into the study of the sacred letters; directly contrary to what the church of Rome teaches.

<sup>b</sup> The whole scripture [is] divinely inspired.] Grotius translates the words,

the whole divinely inspired scripture is profitable, &c. which they will undoubtedly bear; and as we may be sure that, by scripture, the apostle means the books which the Jews received as canonical, that version gives a true sense; but I take this, which is our own, to be more literal.



SECT

-VI.

2 Tim  
III. 16.

It is fitted *for doctrine*, as it lays down the most fundamental principles of religion in the view it gives us of the Divine nature and perfections, and *for conviction* of those opposite errors, which the licentious and perverse wit of man has invented in so great abundance, and set off with so many plausible arguments. It is also useful *for the reproof* of irregularities in practice, which, how speciously soever they may be defended by the sophistry of those that think it their interest to plead for them, quickly fall before the authority of the Divine word. And when men have submitted to it, they will also find it effectual *for instruction in righteousness*, and will be led on from one degree of virtue and piety to another, with a progress which will continually advance in proportion to

17 the regard they pay to that Divine book. To this therefore, I hope thou, O Timothy, and every minister of the gospel, will diligently apply, *that the furniture of the man of God may be complete*, and that he may be *thoroughly fitted for every good work* which his holy calling

IV. 1. may require. *I charge [thee] therefore*, considering what I have urged in the former part of this epistle, in the most awful manner, *before the great and blessed God, and the Lord Jesus Christ*, his only begotten Son, *who shall judge the living and the dead*, and pronounce on them all their final and everlasting doom, *at his last public glorious appearance*, when the extent and majesty of *his kingdom* shall appear in full display: I charge thee to execute the important trust committed to thee with the strictest fidelity.

2 For this purpose, *preach the word* of God with all possible seriousness and earnestness; *be instant* in the prosecution of that good work, in the stated *season* of religious assemblies, *[and] out of that season*, when occasional providences may give thee an opportunity; yea, carry it into thy private conversation, in the intervals of thy public labours. Endeavour to *convince* the consciences of men, and to reclaim them from their erroneous principles; *rebuke* them for their irregularities and offences, without fearing the face of any; and *exhort* them to diligence and zeal in the perform-

fitable doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

IV. 1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom:

2 Preach the word be instant in season out of season; reprove, rebuke, ex-

hort with all long-suffering and doctriuc.

ance of their duty, *with all long-suffering*, though thou mayest not immediately see the desired success; and enforce these exhortations with all those well-known and important motives which the *doctrine* of the gospel may suggest.

SECT.

VI.

2 Tim

IV. 2.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

Seize the present opportunity with all eagerness, for I see that *the time will quickly come, when they will not endure* good and wholesome doctrine, but, thinking themselves above the plainness of moral and practical instruction, shall wantonly heap up to themselves seducing teachers, whose harangues shall be just according to the prejudices of their own lusts, having nothing else to recommend them, unless it be perhaps a glare of false and affected eloquence, which may gratify the vain curiosity and itching

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

ears of their hearers. And so unhappily will their minds be disposed, that they shall turn away [their attention] from simple truth, of the greatest certainty, on which nothing less than their salvation depends, and shall be turned aside to idle fables, which they eagerly drink in, under a fond semblance of mystery and obscure science, which they pretend to be veiled in these abstruse and enigmatical forms.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

But be thou, O Timothy, diligent and watchful in all things that may tend to the security of thy charge, and prepare thyself resolutely to endure adversity, and to perform the full work of an evangelist, and fully to accomplish all the branches of thy ministry.<sup>d</sup>

6 For I am now

And the rather, considering how soon the world will lose what-

<sup>c</sup> They shall heap up to themselves teachers.] Mr. Slater, in his Original Draught, &c. p. 126, urges this text, as an argument against allowing to the people the choice of their own ministers, but that right is by no means in question here. The danger there was of men's hearkening to erroneous and seducing teachers, would, upon every imaginable hypothesis, be a solid argument for Timothy's exerting himself to the utmost, in preaching the word, and endeavouring to guard the churches against errors which might otherwise soon have become fatally prevalent. I must add, that the expression, *heaping up to themselves*, implies, that they should be desirous of such, and that they should meet with many of such a character.

<sup>d</sup> Accomplish thy ministry.] It surely must be owing to a strong prepossession in favour of Diocesan Episcopacy, that the worthy person I mentioned above could imagine these words contained an argument for it. He explains the words *ἀνεπαύνητον τὴν διακονίαν*, as an exhortation to take upon him the complete office of a bishop, because Paul himself was ready to quit it; not considering how ill this interpretation agrees with his own supposition, of Timothy's being in the episcopal office when Paul wrote his first epistle to him. Whatever Timothy's office were, the argument which Paul suggests, of the satisfaction he found in the reflection on his own fidelity would be very conclusive.

SECT. VI. ever advantage it may now receive from my personal labours; for I may well conclude, from my age and circumstances, that *I am now*, as it were, *just ready to be offered*, to be poured out as a libation upon God's altar, *and the time of my departure is near at hand*; the time when I shall be dismissed from this state of confinement, when I shall weigh anchor from these mortal shores, and launch into the ocean of eternity.

7 And, while I stand on the borders of that awful state, it is with unspeakable pleasure I reflect, that *I have maintained the good combat* against the sharpest opposition, that *I have finished [my] race*, though it has been so arduous, that *I have kept the holy faith* committed to my trust, and, with the strictest fidelity, endeavoured to preserve it free from human additions and corruptions. 8 *It remaineth, [that] a crown of righteousness and glory is laid up in sure reserve for me, which the Lord, the righteous Judge, who presides in this great exercise, shall, with distinguished honour, before the assembled world, render and award to me, in that illustrious day,* upon which our hopes and hearts are set; and it is the joy of my soul to think, that he shall not assign it *to me alone, but to all them also who love the thoughts of his final appearance* to the universal judgment, and are, or shall be making a wise and pious preparation for it.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

#### IMPROVEMENT.

Chap. iv. 6.

BEHOLD this blessed man, this prisoner, this martyr of Christ, appearing in his chains, and, in the near views of a violent death, more truly majestic and happy, than Cæsar on his imperial throne! Blessed man indeed; who could look upon the pouring forth of his blood, as the libation of a sacrifice of thanksgiving, on which he could call for the congratulations of his friends, rather than their condolence: who could loosen from these mortal shores, and set sail for eternity with a shout! O may we all be

\* *In that day.*] This text will certainly prove, that the great and most glorious reward of faithful Christians is referred to the day of general judgment. But it would be very precarious to argue from hence, that there shall be no *prelibation* and *anticipation* of this happiness in a se-

parate state. And when the many texts, which have been so often urged in proof of that *intermediate happiness*, are considered, it is surprising that any stress can be laid on the objection which has been drawn from such passages as this.

excited by his example to fight the fight, to finish our course, to keep the faith, in the view of that crown of righteousness which is not reserved only for Paul, or for ministers and Christians of the first rank, who have been eminent for the most distinguished services, but for all who love Christ's appearance, and whose hearts are thoroughly reconciled to his government!

May we therefore be watchful in all things. May we endure every affliction which God shall lay in our way, and fill up with proper services every station in which we are fixed. Let the ministers of Christ attend to this solemn charge, before God and the Lord Jesus Christ, who shall judge both the quick and the dead, at his appearance and in his kingdom. They are as much concerned in this judgment as Timothy or Paul; their own eternal state is in question, and none can have greater reason than themselves to be impressed with it. Let as many therefore as are called to it by Divine Providence and grace, preach the word with zeal and fervency, as well as fidelity; let them be instant in season, and out of season, with a resolution tempered with gentleness, and supported by firm faith in him, who entrusts them with the message. And let the petulancy of men, which indisposes them to endure sound doctrine, yet makes them need it so much the more, be considered by them as an engagement to greater zeal, rather than an excuse for remissness.

That they may be animated to it, and furnished for it, though roughly furnished for every good work incumbent upon them, as men of God, a becoming reverence is to be maintained for the divinely inspired scriptures, apparently profitable for doctrine and reproof, for correction, and instruction in righteousness. Let us all esteem it our great happiness, if from children we have been acquainted with them; let us study them diligently, and take faithful care to deliver them down to those that arise after us, as the oracles of that eternal wisdom by which we and they may be made wise to salvation.

## SECT. VII.

*The apostle concludes with requesting Timothy to come to him, giving him an account of the manner in which he had, in his late appearance before the heathen magistrate at Rome, been deserted by men, but supported by Christ; and adding some particular salutations and directions. 2 Tim. IV. 9,—to the end.*

### 2 TIMOTHY IV. 9.

DO thy diligence to

I MIGHT add much more on this occasion, but the hope I have of seeing thee ere long,

454 *Paul urges Timothy to come to him, and bring Mark with him.*

SECT. makes me the easier in omitting it. I cannot come shortly unto  
VII. but be very desirous of such an interview. En- me.

deavour therefore by all means to come to me

2 Tim. here at Rome, as *quickly* as possible. For I

IV. 10. need the assistance and company of such a faithful friend, as I have met with very unworthy treatment from some who ought to have acted in a very different manner. And I must particularly inform thee, that *Demas hath forsaken me,\* having loved the present world, and followed another way, as his secular views invited him.* In pursuit of these, he is gone to *Thessalonica*, as *Crescens* is to *Galatia*, and *Titus*, for whom thou knowest I have a very high regard,

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 is gone to *Dalmatia*. *Luke alone, whose faithful friendship I have long experienced, is still with me.* I desire thou wouldest take the first opportunity of engaging the company of *Mark*, [and] bring him along with thee, for he is useful to the advancement of my ministry among the Gentiles, having often attended both Barnabas

11 Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry.

12 and me in our progress amongst them. Thou wilt perceive, by what I have just been saying, what reason I have to wish for the society of an approved Christian friend and brother, at a time when I am left thus destitute: yet, preferring the edification of the church of Christ to any personal consideration of my own, *I have sent Tychicus to Ephesus*, where I some years ago left thee, to take care of the flourishing church which I planted there, and with some of whose members I have had so long and intimate an ac-

And Tychicus have I sent to Ephesus.

13 quaintance. *When thou comest hither, as I hope thou quickly wilt, I desire thou wouldest remember to bring [with thee] that cloak<sup>b</sup> which I left at the house of our friend Carpus, in*

13 The cloak that I left at Troas with Carpus, when thou comest, bring with

\* *Demas hath forsaken me.*] I think we can neither be certain, that Demas was ever a good man, from Paul's speaking of him, as one whom in the judgment of charity he hoped to be so, nor can we certainly infer from his dishonourable conduct on this occasion, that he totally apostatised from Christianity; and much less that he never returned to a sense of it any more. John Mark had once acted a part very like this, yet was evidently restored to the esteem of our apostle.

Compare Act. xv. 38, with the next verse of this chapter

<sup>b</sup> *Bring with thee that cloak.*] If *φανερά* here signifies *cloak* or *mantle*, it is, as Grotius justly observes, a proof of Paul's poverty, that he had occasion to send so far for such a garment, which probably was not quite a new one. But some understand by it, either a *parchment-roll*, or something like a *portmanteau*, the contents of which might be more important than the thing itself.

thee, and the books, but especially the parchments.

*Troas*,<sup>c</sup> when I passed through it the last time. SECT. VII.  
And bring, also the books which I left there, VII.  
[but] especially the parchments.<sup>d</sup>

14 Alexander the copper-smith did me much evil; the Lord reward him according to his works.

When I speak of these parts, I cannot forbear telling thee, that *Alexander the brazier*<sup>e</sup> has brought many evils and mischiefs upon me. And I doubt not but the Lord, who exercises a guardian care over me as his faithful servant, will sooner or later reward him according to his works. May it be an instructive and merciful discipline, to reform rather than to destroy him. *Against whom*, in the mean time, be thou also particularly upon thy guard, or thou mayest receive much detriment from him; for he hath not only done me a great deal of personal injury, but hath greatly withstood our words, and taken every measure in his power to prevent the progress and advancement of the gospel, which is indeed wounding me in the most tender and sensible part.

15 Of whom be thou ware also: for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

In my first apology before the prefect of the 16 city, no man, of all the Christians here at Rome, appeared with me, for my countenance and support, but all, either through treachery or cowardice, forsook me.<sup>f</sup> May it not be charged to

<sup>c</sup> *At Troas.*] See the Introduction to this epistle, p. 421.

<sup>d</sup> *The parchments.*] Bishop Butler thinks these parchments might be a kind of common place book, in which the apostle inserted hints and extracts of what seemed most remarkable in the authors he read.

<sup>e</sup> *Alexander the brazier.*] The name of Alexander was so common, that we cannot certainly say, whether this were the person mentioned Acts xiv. 33, or 1 Tim. i. 20; but what is here said of this brazier, agrees so well with this passage, that I think it probable it refers to the same man. What we know of Paul's character must lead us to conclude, that, if he meant not the following words as a mere prediction, he did not however wish evil to him, as evil, but only that he might be so animadverted upon, as to prevent the contagion of his bad example from spreading in the church, and bring him to repentance and reformation, that so he might be preserved from final destruction.

<sup>f</sup> *All men forsook me.*] Many circumstances make it astonishing, that Paul

should have been deserted by the Christians at Rome, in this extremity. When he wrote his epistle to the church there, which must have been ten years before this, he speaks of their faith as celebrated through the world; (Rom. i. 8.) He salutes a vast number of illustrious persons by name, and mentions many of them as his particular friends; (xvi. 3—15.) and we may assure ourselves, that, during the two years he spent there in his hired house, when access was granted to all that desired it, the number, and probably the zeal, of Christian converts would be greatly increased; as indeed he expressly assures the Philippians that it was, and that some of Caesar's palace was added to them. (Phil. i. 12—14; iv. 22.) We are ready to say, how then was it possible he should be thus forsaken? But there is a material circumstance, seldom taken notice of in this connection, which accounts in a great measure for what might otherwise appear so strange. Clement the companion of Paul, informs us, that he suffered martyrdom under the governors, (as Bishop Pearson and L'Estrange

SECT. *their account, as an instance of unfaithfulness*  
 VII. *to our common Master! Yet I was not left*

*entirely destitute, but can say it with great pleasure,*

3 Tim. *that the Lord Jesus Christ stood by me, and*  
 IV. 17. *strengthened me with that inward fortitude of*

*soul which no human support could have inspired; that by me the preaching [of his gospel]*

*might be carried on with confidence, and [that] all the nations might hear; for I made my defence in a manner, that will, I doubt not, be*

*taken notice of, and reported abroad, much to the advantage of that sacred cause, which is dearer to me than my life. And though this*

*plain and faithful testimony did indeed expose me to great danger, yet I was for the present*

*rescued, like Daniel, out of the mouth of the lion; so that, fierce as he was, God did not suffer him*

*to devour me, when he seemed to have me at*

18 *his mercy. And, I am confident, that the Lord*

*whose power and faithfulness are always the same, will rescue me from what I fear much*

*more than any thing this body can suffer, even from every evil work; will strengthen me against*

*the most pressing and violent temptations so that I shall do nothing unbecoming my Christian*

*faith, or ministerial office, and thus will preserve and conduct [me] to his heavenly kingdom*

*with peace and triumph; to him therefore [be] glory for ever and ever. Amen.*

19 *I must conclude with desiring thee to salute*  
*Priscilla and Aquila, those dear friends, with*

17 Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching

known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and preserve me unto his heavenly kingdom to whom be glory for ever and ever. Amen.

19 Salute Priscilla and Aquila, and the

sant explain: *καταφευγὸς ἐκ τῶν θυγμάτων;*) that is, as they understand it, when Nero was gone into Greece, and had left the government of the city to Tigellinus and Sabinus, prefects of the praetorian guard, and that minister Helius. If this be allowed, it fixes the death of Paul to A. D. 66, or 67. But the cruel persecution which Nero had raised against the Christians at Rome, (in which they were worn in the skins of wild beasts, and burnt alive for a kind of public illumination,) was, according to Tacitus, at least two years before this. It is possible, therefore, that many of the excellent persons mentioned above, might have suffered death for their religion, or, according to our Lord's advice, (Mat. x. 23,) have retired to a distance from Rome. The Asiatic Christians, who came with Paul, as it seems, to rally the broken reman-

of this once celebrated church, acted a mean part in deserting Paul, as the other Christians of the place did. But it is less surprising upon the supposition above, that it would otherwise have appeared; and it might be among the first-fruits of that sad apostasy which Vitrigena, (as was elsewhere observed,) supposes to have begun in the time of Nero, and continued to that of Trajan. See note on 2 Tim. iii. 1.

[*Carried on with confidence.*] So the original *ἐν παραπομπῇ* here signifies. Calvin truly observes, that it was a glorious testimony to the honour of Christianity, that the apostle could thus courageously maintain it, when all his friends forsook him, and his enemies were so fiercely raging against him.

[*Priscilla and Aquila*] This has often been urged, as a conclusive argument

household of Onesiphorus. whom I have had so agreeable an acquaintance and intercourse these many years; and also the

SECT.

VII.

9 Tim.

IV. 16.

family of good Onesiphorus. In my last journey through Asia and Greece I had the affliction to part with some of our common friends, whose conversation and company would have been very desirable, had Providence permitted it. *Erastus* in particular abode at Corinth,<sup>1</sup> and *Trophimus* I left sick at Miletus;<sup>2</sup> nor did the Lord, who hath made me an instrument of miraculous healing to so many strangers, permit me at that time to be so to him. Endeavour there- 21

20 Erastus abode at Corinth; but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

fore, as I am deprived of these agreeable friends, and surrounded with so many dangers and enemies which threaten my life, to come to me before winter.<sup>1</sup> Several Christians here at Rome desire I would send their commendations to thee; and in particular *Eubulus salutes thee, and Pudens, and Linus, and Claudia*, and indeed all the brethren in general. My heart is, 22 as at all times, full of the tenderest affection for thee; which I cannot express better than by praying, as I most sincerely do, that the Lord *Jesus Christ* himself may [be] ever present with

The Lord Jesus Christ be with thy

to prove that Timothy was now at Ephesus, because it was there that Apollos met with them, (Acts xviii. 26.) but they might have removed from thence, as they did from Corinth, to which place they came when first banished from Rome. Ib. ver. 2.

[*Erastus abode at Corinth, &c.*] It is probable that this was his native city, or at least a place where he had a stated charge. See Rom. xvi. 23. It seems, by this clause, that he was in Paul's company when he parted with Timothy, as it is likely Trophimus also was. And, as none can suppose Paul would have mentioned these things to Timothy in this connection, if they had happened many years before, (Acts xix. 22.) I look upon this as a very material argument to prove that he turned into these eastern parts, between his first and second imprisonment at Rome; though probably, if he ever saw Ephesus again, most of the ministers of that and the neighbouring places, with whom he had the celebrated interview at Miletus, mentioned Act. xx. were either dead or removed. See ver. 25; note, and ver. 33, note, Vol. III. p.

303, and 307. Compare the Introduction to the first epistle to Timothy, p. 355.

<sup>1</sup> [I left sick.] It has been very justly argued from this text, that a power of working miracles did not always reside in the apostles; and indeed, if it had, one can hardly imagine that any good and useful man would have been sick, and died under their notice, which would have been quite inconsistent with the scheme of Providence. Timothy's frequent infirmities afford a farther argument to the same purpose. Compare Acts viii. 21. note, vol. III. p. 111. But such good men as these did not need the miraculous cure of their own distempers, to confirm their faith in the gospel.

<sup>2</sup> [Come to me before winter.] Bishop Lloyd in his Funeral Sermon for Bishop Wilkins, p. 6. comparing with this text, Heb. xiii. 23, concludes that Timothy did come, and was seized at Rome, and confined longer than Paul himself; but it seems much more probable that the epistle to the Hebrews was written during Paul's first imprisonment, and consequently several years before this.



# 458 *Reflections on Paul's being deserted in his apology;*

SECT. thy spirit and shed abroad those sanctifying, spirit. Grace be with  
 VII. quickening, and comforting influences of Di- you. Amen.  
 vine grace, which may fit thee for all thou hast  
 2 Tim. to do and bear under thy Christian and mini-  
 IV. 22. sterial character. And, wherever this finds thee,  
 I desire thou wouldst assure my fellow-Chris-  
 tians that I wish them well. May grace [be]  
 with you all, as your circumstances require, to  
 render you more eminently useful in the pre-  
 sent state, and prepare for you complete and  
 everlasting happiness in the next. Amen.

## IMPROVEMENT.

BE this our prayer for ourselves and our friends, that the  
 Ver. 22. *grace of our Lord Jesus Christ may be with their spirits* and  
 ours; that, though we have not seen him here, neither can see  
 him, we may ever feel his vital presence, and may live and act  
 as ever near him, and as conscious that he is ever with us.  
 17 Then may we promise ourselves that, while he stands by us, we  
 shall be strengthened, how weak soever we are in ourselves; that  
 we shall be comforted, whoever may desert us; that we shall be  
 18 rescued from the extremest dangers, *delivered out of the mouth*  
*of the infernal lion, and safely preserved to his heavenly kingdom.*  
 16 That such a confessor as the holy apostle St. Paul should have  
 been deserted, at the time of his apology, when there must have  
 been so large a number of Christians at Rome, may justly ap-  
 pear one of the most surprising circumstances recorded in the  
 sacred history. It teaches us to cease from man, and to repose  
 ourselves with some caution upon the friendship of the very  
 best. It teaches us to watch over ourselves, lest the fear of  
 man should bring a snare upon us, (Prov. xxix. 25.) and lead  
 us to be ashamed of Christ in his members. It concurs with the  
 apostasy of Demas, to warn us that we beware of loving this  
 10 present world, and keep our eyes more steadily fixed on a better,  
 in which our highest interest lies, and by regarding which, our  
 souls will acquire a certain uniform tenor, that will prove their  
 honour and their safety.

The readiness of Paul, amidst such a dearth of true and faith-  
 10, 12 ful friends, to part with those that yet remained, when he  
 thought the service of Christianity required it, is an amiable and  
 instructive part of his character. They know not the heart of a  
 man, and the duty of a Christian aright, who know not that even  
 the tender and friendly passions are to be guarded against, and  
 admitted no farther than reason and religion will warrant; and  
 that such society as is far dearer to us than any animal delight,  
 or secular accommodation, is often to be given up, that our  
 fidelity to God may be approved.

Once more, it is obvious to remark, that Paul, though favoured with such extraordinary degrees of Divine inspiration, sets a proper value upon books, and expresses a great concern about their being safely conveyed to him. Let us therefore pity the ignorance, rather than imitate the enthusiasm and madness of those that set learning at defiance, especially in the ministers of the gospel. Let us thankfully acknowledge the Divine goodness, in having furnished us with so many excellent *writings* of wise and pious men in all ages; and let us endeavour, by frequent converse with them, to improve our furniture, *that our profiting may appear unto all men*. Yet let us all remember that, how large and well-chosen soever our library may be, the sacred volume is of infinitely greater importance than all that Greece, or Rome, or Britain has produced, or the united labours of all the best of men who have written since it was concluded. And let the Christian minister remember, that the two epistles, through which we have now passed, and that which we are next to survey, are to be esteemed by him amongst the most edifying and important parts even of that incomparable and Divine book.

SECT.

VII.

Ver. 1

THE END OF THE FAMILY EXPOSITOR ON THE SECOND EPISTLE  
TO TIMOTHY.



THE  
FAMILY EXPOSITOR:  
OR,  
A PARAPHRASE  
ON THE  
EPISTLE OF PAUL THE APOSTLE  
TO  
TITUS;  
WITH CRITICAL NOTES,  
AND A PRACTICAL IMPROVEMENT OF EACH SECTION.

VOL. V.

26.



## GENERAL INTRODUCTION

TO THE

PARAPHRASE AND NOTES

OF THE

EPISTLE OF PAUL THE APOSTLE

TO TITUS.

**T**ITUS, to whom this epistle is addressed, was a Greek, (Gal. ii. 3); and was probably converted to Christianity by St. Paul, as we may conclude from the title he gives him of *his own son after the common faith*, (Tit. i. 4); though the particular time of his conversion cannot be ascertained.—The earliest account of him we meet with (for Luke does not once mention his name in the Acts,) is in Gal. ii. 1, where the apostle says, he took him with him from Antioch to Jerusalem, fourteen years after his conversion, to attend the grand council that was held there, in the year 49; and, as Titus was of Gentile parents, and consequently uncircumcised, St. Paul would not suffer him to submit to that rite, that he might not seem to abridge the liberty of the Christian Gentiles, (ver. 3.)

Some years after this, we find the apostle had sent him to Corinth, (2 Cor. xii. 18,) to inquire into the state of things in that church, and particularly to learn what effect his former letter had produced. The intelligence Titus brought St. Paul at his return, gave him the highest satisfaction, as it far exceeded all his expectations; (chap. vii. 6. 13.) and, as Titus had expressed a particular regard for the Corinthians, he thought proper to send him back again, with some others, to hasten

the collection for the poor Christians in Judea; (chap. viii. 6.) After this, we hear no more mention of him, till he is spoken of in this epistle, as having been with St. Paul in Crete.—It appears, that the apostle had a very great regard for him, not only from his appointing him to take care of the church he had planted in Crète, but from the manner in which he speaks of his discharging the commission he gave him to the Corinthians, and the honourable terms in which he recommends him to them as *his partner* and *fellow-helper*; (chap. viii. 23.)

This epistle was most probably written in some part of St. Paul's last progress through the Asiatic churches, between his first and second imprisonment at Rome; and consequently the last of his epistles, except the second to Timothy: but nothing can be certainly determined, either as to its date, or the place from whence it was sent; for though the spurious postscript supposes it to have been written from Nicopolis, yet the contrary seems to be plainly intimated, chap. iii. 12; as the apostle says not, I propose to winter here, (which would have been most natural, if he had resided there when he was writing,) but there; which shews he was at that time in some other place.—However, it is plain Titus was at Crete when he received it, where St. Paul had left him, to settle the church he had established there, and carry on the work he had begun. Accordingly the greatest part of the epistle is taken up in giving him directions for the more successful discharge of his ministry amongst them; and particularly for his behaviour towards those corrupt Judaizing teachers who endeavoured to pervert the faith and disturb the peace of the Christian church.

The apostle, after a short introduction, in which (agreeably to the design of the epistle, he intimates that he was commissioned by Christ to preach the gospel to the Gentiles, reminds Titus of the special reasons for which he left him at Crete, and directs him on what principles he was to act in the ordination of those Christian ministers who were to take the oversight of particular churches; representing them as persons not only of a blameless, but exemplary character, who should be eminent for their

piety, and for every social and personal virtue, as well as thoroughly established in the Christian faith; chap. i. 1—9. And, to make Titus more sensible of the necessity of using this precaution, he puts him in mind of those seducing Judaizing teachers with which that church was infested; who, under the mask of greater zeal and knowledge than others, concealed the grossest corruption of morals, and whose mischievous attempts were the more likely to succeed, considering the general character of the Cretans. Such therefore he directs him to reprove with great severity, and, in opposition to their false and dangerous tenets, advises him to accommodate his exhortations to the different sorts of persons with whom he conversed, according to their respective sexes, ages, and circumstances. And to give the greater weight to his instructions, he admonishes him to be himself an example of what he taught, and by the purity of his doctrine, as well as the innocence of his conduct, to silence his opponents, ver. 18, to the end. Chap. ii. 1—8. St. Paul then proceeds to urge on Titus, a care to instruct servants in the duties of their station, that they might, according to their sphere, do an honour to the religion they professed; and represents the obligation they were under to such a conduct, from the great design of the gospel-institution, and our Saviour's sufferings and death, which was to deliver mankind from sin, and form them to universal holiness in heart and life, ver. 9, to the end.—Agreeably to this view of religion, the apostle exhorts Titus to enforce subjection to the civil magistrate, and a readiness to all good works; to caution against censoriousness and contention, and to commend a meek, peaceable, and forgiving temper: which he intimates might the more reasonably be expected from Christian Gentiles, as before their conversion their character had been so corrupt. This leads him to acknowledge the grace of God in Christ, to which all Christians were indebted for the change produced in them, and for the hopes of salvation they were taught to entertain; from whence he takes occasion to remind Titus of the importance of insisting upon the



great doctrines of practical religion, in opposition to those empty speculations and useless controversies to which some were attached. In the close of the epistle, he directs him how to proceed with respect to heretical teachers; and having expressed his desire to see him at Nicopolis, where he proposed to winter, he concludes with a general salutation; chap. iii. 1, to the end of the epistle.

Upon a review of this, and the two epistles to Timothy, it is natural to reflect how much they tend to illustrate and confirm the internal evidence of Christianity.—It has been often observed, and very justly, that nothing sets the characters of great men in so true a light as their letters to their particular friends: while they are acting in the eye of the world they frequently appear in disguise, and the real motives of their conduct lie out of sight; but in their familiar correspondence they open their minds with freedom, and throw off all reserve. If therefore any should object to the argument drawn from St. Paul's epistles to the churches, that, as they were designed for the public view, he would be upon his guard, not to let any expression escape him that might give the world an unfavourable idea of himself, or the cause in which he was engaged; yet certainly, when he is writing, as in this and the two former epistles, to his most intimate friends, who were embarked with him in the same design, and with whom therefore he could use the utmost confidence, we may reasonably expect to find him disclosing his real sentiments, stripped of all artifice and disguise.—And now, upon the most accurate and impartial examination of these epistles, what do we discover? Can we trace any marks of insincerity and imposture? Does the apostle wear any other character than that in which he had appeared to the whole world? Does he drop the least hint that can lead one so much as to suspect that he had been only acting a part, and imposing upon mankind? Can we perceive the least shadow of inconsistency between the views he gives of religion in these and his other writings? Is there any thing like that double doctrine which some

have charged upon the ancient philosophers?—On the contrary, is it not most evident, that he founded his own hopes, and formed his own conduct, upon the very same principles which he recommended to others; that he had no views of secular interest or ambition to gratify, and was influenced by no other motives than those which he openly avowed in the face of the world: in a word, that his character, as well as his doctrine, was consistent and uniform, and his inward sentiments the same with his outward profession? The instructions he gives his friends for the exercise of their office had nothing of art or subtilty, but were all plain and simple, and centered in that grand design of advancing the interests of religion and the happiness of mankind, which ever lay near his heart: and so far is he from flattering them with the prospect of any worldly advantage, that he exhorts them to be ready, after his example, to sacrifice every temporal interest, and even life itself, in the cause they had undertaken to support.

Now if this be allowed a just representation of the case, it will certainly follow, that the apostle was himself thoroughly persuaded of the truth and importance of those doctrines he had taught: and since it may be easily proved, that the *evidence* on which he built his faith was of such a nature, as to exclude all possibility of *mistake*, we may safely conclude, upon the credit of *his testimony alone*, (had we no other arguments to produce,) that the Christian religion is not a *cunningly devised fable*, formed to answer the ambitious or interested views of its authors, but that it is indeed *the power of God, and the wisdom of God*.



## PARAPHRASE AND NOTES

ON THE

EPISTLE OF PAUL THE APOSTLE  
TO TITUS.

## S E C T. I.

*Paul, after a proper introduction, reminds Titus of the special reasons for which he left him in Crete; and directs him on what principles he should act in the ordination of those Christian ministers who were to take the oversight of particular churches. Tit. I. 1—9.*

TITUS I. 1.

TITUS I. 1.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness.

THIS epistle is written by *Paul, a servant of the one living and true God, and an apostle of his only begotten Son, Jesus Christ, for the advancement of the faith<sup>a</sup> of God's chosen people, and to promote the acknowledgment of the truth of the gospel; that divine doctrine which [is] according to godliness, and has the greatest tendency to promote the interest of the true religion in all its branches; Whilst it exhibits, in so clear a manner, the hope of eternal life, which God, who cannot lie, nor deceive any of*

SECT.

I.

Titus  
I. 1.

<sup>2</sup> In hope of eternal life, which God, that cannot lie, pro-

<sup>a</sup> For the faith, &c.] This is the proper signification of *πίστις* *πίστις*, in this connection, which expresses the end to which his labours tended. Compare 1. Tim. vi. 3. See Raph. ex Neri in loc.

- his creatures, *hath* not only, as under the former dispensation, intimated to us, but expressly *promised* to all believers, in consequence of those great engagements into which he entered with his Son, under the character of our Surety and Redeemer, *before the world began*<sup>b</sup>, or time was divided into these revolving periods which measure out its succeeding ages. The plan was distinctly drawn in his all-comprehensive mind; but he *hath* now manifested it, in his own due and well-chosen *time*, by *his word*; which administers to us that glorious hope, *by the public preaching* and declaration of it, *with which I was intrusted, according to the commandment and sovereign pleasure of God our Saviour.*
- And I address this epistle to Titus, [my] genuine son, according to the tenor of the common faith, even that Christian faith to which I had the happiness of converting thee: to whom, with an affection becoming a father in Christ, I unfeignedly wish every desirable blessing, even *grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour*; by whom we obtain an interest in him, and hope for that eternal salvation from him, with which no inheritance on earth is by any means worthy to be compared.
- For this cause I left thee in Crete, though I could have been so heartily glad of thy company in my travels, that thou mightest set in order the things which were deficient there, as I could not stay long enough myself to reduce them into so regular a state as I could have wished; and particularly, that thou mightest ordain elders in every city<sup>c</sup> in which Christian churches are planted, to whom the stated oversight of them

was promised before the world began.

But he hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour.

To Titus, my own son after common faith, Grace, mercy, and peace from the Father and the Lord Jesus Christ our Saviour.

For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every

<sup>b</sup> [Before the world began.] It seems more natural to refer this to the promise made by the Father to Christ, in the covenant of redemption, than, with Mr. Rymer, to explain it of the promise made, quickly after the creation, to our fallen parents; Gen. iii. 15. See Rymer of Rev. Rel. p. 49.

<sup>c</sup> [Ordain elders in every city.] There were an hundred cities in the island of Crete, though its dimensions were not

very large; but it is well known, that every considerable town was called a city by the ancients. It is most likely, that some congregations were settled under proper ministers while Paul was among them; but there were others not so provided, and the interposition of so wise and good a man as Titus, probably honoured with such extraordinary gifts, would, no doubt, have great weight on such an occasion.

city, as I had appointed thee.

6 If any man be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly

7 For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

may be committed in the Lord, as I gave thee in charge when I parted with thee.

The office is so very important, that I hope thou wilt be proportionably careful as to the character of the persons who are to be invested with it; and *if any one* is thought of in that view, let it be one who is known to be *blameless* in his conduct, *the husband of only one wife*, to whom he entirely confines himself, neither allowing of polygamy, or divorce, or an irregular commerce with any other women; and let him be one *who hath believing children*,<sup>d</sup> if he have any that are grown up, *not accused of any kind of debauchery, or ungovernable* in their temper and disposition, which would render them a reproach rather than an honour to the Christian name. I must insist on a care in this respect, for it is evident, that the disorders of children often reflect a dishonour on their parents, and indeed arise from something amiss in them: but *a bishop*, or overseer of a Christian congregation, which the elder we speak of, by virtue of his office, is, *must necessarily be blameless*,<sup>e</sup> as he is, in that society over which he presides, *the steward of God*, who is appointed in his name, to take care of his family. He must *not* therefore be fierce and *self-willed*, obstinate, morose, and arrogant,<sup>f</sup> *not soon provoked* to be angry, *not one who sits long over his cups*, and loves to drink large quantities of *wine*, *not a*

SECT.

1.

Titus

1. 6.

<sup>d</sup> *Believing children* | This is mentioned with great propriety; for, if a man were so careful to instruct his children in the principles of Christianity, there could be great reason to doubt, whether he were hearty in the belief of it himself, and under a governing sense of its truth and importance: and, if a man had only *unbelieving* children in his house, that is, such as were so obstinate that they could not be brought to embrace Christianity, by any of the arguments which could be laid before them in that age of miracles, it would be a great discouragement, and, in some circumstances, a great hindrance to him, from pursuing the duties of a Christian elder or bishop. And those evils, into which such obstinate infidel children might fall, would, very probably, bring a reproach upon the family, which might in

a degree, hurt the character of him who presided in it.

<sup>e</sup> *For a bishop must be blameless.* | It has been often observed, that, if the bishop, of whom Paul speaks, had been invested with an office distinct from, and superior to the elder mentioned above, there could have been no room to conclude, that an elder *must be blameless*, because a bishop must be so: though the argument would have held strongly in an inverted order. By what degrees, and on what reasons, the distinction was afterwards introduced, (as a distinction to be sure there easily was,) it is not my business here to inquire.

<sup>f</sup> *Self-willed, obstinate, morose, and arrogant.* | Raphaelus has taken a great deal of pains to shew, that this is the proper signification of *αἰσχρογάρη*, the word here used. See Raph. ex Herod. in l'v

sect. striker of others, by which, whatsoever his

1. provocation may be, he always degrades himself in the eyes of those that are witnesses of the quarrel, nor greedy of sordid and infamous

1 Titus  
1. 7.

8 gain: But he ought to maintain a character directly the opposite of all these, and to be hospitable, benign, sober, and grave in his deportment, righteous, holy, devout, and temperate in all things. Holding fast, in the most resolute manner, the faithful word which he hath been taught by those who were commissioned to publish it to the world, that so he may be able both to instruct others in sound doctrine, and to convince and silence those that contradict it.

8 But a lover of hospitality, a lover of good men, just, holy, temperate.

9 Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gain-sayers.

#### IMPROVEMENT.

VER. 1. NEVER let it be forgotten by any that call themselves *Christians*, that the *faith of God's elect* is the *acknowledgment of the truth which is according to godliness*. Never let the great design of Christianity be lost in an eager contention for any of its appendages, or any of its parts. Yet alas, how often has it, in particular instances, been wounded almost to death, in a furious attempt to rescue it, and that, sometimes, perhaps, from only an imaginary danger.

2 That we may be more sensible of its *vital* influence, let us ever retain the hope of that eternal life which it proposes, as the great end of all our pursuits; even of that life which God that cannot lie hath promised. Let us rejoice to think, that so immense a superstructure has so firm, so divine a foundation; and let us never give it up for any thing that a flattering world, always ready to engage, and slow to perform, can promise.

Let us ever be very thankful for the provision God hath made for the manifestation of his word through preaching, and for his goodness in raising up faithful pastors to his church, overseeers in every age, who have been blameless, sober, just, holy, and temperate. Such may all be that appear under that sacred character; able, by their doctrine to instruct, by their reasoning to convince, by their practice to edify; ever solicitous, that they may not neglect their pastoral services, that they may not lord it proudly over their brethren, that they may not be transported by furious passions, or misguided by rash conclusions, or perverted by low interests, and the greediness of filthy lucre; but that they may approve themselves the faithful stewards of God, and promote the good order of his house; and, so far as their influence can reach, the happiness of every member of his family.

In order to this, let them look well to their own house, that

nothing may be wanting on their part, to make their children tractable, faithful, and sober. And let the children of ministers consider the obligations they are under, to cultivate a teachable spirit, and to maintain the strictest decency in their whole deportment, as remembering the superior advantages they may be supposed to enjoy for religious improvement, and how much a minister's reputation and usefulness depend upon the regularity of his family.

SECT. I.  
Ver. 6.

## SECT. II.

*Paul cautions Titus against seducing teachers, and the native vices of the Cretans; and advises him to accommodate his exhortations to the different sorts of persons with whom he conversed, according to their respective sexes, ages, and circumstances. Titus I. 10, to the end. Chap. II. 1—8.*

TITUS I. 10.

FOR there are many unruly and vain talkers and deceivers, especially they of the circumcision;

TITUS I. 10.

I HAVE particularly insisted upon it, that a bishop should be able to convince gainsayers, as well as to instruct candid and obedient hearers. And indeed the precaution is very necessary at present, and particularly in the place where you now preside; for there are many disorderly [persons] and vain talkers who are deceived in their own minds, in consequence of which it is no wonder if they are active in deceiving others. And this is especially the case with those of the circumcision, who are so eager to impose on their Gentile brethren the ceremonies of the Mosaic law, as if Christianity itself were insufficient to save us without them: *Whose mouth must therefore be stopped* by solid arguments, and their unreasonable clamours silenced by the strenuous exercise of discipline: for they are persons who are so active in spreading these mischievous notions, that they overturn whole families, teaching things which they ought not, for the sake of infamous gain; hoping by their doctrines to secure the favour of some rich men, who never think they can do enough for those preachers that support their own factions and dividing notions.

SECT. II.  
Titus. I. 10.

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even a pro-

I know that there are many such at present in your island; and I remember that Epimenides, one of their [countrymen], and a poet in such



11. high renown, that I may <sup>in a kind of proph-</sup> <sup>phets of their own,</sup> <sup>said, The Cretans are</sup> <sup>always liars, evil</sup>  
 11. <sup>phets of their own,</sup> <sup>has said,</sup> <sup>The Cretans are</sup> <sup>always liars, pernicious savage beasts, and yet</sup>  
 Titu. <sup>slow bellies,</sup> <sup>a wretched compound of luxury</sup> <sup>beasts, slow bellies.</sup>  
 1. 12 and idleness, fierceness and falsehood, which makes it exceedingly difficult to reform them, or even to live safely and quietly among them.  
 3 This witness concerning them is, in the general, true, though some particular persons may be found of a different character. For which cause rebuke them severely, when they begin to shew a disposition to corrupt Christianity; that they may be sound in the faith, and that the simpler part of them may be preserved from the dishonest artifices and attempts of others. And particularly, that they may not fall into the

<sup>a</sup> [I prophel.] Epimenides, whose words Paul here quotes, is said by Diogenes Laertius, to have been a great favourite of the gods; but Aristotle says he never foretold any future event; which, as Dr. Scott justly observes, (Scott's Christian Life, Vol. III. p. 650.) is a plain argument, that the word *prophet* is sometimes used in a large sense, for one who is supposed, by the person applying the title to him, to be an instructor of men in Divine things, from whom the will of the Deity may be learnt.

<sup>b</sup> [Cretans are always liars, &c.] Perhaps it might have been in some views more proper to have translated this Greek verse in such a manner, that it might have read as a verse in English, "False Cretans! Savage beasts, with bellies slow!" It is evident, the poet here suggests a remarkable contrast, to shew what a mixture there was of *fierceness* and *luxury* in the characters of the Cretans. Savage beasts are generally active and nimble but these men, while they had the fury of lions and tigers, indulged themselves so much in the most sordid idleness and intemperance, that they grew (as it were) all belly; and, like a breed of swine common in the eastern countries, were often so burdened with fat that they could hardly move. As for their proneness to falsehood, it is well known that *αλιζαν*, to tell like a Cretan, was a proverb for lying, (as *αλιζαντες*, to live like a Cretan, was for a luxurious and debauched life.) (See Erasm. Prov. p. 642, 643.) and it is remarkable, that Polybius scarce ever mentions this

nation without some severe censure. See Raphael & Polyb. in loc.

<sup>c</sup> [Rebuke them severely.] *Απελθετα;* with a cunning severity. From whence Mr. Blackwall infers, that it is a vain pretence that only gentle and soft expressions are to be applied to people that renounce good principles, and corrupt the gospel. Black. Vind. Vol. I. p. 308, 309. But Paul speaks of reproving *εε*, not *ενο*; and it any consequence is to be drawn from one to the other, the remark is to be admitted with much caution, considering to what a degree pride and passion often transport men, even in the management of the original controversies, beyond all bounds of prudence, charity, and decency. Timothy is exhorted to rebuke *αυτε* all ungodliness; (2 Tim. iv. 2.) and some account for the difference, by the different tempers of the reprovers, supposing that of Timothy might be milder than that of Titus; others, by the different characters of the persons to be reprov'd; as the Ephesians seem to have been more gentle, obliging, and complaisant, the Cretans more obstinate, rough, and headstrong. But the best reply seems to be this, that there is a degree of *ungodliness* and gentleness, very consistent with all that severity which faithfulness requires; which is not that of boisterous passion, ill-nature, and severity, but of meek, though resolute, zeal for God, and friendship to the offender; which yet will be silenced by trifling excuses, nor fail seriously to represent the fatal consequence, that may attend the evil reprov'd.

need to Jewish fables, folly of giving heed to Jewish fables, and to the commandments and traditions of men, who pervert the truth of the gospel with those human mixtures by which they have in a great measure spoiled and enervated the law of Moses, for which they pretend so great a zeal.

SECT.  
11.  
TITUS  
1. 14

Unto the pure all things are pure; but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled.

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. I know they value themselves highly upon the distinctions of food, which they inculcate as of so great importance to purity. But they are much mistaken. *To the pure indeed all things [are] pure.* A man that habitually exercises a good conscience towards God, according to the best of his knowledge, is accepted of him, whether he do, or do not, abstain from such particular kinds of food as they scruple; whereas, to the polluted and unbelieving, which, alas, is too generally their character, *nothing [is] pure; but their very mind and conscience is defiled,* and they pollute as it were, every thing they touch; they sin in all their actions, and even in those very meals in which they are most careful to abstain from what they have been taught to esteem common and unclean. I speak not now of all who practise Jewish ceremonies, but of those [who while] they profess to know God, and glory in their relation to him, as his peculiar people, in works deny [him,] and act as if they disbelieved his very existence; being abominable to all that can judge of true worth, and disobedient to the plainest dictates of duty, and with respect to every good work reprobate, disapproved and condemned, when brought to the standard of God's word, though they are among the first to judge and condemn others.

CHAVE II. 1. But speak thou the things which become sound doctrine:

That the aged those minds by which it is imbibed. And endeavour to suit thy instructions to the different characters of persons whom thou addressest. When, for instance, thou art applying thyself to aged men, [admonish] them to be watchful against temptations, which might dishonour their advanced years, by drawing them into any

476 *Aged women must be careful to admonish the younger.*

SECT. unscemly behaviour; to be *grave* in their whole men be sober, grave, temperate, sound in  
 11. deportment, avoiding such levities as are, even faith, in charity, in  
 Titus. commendable, but in those who are quitting the patience:  
 II. 2. stage of life, highly indecent. Press it upon them, that they be *sober* and temperate in the use of animal pleasures, as their highest relish for them may well be supposed, by this time, to be abated. In a word, that they be *sound*, healthful, and vigorous in the several graces of the Christian temper, and particularly *in faith*, *in love*, and *in patience*; that the principles of Christianity may be retained, and have a suitable effect upon their hearts, to produce unbounded charity, and a calm composure under the calamities they may suffer from the hand of God, or the persecutions they may meet with in the cause of the gospel.

3 *The aged women, in like manner, [exhort] to that steadiness which becometh saints*, and suits the holy profession they make; that they be *not false accusers* of others, a character rather to be expected from the great enemy of mankind, who has his name from thence, than from the disciples of the benevolent Jesus. Urge them also that they be *not given to much wine*, for some of the Cretan women, as well as men, are infected with that luxurious evil. And, as it may be reasonably expected, that persons so advanced in life should have laid up a treasure of prudence and religious wisdom in their minds, press them, in such a manner as becomes their private station, to be *teachers of that which is good*:

4 And particularly, *that they wisely admonish the younger women*; for whom they ought to maintain a maternal affection, and form them, on discreet maxims, to a prudent care in future life; teaching them *to love* and honour *their husbands*; *to love their children* with such a true affection as shall engage them to use the most pious and tender care in forming their minds by all the offices of a good education, so many of which will naturally depend upon the mother.  
 5 Let them inculcate it upon these young mistresses of rising families, *[that they be] discreet and chaste*, attentive to domestic affairs, and in that

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children

5 To be discreet,

6 *Keepers at home*, good, obedient to their own husbands, that the word of God be not blasphemed.

view *keeping at home*,<sup>a</sup> to look after them with prudence and care; that they be good, kind, and benevolent in their behaviour to all, and, particularly, *obedient to their own husbands*, that so the word of God, which they profess to have received into their hearts, and to reverence as their oracles, may not be blasphemed by their foolish or perverse, rebellious or licentious, conduct.

SECT.  
II.  
Titus  
II. 3.

6 Young men like. *In like manner also, exhort the young men*, the hope of rising families, upon whom so much of the credit and support of the gospel will depend, that they accustom themselves betimes to be sober and steady in their behaviour, superior to sensual temptations, and constant in the exercise of every part of self-government.

7 In all things *showing thyself a pattern of good works*: in doctrine *showing uncorruptness, gravity, sincerity*.

And, that this address to them and others may be more successful in all things, be still *showing thyself a pattern of good works*, by which others may model their conduct with advantage: while employed in teaching, be constantly *exercising uncorruptness*, that nothing may be spoken but the genuine truth; and let it be attended with a *gravity* in declaring it, proportionable to its importance, and proceed from *sincerity of heart*; Still uttering *wholesome*

8 *Sound speech that cannot be condemned*, that he that is of the contrary part may be ashamed, having no evil thing to say of you.

*speech that cannot be confuted*, that he who is on the contrary side, and will obstinately persist in his infidelity, may be ashamed of his opposition, *having no evil to say of you*, or those committed to your care: but may be obliged, with all his prejudices, to acknowledge that you are a worthy president over a worthy and valuable society of men.

#### IMPROVEMENT.

WHILE we are reading the word of God, let us attentively observe what characters are adorned with honour, and what are branded with infamy. It is melancholy to think, that any nation, though ever so small, ever so remote, ever so destitute of cultivation and instruction, should deserve the characters which Epimenides gave of the Cretans, and which Paul found reason to

Ver. 12.

<sup>a</sup> *Keepers at home*, to look after, &c.] by several of the best authors to express Fluor has shewn, in a learned note on both these ideas.  
in place, that the word *anc*, is used

SECT. confirm: that luxury and fraud, idleness and fury, dissonant as they may seem, should be their governing inclinations. Sad

II.

distempers in the mind of men! But how peculiarly lamentable, when they prevail among professing Christians! for among those that are Christians indeed they cannot possibly prevail. Yet surely there are not a few, even in Britain, with all its advantages, who, while *professing to know God, and Christ Jesus his Son, in works deny him*. Such are abominable, in proportion to the degree in which they are disobedient; and, as they are reprobate to every good work now, must expect to be rejected with abhorrence at last, by that God; whose name they have blasphemed, and whose Son they have dishonoured.

To remedy, and, if it be possible, to prevent such evils, let the ministers of Christ be still applying themselves, with suitable exhortations and charges, to all with whom they are concerned. Let them apply to the aged and the young; and let the aged of both sexes use that authority which their more advanced progress in life may give, to enforce upon the rising generation lessons of wisdom and piety, according to their respective sexes and circumstances in life: that *prudence and chastity, economy and sweetness of temper, a subjection to their husbands*, formed on love and on religion, may be the character of *young wives*; and that they may join to it, that very important duty, of a pious care in the *education of those children* which God may give them. And may the sobriety of young men encourage a hope, that they will preside over their families in the fear of God, and repay the goodness of such amiable consorts! And may the teachers, whether in public or private life, be themselves examples of the virtues they inculcate; that they who study to asperse Christianity, may find themselves silenced, till their shame turns into a worthier affection; till their silence breaks out into praise, and they, imbibing the like principles, feel them productive of the like virtues!

### SECT. III.

*Paul urges on Titus a care to instruct servants in the duties of their station; and represents their great obligations to discharge them, from a general view of the design of the gospel, and the love of our Redeemer in it. Tit. ii. 9, to the end.*

#### TITUS II. 9.

WHILST thou art, according to the direction I have given thee above, instructing the superior ranks of mankind, I would not have thee neglect the lowest; but [*exhort*] their slaves and other *servants*, who are honoured

TITUS II. 9.  
*EXHORT servants*

to be obedient unto their own masters, and to please them well in all things; not answering again; with a call into the Christian church, *to be subject to their own masters*, with reverence and obedience; *pleasing [them] in all things*, so far as they lawfully may, and *not answering again*, in a pert and insolent manner, if they are reproved by them, even though it should be unjustly, or with an excess of severity. *Not privately defrauding them*<sup>a</sup> of any thing that is committed to their trust, *but shewing all good fidelity* upon every occasion; *that so, instead of bringing any reproach upon religion, they may adorn the doctrine of God our Saviour in all things*, and recommend it to the esteem of their masters and others, when they shall observe its influence on all its professors, to make them careful in the discharge of every social and relative duty.

SECT.  
III.  
Titus  
II. 9.

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

10 *Not privately defrauding them*<sup>a</sup> of any thing that is committed to their trust, *but shewing all good fidelity* upon every occasion; *that so, instead of bringing any reproach upon religion, they may adorn the doctrine of God our Saviour in all things*, and recommend it to the esteem of their masters and others, when they shall observe its influence on all its professors, to make them careful in the discharge of every social and relative duty.

11 For the grace of God that bringeth salvation, hath appeared to all men;

11 *For the saving grace of God, in the gospel dispensation, hath appeared unto all men*, to men of all nations, and of all ranks and orders of life, for this great purpose, that it may train them up for eternal salvation, by a holy temper, and a useful exemplary behaviour. This it effects

12 Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world;

12 *under Divine influence, by instructing us all, wherever it comes, that denying the solicitations of ungodliness and worldly lusts*, to which men of this world so naturally abandon themselves, *we should live soberly in the government of our appetites and passions; righteously in our conduct towards our fellow-creatures; and piously in our behaviour towards God, and converse with him, while we are by his providence continued in this present vain and transitory world; through which we trust he is leading us to a blissful immortality.* And this is the great ob-

13 Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ;

13 *ject which he requires us still to keep in view; and that we should all, in our different situations, be waiting, with ardent expectation and desires, for the blessed hope which he hath set before us, and for the full consummation of it, in the glorious appearance of the great God, and of our*

<sup>a</sup> *Privately defrauding.*] The word *porneia* properly signifies to keep back part of the worth of any thing, and is used in the case of Ananias' secreting a part, where the whole was pretended to be returned. Acts v. 2, 3. This, *secrets*, at least among the heathens, might probably

do when employed by their masters to vend commodities; and other fraudulent practices, among persons of their rank, were so common, that the same word in the Latin language, [*Fur*] is used for a *swindler* and a *thief*.

SECT. *Saviour Jesus Christ*; <sup>b</sup> who shall be manifested  
 III. with Divine pomp and majesty, in the last day,  
 Titus to redeem all his servants from the power of the  
 II. 13 grave, and to conduct them in their complete  
 persons, to the full and everlasting enjoyment  
 of his heavenly kingdom.

14 Such are our sublime hopes from this glorious  
 Lord, to whom we have all vowed subjection,  
 whether we be bond or free; even to him *who*  
*gave himself* up to ignominy, torment, and death  
*for us, that he might thereby redeem us*, not  
 only from final vengeance and destruction, but  
 from the power of *all iniquity*; and might *purify*  
*to himself a peculiar people*, who should thank-  
 fully own themselves his property, and express  
 their gratitude for such inestimable favours, by  
 being not only careful to avoid the practice of  
 evil, but *zealous of good works*, active in all the  
 duties of life, and in every office of righteous-  
 ness and goodness to each other. The highest  
 of mankind are not above owning the obligation,  
 and it is his will that the lowest should remem-

ber it. *These things* therefore *speak* boldly,  
 and earnestly *exhort* all thine hearers to attend to  
 them. And, if they fail of regarding them in a  
 proper manner, *rebuke them with all authority*,  
 as one that knows he has a Divine commission  
 to support him: and, upon the whole, *let no man*  
*despise thee*: but endeavour to give these exhor-  
 tations with that solemnity and dignity, and to  
 enforce them by that wisdom and sanctity of  
 behaviour, which may set thee above all danger  
 of contempt.

14 Who gave him-  
 self for us, that he  
 might redeem us  
 from all iniquity  
 and purify unto  
 self a peculiar  
 people, zealous of

15 The things  
 speak and rebu-  
 ke with all  
 authority

#### IMPROVEMENT.

HARDLY does the word of God afford a more instructive and  
 comprehensive summary of the gospel, than that which is here  
 before us. It gives us a view of the nature of the dispensa-  
 tion, as a *doctrine of grace*; and, at the same time, a *doctrine of*

<sup>b</sup> The great God and our Saviour.} The  
 words το μέγα θεος και σωτηρ ημων,  
 might with propriety be rendered, our  
 great God and Saviour, though they are  
 also susceptible of the other version. But  
 it is certain, that if Christ be here called  
 great God, it is not in any view of

opposition between Him and the Father,  
 Compare 1 Cor. xv. 27. Mr. Fleming,  
 in support of this interpretation, observes  
 (Flem. Christol. Vol. I. p. 203,) that we  
 never read in scripture of the Father's ap-  
 pearance.

*cording to godliness.* It hath appeared to all men, and it bringeth them salvation, by inculcating the most salutary lessons that man can receive. It teaches us to deny ungodliness and worldly lusts, how pressing soever their solicitations may be. It instructs us in all the branches of our duty, to God, to ourselves, and to our fellow-Christians. It guides us to uniform and complete goodness; not extolling any one part, to the neglect or injury of the rest, but tending to produce this beautiful birth, entire in all its members, and then to nourish it to its full maturity. As we are slow of heart to attend to such instructions, it enforces them with motives the most generous and the most animating. It represents to us, as it were in prophetic vision, that blessed hope, even the glorious appearance of the great God and our Saviour Jesus Christ; when he shall come with everlasting blessings in his hands, to reward all his faithful people; and with the terrors of Divine vengeance, to be poured forth upon all that have rejected the authority of his gospel. And, that the most powerful considerations of gratitude may join with those of the highest interest, it directs our eyes to this Divine triumphant Saviour, as having once given himself to torture and death for us, that he might redeem us from all iniquity, and purify us to himself, a peculiar people, devoted to God, and zealous of good works. And surely, if this view cannot prevail upon us to consecrate ourselves to God, and to engage with vigour in his service, we must be utterly insensible, and worthy the severest punishment.

Let these lessons, therefore, every where be taught with all authority. Let them be addressed at once to the meanest and the greatest of mankind; that they may join in a pious care, to adorn the doctrine of such a Saviour and to secure their share in such a salvation.

#### SECT. IV.

*The apostle concludes his epistle with exhorting Titus to recommend obedience to magistrates, and readiness to all good works; to caution against censoriousness and contention; acknowledging the grace of God as that to which all Christians owe their hopes of salvation, and strongly pressing him to insist upon the great doctrines of practical religion, in opposition to those idle controversies to which many were attached. He also instructs him how to proceed with respect to heretical teachers; and closes with giving him some directions about meeting him*



at Nicopolis, and a general salutation to all his friends.  
Tit. III. 1. to the end.

## TITUS III. 1.

SECT.

IV.

Titus

III. 1.

AMONG other useful lessons, which it will be thy duty to give the Cretans, while thou continuest with them, *remind them of being subject to those principalities and powers* which God hath set in supreme authority over them, by no means excepting those who stand at the greatest distance from Christianity: exhort them also to *obey subordinate governors*; and upon the whole, *to be ready to every good work*, in every relation which they sustain in life. Charge them to *calumniate no man*,<sup>a</sup> *not to be contentious*, [but] *gentle* in their whole demeanor, *shewing all meekness to all men*, even those from whom they may receive the greatest provocation. Let us not bear ourselves too highly on the superiority of our own characters, be they now ever so blameless, or ever so exemplary; *for we ourselves*<sup>b</sup> *also were formerly foolish*, as well as others, *disobedient* to the Divine authority, and perhaps to those whom God had invested with power over us; *wandering* from the paths both of truth and virtue, and *enslaved to various lusts and pleasures*: in the pursuit and gratification of which we degraded the nobler powers of our souls. We were *living in malice and envy*, *hateful* ourselves while under the tyranny of such fierce and detestable passions, [and] *hating one another*, on account of little clashings and oppositions in our temporal interests, while we forgot the great ties and bonds which ought to have endeared us to each other.

4 *But when the admirable kindness and love of God our Saviour*<sup>c</sup> *towards man*, so signally dis-

TITUS III. 1.  
PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

<sup>a</sup> *Calumniate no man.*] Not even your Pagan, or Jewish neighbour, says good Dr. Barrow. (vol. I. p. 182.) however enormous in their lives, or cruel in their behaviour to you.

<sup>b</sup> *We ourselves.*] Dr. Whitby pleads, this cannot be applicable to Paul himself, and argues from Acts xxiii. 1; 2 Tim. i. 3; Phil. iij. 6. But I am persuaded that, when the apostle wrote this,

he had such sublime views of the purity of God's law, and the imperfection of his own best obedience, how capable soever of being justified to men, that, notwithstanding all he says in the text quoted, he could apply what he here wrote, to much of his own character, while an enemy of Christianity. Compare note<sup>c</sup> below.

<sup>c</sup> *God our Saviour.*] It is observable, that God the Father is here called our Sa-

played in the gospel, appeared to us, we were delivered from this miserable condition: the remembrance therefore of this deliverance ought to make us compassionate, rather than severe, towards others: in the same unhappy circumstance in which we once were; especially when we consider the manner in which it was accomplished. For it was *not by any works of righteousness which we ourselves had done*; for any acts of obedience, whether to ceremonial or moral precepts, by which we had made ourselves worthy of his favourable regard; *but according to his own mercy, that he saved us from condemnation and ruin, by the washing of regeneration, and the renewing of the Holy Spirit*; which by its purifying influence operates at first to turn us to God, and bring us into the number of his children, and afterwards advances the happy work, by improving us more and more in the Divine life and image: Even by that Spirit *which he poured out upon us richly* and abundantly, in his various gifts and graces, *by Jesus Christ our Saviour*, in virtue of whose intercession it has been imparted to the children of men; *That being justified by his grace, we might become heirs of the most valuable blessings, according to the hope of eternal life*, which, as the gift of that grace he hath exhibited to our believing views, as the great and noble object of our pursuit. [*This*,] which I have here

SECT.  
IV.  
Titus  
III. 4.

5 Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour.

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 This is a faithful

and, to intimate, that it was his paternal love to us that engaged him to appoint his Son to redeem us, and to perform all those important offices for us, by which he accomplishes our salvation.

<sup>a</sup> By the washing of regeneration.] This hath often been explained of baptism, and Mr. Joseph Mede insists upon it, that it alludes to cleansing the new-born infant from the pollutions which necessarily attend it. (Ezek. xvi. 4—6.) But I cannot think this interpretation at all favourable to the doctrine of baptismal regeneration; since it is not by washing the infant that the birth is produced; and, therefore, it can surely signify no more, than that they who are regenerated, are to be thus washed. I have observed elsewhere, that βαπτισμ, the word here used, is by no means entirely synonymous to washing, as we call it. The sense here given of this much

controverted passage is what I verily believe to be the justest and safest; though I am well aware, that the Christian church soon began to lay a disproportionable stress on forms, and to ascribe too great efficacy to the ritual of baptism. (See the preface and postscript to my Sermons on Regeneration, second edition.)

<sup>e</sup> Which he poured out upon us richly.] These words have been explained as referring to Paul alone, and the effusion of the Spirit upon him, to qualify him for his extraordinary office. But, to say nothing of the harshness of this interpretation, and the violence it must do to several phrases here used, it is evident, that it would make the text quite foreign to the purpose for which it is introduced, viz. of dissuading from severe and uncharitable censures.

SECT. been attesting [is] a faithful saying, most cre-  
 IV. dible in itself, as well as of great weight and  
 importance; and concerning these things, these  
 Titus distinguishing principles of the gospel. I will and  
 III. 8. charge, that thou steadily affirm and constantly  
 inculcate them; that so they who have believed  
 in God, and by baptism professed to embrace  
 this gospel, may not imagine, that by the dis-  
 pensation of grace they are excused from the  
 observation of duty; but, on the contrary, that  
 being thus engaged, and encouraged by such  
 grace and hope, they may be so much the more  
 careful, thoughtful, and diligent to signalize  
 themselves as examples of the greatest zeal in  
 good works. These things are good and profit-  
 able to men: there is a beauty and advantage in  
 them which nothing can equal. Let these there-  
 fore be the darling topics of thy preaching, as  
 thou desirest the edification and salvation of thy  
 hearers.

9 But avoid, and endeavour to guard others  
 against foolish questions, which the Judaizing  
 teachers are ready to start, that tend only to  
 amuse an idle curiosity; and those perplexed ge-  
 nealogies,<sup>†</sup> about which they so eagerly debate,  
 and other strifes and contentions about the law  
 of Moses; for they are unprofitable and vain,  
 not only consuming to no purpose, that time  
 which is capable of much better improvement,  
 but also tending to discompose the mind, to  
 alienate the affections of Christians from each  
 other, and to render them indifferent to the pro-  
 10 per duties of life. And a man that, on this  
 occasion, or any other, is a factious and obsti-  
 nate heretic,<sup>‡</sup> that introduces such controversies

saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works; these things are good and profitable unto men.

9 But avoid foolish questions and genealogies, and contentions, and striving about the law: for they are unprofitable and vain.

10 A man that is an heretic, after the

<sup>†</sup> Perplexed genealogies.] It is well known, that the Jews carried their fondness for these to a great excess; and Jerome tells us, they were as well acquainted with the names from Adam to Zerubbabel, as with their own names.

<sup>‡</sup> Heretic.] After all the tedious controversies which have arisen about the sense of this text, I have been obliged to acquiesce in that given in the paraphrase, being well assured, that, a person may be said to be self-condemned if he furnish matter of conviction against himself. Compare Heb. xi. 7; Mat. xii. 41, 42; Acts xiii.

46; Job xv. 6; Luke xiv. 22. And, indeed, if Dr. Whitby's interpretation borrowed and defended by Dr. Foster, is to be admitted, viz. that he is a heretic who teaches directly contrary to what he inwardly believes, the truth or falsehood of his notions will be a matter quite indifferent as to fixing this censure upon him; and a man, who was really an atheist, might be subject to condemnation, as a heretic for teaching the most orthodox system of Christianity that can be conceived, if his secret atheism should by any means be discovered. And so the word

rest and good admonition, reject:

as these into the church, and perversely maintains and propagates them, in a manner injurious to the peace of society, *after the first and second admonition* from thee and the church, given with **proper** solemnity, *reject*, and declare him unfit to be any longer looked upon as a

SECT.  
IV.  
Titus  
III. 10.

11 "Knowing that he that is such, is subverted, and smothered being condemned of him self.

member of it. *Knowing that such a one*, who is so fond of his own darling notions, that he will ruin the peace of the church for them, and will not submit to thy remonstrances, and those of the wiser and better part of the society, is *perverted* by some very ill principles, whatever zeal he may pretend for what he maintains as truth; and that he not only errs, but *sins* too, in such obstinate efforts to diffuse his errors, *being indeed self-condemned*, and judged out of his own mouth, as his own words furnish sufficient matter of conviction; and, while he makes such a breach in the church, he in effect passes on himself that sentence of separation from it which he well deserves to lie under till he returns to a better temper.

12 When I shall send Artemas unto thee, or Tycheus, be diligent to come unto me to Nicopolis; for I have determined there to winter.

*When I shall send to thee Artemas, or Tycheus*, to supply thy place in Crete, as I hope quickly to do, *endeavour to come to me at Nicopolis*; for there I have determined to pass the winter, if Providence gives me an opportunity.

13 Being Zeenas the lawyer, and well

versed in those studies, on which some of his Jewish brethren value themselves so highly, is now a sincere and active Christian, and my eloquent and pious friend Apollos, will be with

*heresy* will be much to signify a kind of *error*; which is such an abuse of speech as few will be capable of committing. I shall only add, that, as Dr. Hales is obliged to allow there are fundamental errors, for which, how sincerely soever received and maintained, a man ought to be separated from a Christian society, the dispute between this learned gentleman and his antagonist was brought to this question, what St. Paul calls *heresy*; and the hints laid down above, convince me, that what Dr. Whitby has said on this head, cannot be defended, even by the ingenious revival of it.

1 There I have determined to pass the winter. Several cities of this name are

mentioned in antiquity; one, not far from Philippi, in Macedonia; another in Epirus, which took its rise and name from the victory of Augustus over Anthony and Cleopatra at Actium. Mr. L'Estrange is of opinion this last is referred to here, supposing that Paul intended a visit to those in or near Illyricum, among whom he had preached the gospel; Rom. xv. 19. But Mr. Cradock, and many others, think it was the *corner*. After all, it seems to me something uncertain; as well as the particular time when this epistle was written, and the place from whence it was sent. (See Introduction to this epistle, p. 46.)

BECT. thee when this comes to thy hand, or quickly afterwards. I desire thou wouldst *bring them forward on their journey* to me, with readiness and diligence; and take all the care thou canst, *that nothing convenient may be wanting to them* pollos, on their journey diligently, that nothing be wanting unto them.

Titus III. 13.

14 which thou canst supply them with. I hope these good men will meet with that hospitable treatment, among the Christians in your parts, which their character deserves; *and let all those that belong to us, and call themselves Christian* 14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

brethren, whether they were before Jews Gentiles, *learn to distinguish themselves good works, for necessary purposes* of aid : service to others; *that they may not be unfruitful*, and act as if they had learned nothing barren speculations from that religion which so well calculated to inspire and animate every sentiment of benevolence and generosity.

15 *All the Christians that are here with me, salute thee, in an affectionate and respectful manner. Salute them who love us in the bonds of our common faith; and assure my Christian friends, that I feel an equal affection for the Grace and peace, and every other blessing, from our Father and Saviour [be] with you Amen.*

#### IMPROVEMENT.

LET the remembrance of the irregularities with which we ourselves were once chargeable, of that sinful and miserable condition in which we once were, make us candid to others, and silence our too severe censures against them. And let us rather, with the apostle, humbly adore that grace which has now made a difference between us and those that are still foolish and disobedient, wandering in the paths of vice, and enslaved to divers lusts and passions. Let the kindness, the philanthropy of God, be daily celebrated and adored by us; of God, who hath saved us, not by the righteousness of our works, but by his own rich and overflowing mercy; hath justified us by his free grace, in Christ, and thereby made us heirs, according to the hope of eternal life. Nor let us ever forget how much we are indebted to the regenerating and renewing influences of the Holy Ghost shed abroad upon us richly by Jesus Christ our Saviour. May it wash and purify our souls more and more from every stain of sin, and may it inspire us with a pious ardour to honour our profession, by distinguishing ourselves in all good works for necessary uses, and

according to the calls which Providence gives us in life. Having professed our belief in God, let us carefully practise all the virtues of the Christian character; for these things are indeed good and profitable to men. But let us guard against those airy curiosities and abstruse speculations, which, on the contrary, are unprofitable and vain. SECT. IV. Ver. 8

May all the churches of Christ be delivered from such factious members and teachers as would depart from the infallible rule of truth which is laid down in the word of God, and would subvert the faith once delivered to the saints; introducing instead of it, the doctrines of men, and teaching things which tend to alienate the minds of Christians from the gospel, and from each other, that they may set up their own authority, and promote their own secular interest. We ought undoubtedly to be cautious how we pass such a censure on particular persons, without clear and evident proofs; but when such proofs arise, and the persons in question appear to be the turbulent and pernicious heretics that St. Paul describes, it were to be wished they might always meet with the treatment which he recommends. They ought first to be plainly and seriously admonished; and, if repeated admonitions are rejected, it is the duty of the wiser and sounder parts of Christian societies to expel them; that they may be less capable of doing mischief, and that the gangrene of such pernicious principles and dispositions may not spread, to the disgrace and ruin of the churches to which they belong. But let it ever be remembered, that this is all the remedy which scripture furnishes us with; and they who, to the solemn censure of disturbed and injured churches, add any corporal severities, or civil penalties whatsoever, are taking up weapons which Christ has never put into their hands, and may very probably do more mischief in the church and the world, than the most erroneous of those against whom they would arm their terrors.

THE END OF THE FAMILY EXPOSITOR ON THE EPISTLE  
OF PAUL TO TITUS.



THE  
**FAMILY EXPOSITOR:**  
OR,  
A PARAPHRASE  
ON THE  
EPISTLE OF PAUL THE APOSTLE  
TO  
**PHILEMON;**  
WITH CRITICAL NOTES,  
AND A PRACTICAL IMPROVEMENT OF EACH SECTION.





A

## GENERAL INTRODUCTION

TO THE

### PARAPHRASE AND NOTES

ON THE

### EPISTLE OF PAUL THE APOSTLE

### TO PHILEMON.

**PHILEMON** was an inhabitant of Colosse, as we may conclude from St. Paul's mentioning Onesimus, in his epistle to the Colossians, as one of them, (chap. iv. 9 ;) as well as from his saluting Archippus in this epistle (ver. 2,) who appears, from Col. iv. 17, to have been a pastor of that church. The title of fellow-labourer, given Philemon, (ver. 1,) makes it probable, that he was his colleague in the ministry : and, though we cannot certainly determine when he first embraced Christianity, it is evident, from the oblique insinuation in the 19th verse, that he was one of the apostle's converts ; and it is not at all unlikely, (as some have conjectured) that he might have had an opportunity of attending upon him during his long residence at Ephesus, where we are told St. Paul preached with so much success, that *all they that dwelt in Asia heard the word of the Lord Jesus Christ* : (Acts xix. 10.)—He seems, from several hints given in the epistle, to have been a person of distinction ; particularly from the mention made of the church in his house, (ver. 2,) and his liberal contribution to the relief of the saints, (ver. 5, 7 :) and the general strain of the letter shews, that the apostle held him in very high esteem, and looked upon him as one of the great supports of religion in that society.

It appears from the first verse of this epistle, that St Paul was under confinement when he wrote it; and, as he expresses (ver. 22,) his expectation of being shortly released, it is probable that it was written towards the close of his first imprisonment at Rome, and sent, together with the epistles to the Ephesians and Colossians, by Tychicus and Onesimus, about the year of our Lord 63, or the ninth of the emperor Nero. (Compare Introduction to Ephes. p. 89, and Vol. III. § 60, note g.)

The occasion of the letter was this:—Onesimus, Philemon's slave, had robbed his master, and fled to Rome; where, happily for him, he met with the apostle, who was at that time a prisoner at large, and by his instructions and admonitions was converted to Christianity, and reclaimed to a sense of his duty. St. Paul seems to have kept him for some considerable time under his eye, that he might be satisfied of the reality of the change; and, when he had made a sufficient trial of him, and found that his behaviour was entirely agreeable to his profession, he would not detain him any longer for his own private convenience, though in a situation that rendered such an assistant peculiarly desirable, (compare ver. 13, 14,) but sent him back to his master; and, as a mark of his esteem, entrusted him, together with Tychicus, with the charge of delivering his epistle to the church at Colosse, and giving them a particular account of the state of things at Rome, recommending him to them, at the same time, as a *faithful and beloved brother*; (Col. iv, 9.)—And, as Philemon might well be supposed to be strongly prejudiced against one who had left his service in so infamous a manner, he sends him this letter, in which he employs all his influence to remove his suspicions, and reconcile him to the thoughts of taking Onesimus into his family again. And whereas St. Paul might have exerted that authority which his character as an apostle, and the relation in which he stood to Philemon as a spiritual father, would naturally give him, he chooses to entreat him as a friend, and with the softest and most insinuating address urges his suit, conjuring him, by all the

ties of Christian friendship, that he would not deny him his request. And, the more effectually to prevail upon him, he represents his own peace and happiness as deeply interested in the event: and speaks of Onesimus in such terms, as were best adapted to soften his prejudices, and dispose him to receive one who was so dear to himself, not merely as a servant, but as a fellow-Christian and a friend.

But though the apostle's subject did not lead him to treat so directly of the doctrines or precepts of Christianity in this as in his other epistles, yet a person, whose mind like his, was so deeply and habitually impressed with a sense of Divine truths, could not fail, even when writing upon the most common and familiar occurrences, to introduce some hints that might tend to cherish pious and virtuous sentiments in the breast of his friend; and accordingly, in this short epistle, we meet with several allusions to different parts of the Christian plan, interwoven in so easy and natural a manner with the rest of the letter, as must convince us how near those subjects lay to his heart.

It is impossible to read over this admirable epistle, without being touched with the delicacy of sentiment, and the masterly address that appear in every part of it. We see here, in a most striking light, how perfectly consistent true politeness is, not only with all the warmth and sincerity of the friend, but even with the dignity of the Christian and the apostle. And if this letter were to be considered in no other view than as a mere human composition, it must be allowed a masterpiece in its kind. As an illustration of this remark, it may not be improper to compare it with an epistle of Pliny, that seems to have been written upon a similar occasion; (lib. ix. let. 21.) which, though penned by one that was reckoned to excel in the epistolary style, and though it has undoubtedly many beauties, yet must be acknowledged, by every impartial reader, vastly inferior to this animated composition of the apostle.

One cannot but be solicitous to know what effect such an epistle produced. One would willingly hope, it was attended with all the success which St. Paul

seemed to expect, when he tells Philemon, that he wrote to him in full confidence of his obedience, knowing, that he would do even more than he said. And though nothing indeed is expressly asserted in relation to it, yet there is great reason to believe, from the nature of the thing, that Onesimus had already waited upon his master, and been received into favour, when he discharged the commission, with which (as we have observed) he was honoured; to the Colossians. For it is hardly to be imagined, that the apostle would direct him to join with Tychicus, in delivering such a message to a church, that was in part under the care of Philemon, before he had made his submission to him, and obtained his pardon. (Compare the Introduction to the Ephesians, p. 89.)

# PARAPHRASE AND NOTES

ON THE

## ·EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

### SECT. I.

*Paul intending to intercede with Philemon, in favour of his fugitive servant Onesimus, introduces his design with a most affectionate and proper salutation. Philem. ver. 1—7.*

PHILEMON. 1.

PAUL, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer,

PHILEMON. 1.

PAUL, a well-known prisoner in the cause of Christ Jesus, and Timothy, a brother, not unknown, join their salutations to Philemon our beloved friend, and pious fellow-labourer in the work and gospel of our blessed Redeemer, and one of the pastors of the Colossian church: And we also address them to the beloved Apphia, his pious consort; and to his associate in the ministry, Archippus (Col. iv. 17,) our fellow-soldier in that holy warfare in which we are engaged; and to the little church of Christians

SECT.

I.

Phil. 1.

2 And to our beloved Apphia, and Archippus our fellow-labourer, and to the church in thy house;

[To the beloved Apphia.] It has been observed, that this lady and Archippus are probably named in a view of engaging their good offices with Philemon, in favour of Onesimus; and no doubt Paul would wish they might be engaged: but, separate from that view, it would have been natural and decent to mention them both.

SECT.

1.

Phil. 2

[that is] in thine house, as we know thou art so happy as to have several of thy numerous family united to thee, and to us, in the bonds of the Lord. May *grace and peace, that abundance of spiritual blessings, and that happiness resulting from them, which we so often wish to our Christian friends, when we are addressing them by letter, [be] unto you from God our gracious and bountiful Father, and from the Lord Jesus Christ, to whose intercession we owe our interest in the Divine favour.*

3 Grace to you, and peace from God our Father, and the Lord Jesus Christ.

4 You may be sure, my dear Philemon, that though absent from you, and surrounded with many cares and sorrows, yet far from being unmindful of you in my addresses to the throne of grace, *I always thank my God on your account, when I am making mention of thee in my prayers;* Hearing, with greater pleasure than I can express, *of the steady faith which thou hast, and always maintainest, towards the Lord Jesus Christ, as the great object to which our faith as Christians is directed, and of thy ardent love to all the saints<sup>b</sup>, who are the excellent of the earth, and the most deserving our esteem and affection.* It is therefore matter of my most fervent prayer, that these promising openings may be abundantly answered; and, *that thy communion with us in the faith of our blessed Redeemer, the advantages of which thou dost now so happily share, may be more and more apparently efficacious in extorting from all that behold it, the due acknowledgment of every good and valuable thing which is in you all towards Christ Jesus, and all those whom he is pleased*

4 I thank my God, making mention of thee always in my prayers;

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the commendation of thy faith may become effectual, by the acknowledging of every good thing, which is in you in Christ Jesus.

7 to own and favour. Permit me to say this, in my own name, and that of my companion Timothy; *for we are ourselves greatly rejoiced and comforted by thy love, which thou art in so many generous ways expressing to our fellow-Christians, and particularly, that the bowels of the poor saints are refreshed by thee our dear*

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

<sup>a</sup> Of the faith which thou hast towards the Lord Jesus, and of thy love to all the saints. The words in the original stand as they are placed in our version; and many instances of such a transposition are produced by Dr. Whitby, in his learned

note on this place; but Mr. Blackwall justly observes, that our language does not admit of the like, and therefore proposes the rendering we have followed Blackwall's Sac. Class. Vol. I. p. 87.

brother, while thou feedest and relievest the poor, and makest those possessions which Providence hath given thee, a general good. None of the hungry that are fed at thy table can find a supply of their necessities more sensible and delightful, than the joy we feel from the report of so beneficent a conduct, in one whom we so tenderly regard.

SECT.  
Phil.

IMPROVEMENT.

If any could be so weak as to think the character of the Christian and the minister at all inconsistent with that of the well-bred man, they must see a remarkable demonstration to the contrary in this familiar epistle of St. Paul to his friend Philemon; which is conducted with the happiest address, and which, in true politeness, may vie with that of the greatest masters of the epistolary style in antiquity. The Introduction, (the length of which obliges us to separate it from the remainder to which it is so happily connected,) leads us naturally to a variety of useful remarks, and conveys important instruction in the vehicle of well-deserved praise. How elevated soever the station of Philemon might be, and how plentiful soever his circumstances, it was his chief glory and felicity to be so distinguished for *faith in the Lord Jesus Christ, and love to all the saints*. And indeed it is most unworthy the profession we make of faith in Christ, as the great Head of the church, not to love all his members: unworthy our character of saints, not to feel a sympathetic affection for all that are sanctified. If others are deficient here, as, alas! many are too sadly deficient, let us exert ourselves so much the more, and labour to give the most substantial demonstrations of our love. It will be an honour to us, and to the Christian name, that our communion in this precious faith should extort an acknowledgment of good things in us, from all who are intimately acquainted and conversant with us. Thus shall we diffuse happiness in a wide circle: for it is a sincere joy to all good men, to behold the graces and the usefulness of others. Especially are the hearts of faithful and zealous ministers comforted, when the bowels of poor saints are relieved by the liberality of the rich. They share alternately the pleasure which is felt on the side of the pious benefactors and their grateful beneficiaries; and were they, with Paul, in the confinement and necessities of a prison, the report would delight and enlarge their souls.

Verse 5.

6



## SECT. II.

*The apostle proceeds, to the main business of this short epistle; and labours, by the happiest address that can be imagined, to engage Philemon kindly to receive and forgive Onesimus, his fugitive slave, who after having greatly injured his master, had happily been converted by St. Paul at Rome. He concludes with some particular salutations and messages. Philem. ver. 8, to the end.*

## PHILEMON 8.

SECT. I. I HAVE been expressing, my dear Philemon, the confidence I have in your excellent character, and the great pleasure with which both I and Timothy, my brother, have heard of your many generous and beneficent actions; and therefore, in reference to the particular occasion of this letter, which to so good a heart cannot be disagreeable, *though I might take great freedom, in virtue of my relation to Christ, and the authority he has given me to prescribe, and enjoin that which it [is] proper and reasonable for thee to do, I rather choose by love to entreat [thee,] being such an one as Paul the aged;*<sup>a</sup> whose superior standing in life and in religion I know thou wouldst revere, though in a private station, and especially as I am now also the prisoner of Jesus Christ, whom thou wouldst, I am sure, honour, as a confessor in his cause, if I were not distinguished by so immediate a commission from him, or so long a train of services in his church. *I entreat thee, I say, concerning a certain son of mine, whom I have begotten to Christ in my bonds;*<sup>b</sup>

PHILEM. 8. WHEREFORE, though I might be much bold in Christ, to enjoin thee that which is convenient;

9 Yet for love's sake, I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

<sup>a</sup> *Paul the aged.*] It is generally agreed, that this epistle was written about the year of Christ 63; and if we suppose Paul to have been 24 years old when Stephen was slain, (which is consistent with his being called a young man) that being about the year 34, (for we have not data sufficient absolutely to determine the exact time,) he would now be 53; and, considering how much his constitution would probably be impaired by his labours and sufferings, before that time, the word properly enough call him

self *an aged man*, one advanced in age, though not an old man. Dr. Whitby, indeed says, we are young till 50, and not properly aged till after 60, and concludes he might be about 54 at the death of Stephen, and 53 at the date of this epistle. If the reader be not satisfied with either of these conjectures, he may take any medium between them that shall appear to him the more plausible.

<sup>b</sup> *A son of mine, whom I have begotten in my bonds.*—*Onesimus.*] Thus the words stand in the original; and I thought it

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels.

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

and whom I hope thou wilt upon that account be inclined to favour, knowing how dear he must be to me, considered as a soul which God hath given me at such a season as this. And it is no other than thy servant *Onesimus*; *Who* indeed, if I may so alude to his name, did not formerly answer to it, for he *was once unprofitable to thee*, negligent of thy business, and so conscious of having deserved thy displeasure, that he fled from it. *But he now is*, and I trust will be, *profitable both to thee and to me*,<sup>c</sup> so as daily to give increasing satisfaction to us both: *Whom*, how agreeable and useful soever he might have been to me here, *I have sent back to thee again: Do thou therefore receive him with readiness and affection. Receive him*, did I say? nay rather receive, *as it were my own bowels*: a person whom I so tenderly love, that he may seem, as it were, to carry the heart of Paul along with him whithersoever he goes. *Whom* indeed *I was desirous to have kept near me*, that he might have officiated for thee, and *in thy stead have attended upon me in the bonds* I suffer for the sake of the gospel: for I do thee, O Philémon, the justice to believe, thou wouldest have found a pious pleasure, in every ministration of this kind, if thou wert near me. *But I would do nothing in this affair without thy express consent, that thy benefit might not seem to be extorted by necessity, but appear a voluntary act.* I therefore return him to thee by the first opportunity; *for perhaps he was separated from thee for a while*, by the permission of Providence, *to this very end, that thou mightest receive and enjoy him for ever*; that he might not only be dear and use-

sect.  
11.  
Phil. 10

incumbent upon me to preserve that order, because it keeps the mind in an agreeable suspense, and has a fine effect, which every reader of taste will quickly perceive.

<sup>c</sup> *It was unprofitable, but now is profitable.* It has been justly observed, that it was strange, Onesimus, who had been so wicked, in the pious family of Philémon, amidst all the religious opportunities he enjoyed there, should meet with conversion in his rambles at Rome. Instances have often happened somewhat of a si-

milar nature; but it is very unjustifiable, and may probably be fatal, for any to presume on the like extraordinary interpositions of Providence and grace in their favour.—The word *Onesimus*, is pretty generally known to signify *profit*, and *Onesiphorus* is much of the same import. They were names which might perhaps be given to slaves by way of good omen, expressing an expectation that they would bring advantage to their masters, and it is very evident, that Paul refers to the etymology of the word.

ful to thee, during all the remainder of his life, as a servant, whose ear is, as it were, bored to the door of thine house, (to allude to the Hebrew custom, Exod. xxi. 6.) but that it might indeed be a source of eternal deliverance to thee, in that infinitely better world, where all distinctions between masters and slaves shall cease, even that world of complete liberty and everlasting friendship.

16 In the mean time, receive him, *not now as a fugitive slave, to be long frowned upon, and kept at a distance, for his former faults; nor treat him merely as a common servant, but as above a servant, as standing in another, a much more dear and honourable relation, a beloved brother, especially to me, as having been for some time a very useful attendant upon me in my afflictions; but how much more so to thee, to whom he belongs both in the flesh and in the Lord, as thou hast so long known him, and wilt have the pleasure of discerning more particularly how happy a change Christianity hath made in his*

17 temper and character: *If therefore thou esteemest me as a friend and a companion<sup>d</sup> in Christ, I beseech thee to receive him, even as thou wouldest receive myself, if I could have the satisfaction of making thee a visit in person.*

18 *If he have injured thee in any pecuniary matter, or is indebted [to thee,] in consequence of any former extravagancies and follies (of which divine grace hath now, I hope, made him truly sensible, in so far as it has been the case, charge*

19 *it to my account. I Paul have written [it] with my own hand, and do hereby, as it were, give thee legal security for it; I will pay it again upon demand, as far as my little substance will go. Not to say to thee that, as I was the happy instrument of thy conversion to Christ, thou owest even thine own self unto me. We will put that quite out of the question, and if thou pleasest*

16 Not now as a servant but above a servant, a brother beloved, especially to me, but how much more unto thee, both in the flesh and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth thee ought, put that on mine account:

19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

[*Estimate him a companion.*] I estimate him as a companion. I compare thee therefore, by all that is common between us, to receive him as myself, in imitation of Theodoret, who was no doubt an excellent commentator. But the main

thought which prevailed in the apostle's mind, seems to have been the participation they both had in the blessings of the gospel, which was the dearest bond of their friendship.

20. Yea, brother, let me have joy of thee in the Lord; refresh my bowels in the Lord.

to require it, I will really charge myself as thy debtor, and take the first opportunity of making thee a remittance. *Yes [my] dear brother, let me prevail upon thee in this request, let me have joy of thee in the Lord;* and, while thou art so ready to do good to others, and to communicate for their comfort, out of those stores which Providence has so graciously given thee, let me beseech thee to *refresh my bowels in the Lord;* for the Christian consolation, which it will afford me, to see thee and Onesimus happy in each other, will be better, and more delightful, than food to the hungry.

21. Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

But I will not urge the matter further; *I have written to thee, in full confidence of thy ready obedience and deference to my request,* and indeed, as *knowing that thou wilt do even more than I say;* thou wilt not think of insisting upon the exact balance of former accounts, but wilt readily embrace this thy returning servant in the arms of paternal love. At the same

22. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

time, I must also desire thee to *prepare a lodging for me,* for, though I am as yet a prisoner, I hope that I shall ere long, through your prayers, be granted to you; and, if Providence set me at liberty again, I intend to visit your parts, and shall, if it be convenient, cast myself on the known hospitality of your family. In the

23. There salute thee Epaphras, my fellow-prisoner in Christ Jesus.

mean while, accept the greeting of our Christian brethren here at Rome, and let me particularly tell thee, that *Epaphras, my fellow-captive in Christ Jesus, salutes thee;* As [also]

24. Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

*Marcus, Aristarchus, Demas, and Luke, my fellow-labourers,* who are cordially engaged with me in the service of the gospel, and take a peculiar pleasure in lending that assistance to the churches in Rome which my confinement will

25. The grave of not conveniently admit me to impart. I con-

[*Refresh my bowels.*] The word *anapauso* is wonderfully emphatical. It literally signifies to *appease*, or *quiet*; which strongly intimates the commotion he felt, through the ardour of his concern for Onesimus; and seems to represent the eagerness of his desire for his re-establishment in Philemon's family, by the appetite of hunger. Incapable, as in many other places, of expressing this in the version, I have attempted it, though by no

means with equal spirit, in the paraphrase. Compare ver. 9, where the same word is used, and seems to be referred to here with peculiar beauty and propriety.

[*Prepare a lodging for me.*] The author justly observes, that Paul's mentioning his purpose of coming to lodge with Philemon quickly, would naturally add greater weight to his interposition in favour of Onesimus.

## Reflections on Paul's tenderness for Onesimus

11.
Phil 23
 clude with the best wish which the most endearing Christian friendship can form *May the grace of our Lord Jesus Christ ever [be] with your spirit, and shed abroad on thee, and all thy companions in him, that peace and happiness which nothing but the communication of his favour can give. Amen*

### IMPROVEMENT

verse
8, 9
 How amiable is the condescension of the holy apostle in charming and delicate his address in this whole section which makes the immediate occasion of this letter, in that it may seem, matter of congratulation to the Christian world. St Paul lays aside the authority, which his office, his age, his sufferings, gave him, to address Philemon, as on a foot of equal friendship, choosing rather by love to entreat. Let the example be imitated by those in superior stations and relations of life and let them learn likewise, from the tenderness which such a man expresses about this poor slave, in whom he traced the appearance of a truly Christian temper, to interest themselves in the happiness of those whose rank is far beneath their own, and learn to make the situation of their servants easy, by a kind and friendly treatment. Well may such a care be expected, especially when we can look on such as brethren beloved in the Lord, and partake with us in the same Saviour and hope.

Let those, to whom God hath blessed the labours of his faithful ministers, as the means of their conversion, remember it with pleasure, and ascribe it to the riches of Divine grace, to which all is originally to be traced, remembering also, that there is a sense in which they owe even themselves to those who have been honoured as the instruments of bringing them to Christ, without an acquaintance with whom they had lost themselves, and been ruined for ever. Let the kindness which Paul expresses for Onesimus, in being willing that his debt to Philemon should be charged to his account, lead us to reflect on our infinite obligations to a gracious Redeemer. He has suited our ten thousand talents to be imparted to him, that his righteousness might be so imparted to us, that, for the sake of us, we should finally be admitted to the family of God. With an ingratulation not to be paralleled, by any thing which can pass between mortals, if we had not been so interested in it; but the living goodness leaves us room to hope, we may have departed from it for a while, but be brought into it for ever. *May the grace of our Lord Jesus Christ be with our spirit, to produce those strong impressions of wonder, thankfulness, and love, which ought to fill it, and every remembrance of such overpowering and triumphant mer-*





